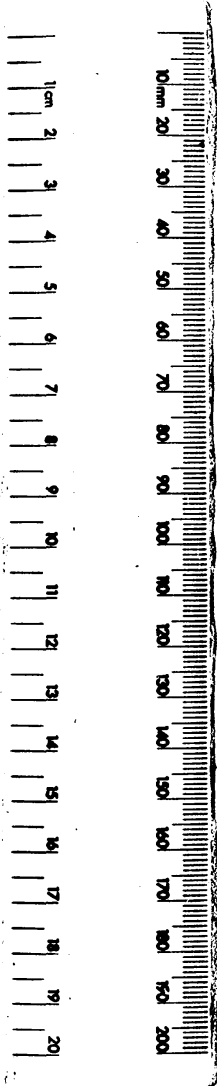


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Ecc. 49

136

AN
ANALYTICAL EXPOSITION
OF THE
Whole first Book of
M O S E S,
CALLED
GENESIS.

And of XXIII Chap.
Of his Second Book,
CALLED
EXODUS.
WHEREIN,

The various Readings are observed, the Original Text
explained, doubts resolved, Scriptures paralleled, the Scripture Chronology from
the Creation of the World to the giving of the Law at Mount Sinai cleared,
and the whole illustrated by Doctrines collected from the Text.

Delivered in a Mornings Exercise on the Lords Day,
By GEORGE HUGHES, B. D.
Late Minister of the Gospel in Plymouth. Devon.

NEHEMIAH Chap. VIII: Ver. 9111.
Et legerunt in Libro, in Lege Dei וְהָאֵלֹהִים (verbo exposito, Rab. Abr. enucleate. Aben Ezra) & po-
nendo וְהָאֵלֹהִים (intellectum seu intelligentiam) וְהָאֵלֹהִים & intelligentiam habuerunt in lectione, seu
intelligere fecerunt lectionem.

VERULA. de Augmen. Scien. Lib. 9. Pag. 604.
Quod desideramus autem, est hujusmodi; Collectio scilicet, succinta, sana, & cum iudicio, Annotationum & Obser-
vationum supra Textus Scripture particulares; Neutiquam in Locos Communes excurrendo, aut Controversias
persequendo, sed quæ planè sparsæ; sint & nativæ; Certe quemadmodum vina, quæ sub primam calcationem
molliter defluunt, sunt suaviora, quam quæ à torculari exprimuntur; Quoniam hæc ex acino & cute, una ali-
quid sapiant; Similiter salubres admodum ac suaves sunt Doctrinæ quæ ex Scripturis leniter expressæ emanant.

Printed Anno Domini M. DC. LXXII.

To the
INHABITANTS
OF THE TOWN OF
PLIMMOUTH in DEVON,
Who were the late Charge and
Auditory of the once laborious and
now happy Author.

Tis my affliction and it may be yours, that a work both soundly delivered and composed should be imperfectly published and presented to you. Had the same hand compleated it, though the matter would not have been mended by it, yet the expression might. However as curt and plain as it is, it will not be the lesse profitable or instructive to you. It may be and it is the Churches comfort that its Head hath made a provission for it, its Prophets may cease personally to preach, yet they shall not cease to teach it, their voice may be heard when their face is no more seen, & although they die they may live & speak for its furtherance and help for ever. The same Spirit may breath in and actuate their work which did their persons, and make the perusal of it as powerfully to strike the heart by the eyes as when it past thorough the ears to it. In the confidence of this, was you able and of you tender Pastor, not only declaring to you the whole counsel of God while he lived, but desiring and endeavouring that after his decease you might have all these things alwayes in remembrance. That you have seen and enjoyed no more of those helps he had designed and fitted for you, is both his misfortune and yours, the same envy persecuting.

* * *

To the Inhabitants of the

ting his memory which did his person, and if it were possible (when what blunts the edge of it to others sharpens it here) would pursue him, though past its reach, into the other world. This hath not however neither shall it discourage me from the perfecting of his resolution, if the great Lord open a way to it. Until that be, you will I hope candidly accept what is here presented to you as the fruits of his love and of your desire, and I trust, not take it unkindly if I mind you of the progresse of his work among you; which though some have peevishly pickt at and impeached, yet have not had the happines either by Scripture or reason to better it; accusing thereby themselves of not being over wise or Able workmen, who fall a demolishing of an others apprehended defective building, and yet neither prepare nor indeavor to raise more proper and fitt super-structures of their own.

You are his witnesses that he was serving the Lord among you with all humility of mind and with many tears and temptations, that he kept back nothing which was profitable for you, but hath shewed you and taught you publickly, and from house to house, testifying repentance towards God and faith towards our Lord Jesus Christ as the only means by which you could obtain salvation, and laying it as the foundation work among you. He thence cleared to you the whole mystery of Godlines, and raised thereon an edifice which may abide the trial, when the hay and stuble which others have built may be consumed. He largely opened the state of the Covenant, the excellency of the mediator of it in all his offices, shewing how every way fitt and able he was for the work and his faithfulness in it, in ruling, defending preserving the Church as their King, by a law and rule becoming him, discovering both the advantage and obligation of it with as great plainnes and accuracy (without disparagement to any) as any work of that nature doth pretend to. He was as full in clearing up Christs satisfaction, in the excellency and extent of his sacrifice, and administration of his Priestly office, as far as the word did lead him, and beyond that bound he did not adventure, least he should seeme to cite at his barre to give an account of his work, him, whose understanding is infinite. He likewise demonstrated how this great Prophet had, according to the promise, taught the Church all that which the father did command, in the power, truth and extent of what it ought to beleve and doe. As likewise the provision he made for succeeding ages, by the ordinances he instituted to be received by it. As Preaching. The Sacraments, Baptism and the Supper of the Lord. Prayer. And that of order and Government in the Church, as matters of its present concernment. As for the things referring to the future state of the Church till the Lords coming again to judgement, His master only gave him liberty to designe it, resolving to acquaint him more with them above. All which work though he did politely & largely deliver, yet he concisely and catechetically digested it, for a memorial to you and a help to your feed after you to be built up in the holy faith. This being a considerable part of his employment on the Lords day did not disingage him from providing you other helps for the understanding of the written word, which he labored to fasten on you as your onely rule for faith and work, so far were you from being troubled with or imposed on by the new coynd Antinomian, Socinian, libertin, &c. errors of these times out of his Pulpit. Your selves I call to witnes with what vehemency he indeavored to prevent sin in practise, and to fence you against error in judgement; The one by the Patherical discourses wherewith he entertained you on those Topicks which concern the aggravation of sin. The other by those

Town of Plimmouth in Devon,

those elaborate onesevincing the testimony given by the Prophets and Apostles, concerning Christs being the Messiah, and the light that God gave the Church thereof thorough out all ages. Bending his main force to dismantle those fortifications raised both by Jewes and Romanists against its intertainment, and for the defence of their own position that there is no typical Doctrine of Christ in Moses and the Prophets, no not a word of him in all the Old Testament; So that he not only laid among you but made good the foundation work thereby. All which peeces for the instructing and confirming you in the faith which was once delivered to the saints may be your quickning entertainment when God permitts. What light he gave you for the understanding of several portions of Scripture, and some whole Books, and making you knowing in them, may be imputed to you by his master as no small crime if you forget. What should I mention his opening those excellent truths treasured up in the Book of Psalms, which it is the Churches unhappines after his going thorough it with you, he had not the liberty to compleat according to his own model, of which if providence crosse not the work, you may have a specimen subjoynd His weighty discourses on the whole Epistle to the Romans which perished before he fell himself. His Lectures on the Epistle to the Hebrewes which he finished with you. I mention not his occasional work, which is well known to have taken up not lesse of his time, then others (who think much of themselves) constant work hath done. I designe not this to magnify him or to depretiate them, but to shewe you the advantages you have had above many other Churches, and wherein then were you inferior to the best? I pray God your fruit be proportionable to it, and comfortable to him in the day of his meeting you before the Lord.

What should I now adde to you, but this humble and hearty desire and request. That you would peruse this work not barely for your recreation or diversion but for your profit, it may display and blow up to a flame those sparks which lay as in embers concealed in your hearts; and think it your concernment not only to be acquainted with truths but to use them. Continue followers of him only as he was of Christ, and cleare up by your conversations you have not received the grace of God in vain. Live as great things as you know, and convince the world that knowledge as well as charity doth not puff up, but edify. By your holy, harmles and heavenly communion demonstrate that the communion of saints is not a bare Article of faith, and a thing only beleaved to be, and not to be seen in this world. Remember that your body's and souls are not your own, but the Lords, for they are bought with a price, and use and preserve them, as those which are indeed the Temples of the holy Ghost; so made by his solemn possession as by your presentment of them to him. Honor all his own ordinances by your attendances, and try the Spirits and words whether they are of God. Let the simplicity of the truth in Jesus be your rule for faith and manners. Hold fast that which by the word of God you are confirmed is good. Value prayer, though this degenerate age laugh at it, and earnestly begge the Father to give you that Spirit, which he hath promised the Son to bestow on all his seed, and to those who ask him. Let the awe of God be alwayes in your hearts, and labor with him that vain thoughts may no longer lodge within you. The lying lip and false work keep far from you. In all your wayes adorn the Doctrine and Gospel of God your Saviour. Remember to keep holy the Lords day, and follow both the example and directions your pious Pastor hath in order to it furnisht you with. Make conscience of family prayer, and let it not be the aggravation of your sin that the more that duty was

To the Inhabitants of the Town, &c.

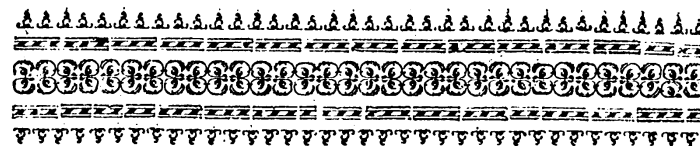
preſt on you, the more you neglect it. Charge your children and houſholds after you that they keep the way of the Lord in doing juſtice and judgment. Reproove the ſins of others with wiſdom and love, and where you are not capable of that, mourn and forrow for them. Judge not, that you be not judged. Love your enemies, bleſſe them that curſe you. Doe good to them who hate you, pray for them that deſpitefully uſe you and perſecute you. Render to Cæſar the things that are Cæſars and to God the things that are Gods, walking with a conſcience void of offence towards God and man. Live as thoſe who would be alwayes fit to dye, to die being ſent for and not legally ſummoned, becauſe you deſire to be diſſolved, not becauſe you muſt. This is all the evil rule that I ever heard taught you. And as evil as ſome men think it, if you truly walk according to it, peace ſhall be on you and mercy, as on the whole Iſrael of God. The God of all grace who hath called you to his eternal glory by Chriſt Jeſus after that ye have ſuffered a while, ſtabliſh, ſtrengthen, ſettle and perfect you for his own heavenly Kingdom. This he alwayes moſt importunately begs for you, who in him is obliged to be.

Yours to love, honor and ſerve you.

O. HUGHES.



To



To the READER.



T was the judgment of the great Hottinger, Theſaur.
that, if two things in this age were obtained, Philolog.
there remained nothing, in order to the per- ad Lectur.
fecting of Theology, for the Admirers or Pro-
moters of Oriental learning further to deſire.
Theſe were. 1. A Scriptural vocabulary Al-
phabetically ſo diſpoſed that the primitive and
proper ſignification of each word might be ſiſt
reſiſt register'd, and examples of its uſe thorough-
out the whole context of Scripture ſubjoyned;
which the figurative and improper ſignifications of it with its Inſtances ſhould
ſecond and ſucceed. A work which required a due proportion of judgement,
reading and leaſure. 2. The other was a judicious comparing of the diſfe-
rent verſions, eſpecially Oriental, and principally of thoſe which were moſt de-
pending on and genuinely iſſuing from the Hebrew, being followed with a
collection of ſuch Practical inſtructive truths as did naturally flow from them.
And inſtancing in this Book of Geneſis, he wiſheth the expoſitor thereof
would. 1. Succinctly give in the argument of each Chapter, in the entrance
of it. 2. Follow it with the logical Analyſis of its reſpective parts. And
that 3. With a Critical diſquiſition of the import of the more difficult
words, comparing them with their different verſions, Calde. Syri. Arab. Sa-
mar. Greek. 4. Then ſetting of that interpretation which was moſt con-
gruous to the context, to parallel Scriptures and to the Analogy of ſaith. Laſtly,
Inſerring and deducing from the Emphaſis of each word, either as to its
ſelf or context in due order what inſtruction was lodged in it. How agreeable
the thoughts of our Author were with thoſe of this learned weighty and uſeful
man will in the peruſal of this Book ſeem ſtrangely ſurpriſing to them who
knew him utterly unacquainted either with his perſon or works. His Maſter had
bleſſed him with judgement and reading enough to have ſuſtained the Church
with the ſiſt help, yet his miniſterial imploymēt was ſo great as to allow him
only the liberty of an eſſay in it. The other being of preſent uſe he did moſt
induſtriouſly promote, both in the advice he frequently gave to others, and in
his own exerciſing it, being not diſheartened by the contempt and neglect that this
age caſt on it from concluding, the beſt Textuary to be the beſt Divine, re-
ducing not onely his own knowledge but his practice too, to the law & Testimo-
ny. Had the neceſſary work of his office diſpenced with him, he would have
been

* * 4

To the Reader.

been well contented that this Tallant should have ingross'd his time, and all might have been spent in the improving of it, but that his Lord had intrusted him with others. The fruit which yet abide's below discover's his employment of them, nor doubt I his accounts being as well pass above, as theirs may who so much envy the sweet savour of it here, whilst they lay up their own Tallant in a Napkin and work lesse. This is too evident in their frequent snarling at many truths he taught while he lived, and at some he bequeathed to the world when he died, which he delivered and hath left recorded (what-ever they publish) with lesse passion then argument; nor hath their reason as yet, of which they are so great masters, done themselves or the Church that right to convince it of the contrary. This Orphan can promise itself from such no better a treat than his former had, for so they threaten; to endeavor to satisfy whom as to what they may object against it, would be a vain attempt, they being before resolved not to receive any. But for the sober and unprejudiced Reader we shall desire to answer him as to some things he may on the perusal of the work suggest, and so prevent them. It is true the style as far as the matter would bear is quick and sententious. The omission of some little particles of speech may render it to the rhetorical peruser rugged, but to the plain not at all cryptical or obscure. It was his misfortune when he entred on the work to be unfurnished of some helps which afterwards he did obtain. Upon that account it is that for 46 Chap. in Genesis he pleased not the critical reader with the Arab. Syr. Samar. Versions and some Targums, which afterwards as any significant word did occur in them he did subjoyne. He had not then the happiness of enjoying the so much applauded Parisian Heptaglott, and that which was useful to him in it was only the Spanish Bible. By that time he had reached the 46 Ch. that laborious work of our own Polyglott Bible was published to the no little pleasure and profit of the learned world. He had his share in it, and the Church its part in the remaining Chap. of Genesis, and as many of Exod. as God gave him liberty to finish & are now extant. When therefore he adde's the epithite of Onkelos to the Chald. it is not that he had not made use of that version before, but to distinguish it from the Hierusalem Targum, and that of Ben-uzziel which he did consult and compare with it after. In the use of all which any person that peruseth his work will find that he studied how to profit and benefit his people, and as to any ostentation of it to conceal himself; on this account was it that he interlarded not his discourse with those learned languages, but only the genuine sense of them; and the reflections he makes on the Rabbinical fables, is not to disparage the usefulness of these Authors in other things, but to warn his Reader duly to judge of and to improve them. It is the publishers affliction that he could not attend the press, & though there be lesse faults committed then he expected, yet there are more then he was willing the work should suffer by, could he have possibly prevented it. He is not mistrustful of the Readers charity; for the misplacing of some Hebrew words in the margin, which are not many, and the general printing the English (X) for the Hebrew letter (V) in most proper names and words, with the miscarriage of some comma's, foliots &c. it, and he hopes it will ingage him rather to excuse such slips then quarrel with them. Other Errata's are subjoyned to the close of each Book to which the reader is referred for the removing. (If he think fit before he begin his perusal) these

To the Reader.

these Tillemmas he may meet with in it. If it fall into the hands of a supercilious Philosopher he may think it strange, and possibly be angry too that the author should passe over the 3 first Chap. and not produce his Cabbala, and vent some new Hypothesis to the world, or side with & plead for some already started in it, determining which of them had most right to rule it, whether the Prolometick Copernican or that of Tycho; as likewise what body of Physicks should by a divine right take place and be entertained, either the elementary, Globular, or the newly revived Corpuscularian. And that great Phainomenon be resolved whether Moses were not altogether Cartesian; It is certain he did believe, and would frequently in his discourse inculcate it, that the Philosophy which had so much puffed up the gentiles had lighted his Torch at the holy Lamp; and he was glad to see our own and foreign champions had put it beyond any further attachment, that that wherewith they made their flourish they borrowed of the Church, and least it should be found to be so, did by their mixtures debase and corrupt it, and that even the worthy's of this last age were not discouraged from rescuing it, and returning the Honor and Crown where 't was due. But in the mean time he never imagined that either these Chap. or the books of Job, the Psalms and proverbs, &c. were designed by the Spirit to furnish the world with a body of Physicks. He was convinced that they were capable of making those who would dare to converse with them, more wise and good, if not, to take the word vulgarly, more Philosophical, then they were; and was ready to submit his thoughts in this matter to those of the great rescuer and promoter of useful learning, who had before proclaimed it, that to seek philosophy here was to seek the dead among the living. Our author therefore meddled not with the threefold Cabbala to make the word more profliscall of mysteries then either the Spirit or Moses intended it, but hath as plainly & beneficially opened it for the use & edification of that part of the Church wherein he was concerned, as Moses had recoured it for the whole. The atheist, and Antiscripturists may complain, that he hath denied them their due in forbearing to answer their Sophisms, and to discourse of the Ark mathematically. That he was not positive and dogmatical in clearing what that Gopher wood was of which it was made, as likewise of what form and fashion it was, and what was the cubit by which Noah wrought in the rearing of it, that a vessel of 300 Cubits (not of many 1000 as some prate) in length, 50 in breadth and 30 in height should be capacious enough to entertain a world of animals and inhabitants with their years provision in it. The truth is he thought such a lecture altogether improper for his auditory, and though it might have pleased the curiosity of some shipwrights, it would have been as the speaking in an unknown tongue to the rest that heard him. And therefore as he was satisfied by what both critics and mathematicians had demonstrated about it, especially Buteo, (whose notion hath been since happily improved, perfected and published by the Rev. and learned Bishop of Chester, to the utter silencing of all their exceptions) he wholly waved it, having that special use of it as of all Scripture in his eye, that it was not designed to make men perfect in all natural or mathematical knowledge, but in that which might make them wise for salvation, and perfect and thoroughly furnished to every good work. And how much he hath followed this direction of the Spirit in it, I humbly leave to unprejudiced persons to determine. For others that may carp at pretended defects in the Scriptural chronology and geography

To the Reader.

phy as handled by him, we shall leave to them, if they can, to manage what he hath done with more reason and mend it. In summe next to the glory of God, his designe in penning and delivering this, was to help mens understandings in this part of Scripture and better their hearts by it. To shew them that if they think that Religion to be the best which can plead the greatest antiquity in the world, it is but as their interest and duty so their judgement to entertain the Christian. That that is the eldest what ever either Heathen, Jew or Mahometan can pretend. That there is but one way and tenour of salvation in the world since Adam by his fall made both himself and his posterity to need it. That the Gospel did not first shew itself in the reign of Augustus, but was as Old as Noah, and beyond him, for it was preached by God himself to Adam. That this one way to save souls had various degrees of manifestation. That Religion was not a State-invention to decoy persons into subjection and to keep them in it, but an institution of God to save them. That the regulation of it thorough all ages hath been directed by God himself. That man hath presumed to alter nothing in it, either by adding or diminishing, which if God himself did not injoyne him, he did reject. That he hath given the Christian Church as plain, fair, and full a rule by Christ whereby to manage all, as it can desire. That it is best to be as much wise and Religious as God would have us and not above or beside it. This was his designe in composing this work, and whatever any may suggest to the contrary, I assure thee was the weighty and onely one of publishing it.



The

The AUTHORS PREFACE:



here needs no armed prologue to guard the sword of the Spirit, which is the Word of God. It is all-sufficient to defend itself against the powers of hell, and to secure those also who betake themselves to the protection of it. Only some things are fit to be premised & foreknown in order to the due explication of the whole body of Scripture.

I. The Division of Scripture.

The whole Book of Scriptures is usually divided into two integral parts. 1. The Old Testament. 2. The New Testament. Again the Old hath two known parts of it. 1. The Law. 2. The Prophets. All these together do but make up the revelation of one intire will of God concerning the way of mans salvation; and therefore called one foundation, or fundamental revelation of the Prophets and Apostles. Ephes. 2: 20. Jesus Christ being the chief corner stone held out by them. 1. The law, contained in the five Books of Moses, is the first copy of Gods will committed to writing, wherein is delivered. 1. The history of the World and Church, from the creation, for the space of 2500 years. 2. The Covenant of God then manifested to man. 3. A Prophecy of a clearer discovery of all this mind of God in Christ. Who was their Prophet whom God would raise up unto them like unto Moses, Deuter. 18: 5. 2. The Prophets are but a larger commentary on this Law, sent of God in several ages, to make out more of this will of God unto the Jewes, and to testify against their iniquity violating this law.

The New Testament likewise called the Gospel (because the glad tidings foretold by the Law and the Prophets are actually declared to be accomplished in them by the Apostles) is but the full discovery of Gods mind at first written in the Law. So is it said John. 1: 17. The Law came by Moses, & grace and truth by Jesus Christ. Which revelations of Moses and Christ are not contrary but subordinat. Gods Law is his will for salvation. Moses gave this at first more darkly, but Christ in the evidence of truth and the sweetnes of grace. We are entering upon the reading of the copy by Moses, which we shall better understand having such help from Christ.

II. Of the division of the Law.

As the Law hath been divided into three parts for the contents of it. History, Covenant, and Prophecy; so as to the form of compiling, it is divided into five books. 1. *Genesis*. So called by the Greek Interpreters, as declaring the generation or rise of all things. 2. *Exodus*. Which notes the going out of Israel from Egypt. 3. *Leviticus*. So called for that it concerns the Law of Sacrifices for the sonnes of Levi. 4. *Numbers*. Because therein are numbered the tribes of Israel, their journeyes, and stages in the Wildernes. 5. *Deuteronomy*. Which contains a repetition of the Law of God formerly written. All these are called the Law by the Holy Ghost in the writings of the Apostles. If any Book should not beare the name, the first of *Genesis* were most like to be unfit, but that also is called the Law. Gal. 4. 21. In the opening of all which, in this order we shall proceed.

III. Of the Author.

The Author of this Law was God himself who by his Spirit spake in Moses. Sufficient evidences of which are the following truths. 1. Gods visible appearance on mount Sinai. Exodus. Ch. 19. and 20. 2. His writing upon the Tables of stone with his own finger; as is expressed Exodus. 31, 18. 3. The Testimony of the Prophets that God spake unto Moses, and delivered his law to him.

Psalm.

Pſalm. 103. 11. 2. Chron. 34. 14. Daniel. 9. 11. Malach. 4: 4. 4. The wit-
nes of Chriſt unto Moſes and the Law of God delivered by them. Mark. 7. 9. 10.
and 12. 26. Luke. 16. 29. 31. John. 5. 46.

IV. Of the Penman.

The Penman of this firſt part of Scripture called the Law was Moſes, who is
deſcribed in ſacred Scripture. 1. By his Genealogie. He was the Son of Am-
ram, who was the Son of Kahath, who was the Son of Levi, who was the
Son of Jacob, who was the Son of Iſaac, who was the Son of Abraham,
and ſo the ſeventh from Abraham. Exodus. 2. 1. Numb. 16. 59. 1. Chron. 6. 1.
2. 3. 2. By the place of his birth, and that was Egypt, and of his education,
Pharaohs court, being drawn out of the water by Pharaohs Daughter and ſo
brought up in all the wiſdom of the Egyptians 40 years. Acts. 7. 23. 3. By the
condition of his exile, 40 years he was a ſtranger in the land of Madian, being
diſcovered for killing the Egyptian. Acts. 7. 29. 30. 4. By his call from God
to be the Ruler of his people, and to bring them out of Egypt and to rule his
Church in the wildernes. 40 years he received the lively Oracles of God. Acts.
7. 37, 38. 5. By ſpecial favour vouchſafed him by God to come up into the mount,
and ſpeaking with him face to face. Exodus. 24. 12. and 33. 11. 17. Deuter. 34.
10. 6. By his faithfullnes in bringing the law from God, and ruling his houſe.
No ſervant could be more faithful, only the ſon ſurpaſſeth him. So witneſſeth
the Spirit. Hebr. 3. 2.

V. Of the time of writing the Law.

This Law was written by Moſes when he was above 80 years of age, and as
is conceived from the creation above 2500 years. The way of Gods revealing
his will before, was by immediate apparition, and extraordinary manifeſta-
tions of himſelf in viſions in the night. Why God did not give out his Law in
writing ſooner, which contained his will formerly revealed, and is now to
be the ſtanding rule of learning God, no reaſon can be given, but Gods own
will. But that now the Law and the Teſtimony in holy Scriptures, is the only
continent of the Oracles of God, the Prophets and Chriſt largely confirm,
beſides what the matter itſelf largely demonſtrateth, Iſai. 8. 20. John. 5. 39.

VI. Of the Language.

The ſpeech or Language wherein this Law was written, all muſt grane to be
the Hebrew, that which was natural unto and underſtood by Gods Iſrael,
unto which all other Tranſlations muſt be ſuited; and from thence as needful
that the will of God by Tranſlations ſhould be made out to all people in their
own Languages; for which end, when God brake down the partition wall
betwix Jew and gentile, he gave his Spirit in Tongues to make his Law known
to all, Acts. 2.

VII. Of the uſe of this Law.

The ſcope and uſe unto which God intended this Law (univerſally con-
cerning not the Jew only but the Gentile, not only for times of old but for ever
Rom. 15. 4.) is, 1. To be a ground of faith, to hold out all things to be belee-
ved unto life, concerning God and mans ſelf. All is written for faith. 2. To
be a rule of walking unto all fleſh that they might order their wayes directly
unto God, and ſo to be a ſufficient revelation for perfecting ſoules to life. So
that this Law was not given to Iſrael only, but to all that ever have hope to God-
wards. Theſe things being noted, in general, we ſee the Law is much our
concern to ſtudy.

SEPHER

Fol. 1



SEPHER BERESHITH. HEBR.

GENESIS. GR. LAT. ENG.



THE firſt Book of the Law of Moſes is called in Hebrew
by the firſt word בְּרֵאשִׁית, in the Greek *Chron.* No-
ting it to be the Book of the Generation and beginning of
all things. It containeth an Hiſtory of the riſe of the
World, and the Church in it, together with the Do-
ctrine revealed, Religion exerciſed, and the Govern-
ment of all for the ſpace of 2369. Years, from Adam to
the death of Iſaiah. The general reſolution of this Book
is into ſo many Parts, as we find the ſeveral ſtates of
the Church.

1. That which concern's the ſtate of inſtitution of all things, and the Church in it.
Chapters 1. & 2.
2. That which relates the ſtate of deſtitution of it, and corruption by ſin. Chap. 3.
3. That which point's at the reſtitution of it after the fall into ſin, and ſeveral providen-
ces in ſucceeding times. Chap. 3. v. 15. Chap. 4. &c. Many particulars will be noted
in theſe Generals.

The firſt General hath two main Heads.

1. A relation of the being of all Creatures and of Man the ſubject of the Church. Ch. 1.
2. A deſcription of the World being of him by ſeveral additions. Chap. 2.

CHAP. I.



THE firſt Chapter con-
taineth the Hiſtory of
the beginning of the
World, & the Church,
finished in ſix dayes, is
beſt divided into ſo
many parts, each de-
claring one dayes work.

We therefore begin with.

1. The Hiſtory of the firſt dayes work,
to open the ſpecial matters therein con-
tained.

Ver. 1. In the beginning God created the
Heavens and the Earth. Hebr. Text.
Heaven ſingular. Syr. and Chald. read-
ings agree.

V. 2. And the Earth was without form (or
was deformity) and void (or emptineſs) and
darkneſs was upon the face of the deep; and the
Spirit of God (or God the Spirit) moved (or
did ſit) upon the face of the waters. Hebr. —
The Earth was inviſible, and unpre-
pared, &c. upon the deep; &c. was carried
upon the waters. Septua. Vers. —
Wilde and waſt, &c. breathed on the wa-
ters. Chald. Paraph.

V. 3. And God ſaid, Let there be Light,
and there was Light. — Sept. and Chald.
agree.

V. 4. And God ſaw the Light that it was
good, and God divided between the Light and
between the Darkneſs. — Septuag. and
Chald. ſame.

V. 5. And God called the Light Day, and
the Darkneſs he called Night, and the Evening
was and the Morning was the firſt Day. —
Septuag. and Chald. ſame.

In this narration of the firſt Dayes work
are theſe particulars obſervable.

1. The Time is here pointed out, in
the beginning, ſo it is to the letter; which
expreſſion according to the ſubject ſpoken
of hath a various acception. 1. As ſpoken
of the uncreated Son of God it notes eter-
nity, John 1. 1. 2. As ſpoken of the Crea-
ture which ſometimes was not, it muſt
mean the beginning of being in time. So
Chriſt notes the beginning of the World and
of the creation, Matth. 24. 21. Mark. 13.
v. 19. In Wiſdom, Prov. 3. v. 19.
Pſal.

Ver. 1.
בְּרֵאשִׁית

Plal. 104. 24. Some apply this to Christ, by whom all things were made, John. 1. But it is strange to the letter.

2. The Creator is God, *Elohim*, a word plural, yet joyn'd with a singular verb. It notes the Almighty, & is a name of Power. Sometimes we have *Eloah*, and *El*, in the singular number. Some gather from this the Trinity of relations or persons in the Godhead. So sometimes is God called Creators, Eccl. 12. 1. Isai. 54. 8. It is a pious conjecture, but no great streffe is to be laid on the term. It is true there are three that bear witness in Heaven, the Father, the Word, and the holy Ghost; and these three are *one*, 1. John. 5. 7. And every one createth The Father, Ephes. 3. v. 9. the Son, Coloss. 1. 16. the Spirit, Plal. 33. 16. &c. But the plural especially notes Majesty.

3. The Act Created, that is gave being to, or made to be out of nothing, or that which was contrary, or as good as nothing; *Mightily and wonderfully made*, such is the weight of the expression. Concerning which act note, That Creation is twofold, 1. The making of something out of no pre-existent thing. So (as to the material creation) nothing was in that strict sense created but the Chaos, or masse, out of which other things were made. Or 2. The formation of the several sorts of material beings out of that masse. Creation must be taken here in the latter sense; of the former, the Text gives no account (though it cannot but be supposed.)

4. The object of this Act, what God created, expressed in these three terms, Heaven, Earth, and Lights, of which in their order.

1. Heaven preceeds, *The Heavens*. The word is plural, and emphatical, intimated in the letter prefixed. In the plurakty are contained all the Heavens that are created, with all the Creatures that are contained in them. So that truly it is conceived Angels and the Heavens invisible were all the work of this day, Col. 1. 16. Acts 17. 24. These were not before.

2. The Earth, so expressed emphatically, whereof consider. 1. The state created, it was then the Earth, and it was not so before. 2. The state before creation, 1. It was deformity, or an informed thing, a *suspensious heap*. 2. It was emptiness itself, void of all good, nothing but confusion; Therefore when God createth, it is, that it should not be empty, Isai. 45. 18. 3. Darknes was upon the face of the deep. This noteth the sad condition of all before creation, there was an universal want of all that was good. Nothing but abyss or horrid deep. Therefore God is not said to create the Darknes, that is but the privation of Light, only God orders it, that it should not prevail to the discomfort of his Creatures which were to be created. It is hard to say any thing of this Abyss, but a confused nothing. The surface of the wa-

ters is conceived by this as some read, Plal. 104. 6.

3. The Light was created, it is a most excellent creature, whose Name God himself owneth. It is most comfortable to the creatures, the excellency whereof is scarce attainable to our knowledge, Job 38. 19. It cannot be honored more then to be a resemblance of God and Christ, 1. John. 1. 5. John. 1. 5. The elementary fire ordained to be uppermost (if there be any such thing) is conceived here by some (Junius) Light from it. 5. The manner of creation is expressed two ways. 1. The Spirit moved on the face of the waters, or fate upon them as a bird. 1. The subject of the proposition, the Spirit of God, this is God the third Person, Plal. 104. 30. Isai. 40. 12. Not any wind which is the motion of the aire, for that was not yet created. 2. The Act of this subject, moved, or covered over, or fat upon the waters, as Eagles over their young, Deuter. 32. 11. Brooded or hatched to use the metaphor. 3. The object of this act, *The face of the waters*, that is the Abyss mentioned before, or waters flowing over that confused matter. 2. *God said, Let there be Light, and there was Light*, where in is discovered, the Agent God, 2. The way of his production by his word. Plal. 33. v. 6. 9. and 148. 5. Hebr. 11. 3. 3. The effect, immediately it was done, and there was Light upon his saying it. This made that Orator say, he spake like a God indeed.

6. Gods Judgement upon this work done. *God saw the Light that it was good*. 1. Gods sight here is seen with effect, he did provide it should be good. He needed not review his work: But he saw and approved it. *Verba sensus devotant affectum*. 2. Goodness here is derivative, and stands in conformity to Gods will; Light was such as God would have it, that was its goodness.

7. Gods discrimination of Light from Darknes, that is, he put a distance between them; that they should succeed one the other, and be at their appointed times; Plal. 104. 20. 22.

8. Gods nomination of both, *He called the Light Day, and Darknes Night*, that is by his own institution he made Day and Light reciprocal; and so Darknes and Night.

9. The issue of all in the constitution of the first Day, *one Day*, to the letter. But read first: *Evening and Morning* are taken synecdochically for all the darkness and all the light, which maketh a natural Day; called *one day*, 2. Cor. 11. 25. The time of light, or that which is said to consist of twelve houres is the civil Day, for labour continuing from Sun-rising to Sun-set. Plal. 104. 22. John 11. 9. The former is meant in the text, And Evening is put before Morning, because darkness was first: The Jews thus begin their Dayes from Evening. The Chaldeans from Sun-rising: the Egyptians from Noon: the Romans from

Ver. 3.

5.

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מרחפת

על פני

המים

ויאמר

אלהים

ויהי אור

Longi de
Grandilo.

Ver. 4.

6.

נניח
כי טוב

ויברך

Ver. 5.

8.

ויקרא
יום לילה

9.

יום אחד

ערב
בקר

from Midnight. The first account was to Evening from Evening. This is Gods constitution of the first Day.

From the whole we gather up these Observations.

D. 1. *Divine Revelation hath set the Worlds rise, or beginning.*

2. Pet. 3. 5.

D. 2. *The Eternal God hath given Beginning to Time & Things.*

D. 3. *The Almighty Creator hath made all to be of nothing.*

D. 4. *The vast Heavens and all in them are Gods Creatures. ver. 1.*

D. 5. *The Earth universal in its form is the fruit of Gods Creation.*

D. 6. *The Earth before Creation was emptiness, and as nothing.*

D. 7. *Darknes or Privation of all Light or good, covered that Masse.*

D. 8. *God the Spirit alone doth hatch the Earth out of Waters. Ver. 2.*

D. 9. *Light is the first glorious Ornament of Creation.*

D. 10. *Gods Word gave being unto Light. Ver. 3.*

D. 11. *God ordered his Light to be good, and so approved it.*

D. 12. *God hath distinguished Time of Light, as well as made it v. 4.*

D. 13. *Night and Day are of Gods naming and making.*

D. 14. *From Evening to Evening is the Naturall Day.*

D. 15. *By faith only can we distinctly understand the Worlds Creation, represented by Gods own Revelation. Ver. 5. Hebr. 11. v. 3.*

The History of the second Dayes Work.

Ver. 6. And God said, Let there be an Expansion in the midst of the Waters, and let it be dividing between Waters to waters. Hebr. Text. *אֶת־הַמַּיִם*, a firm body, &c. dividing between water and water. Sept. Inter. *אֶת־הַמַּיִם*, a Firmament. Chald. in the rest the same.

Ver. 7. And God made the Expansion, and divided between the Waters which (were) under to the outspread Firmament, and between the Waters which (were) above to the outspread Firmament; and it was so. Hebr. *וַיַּעַשׂ*, Septuag. and Chald. the same. Only the Septu. leave out (it was so.)

V. 8. And God named to the Expanse Heavens, and the Evening was, and the Morning was the second Day. Heavens, and saw that it was good. The Sept. adds. Chald. agreeth with the Hebrew.

In the History of the second Dayes worke are related these three things.

1. Gods causation of the work intended V. 6. In the which occur.

1. The force he puts to it, God said let there be, &c. It is the word of his Power, coming from Father, Son and Spirit. Hebr. 1. Vers. 1.

2. The work it self, an expansion in the midst of the waters, an outspread thing. So to the letter. Suitable to this is that phrase of stretching out the Heavens, Plal. 104. 2. Isai. 40. 22. In the Greek it is *εκτασεις*. A solid firm thing. Whence the Latine calls it *Firmamentum*, and we Firmament. Now though the original word do not signify, yet such is this vast expanse, a mighty strong Partition. Job 37. 18. Pro. 8. 28. So that it is a firm expansion. An that extension is meant here, which is between us and the waters in the clouds, Amos. 5. 8.

3. The use of this work, It was to separate between the waters above, and the waters beneath it. Here begins order in the world to distinguish things; and we know, what a sad confusion there was, when God opened the windows of Heaven, and the fountains of the deep in the flood. This was to be a perpetual division or partition in the midst of the waters, viz. those forenamed, or the deep as it is called, V. 3. Some of these were gathered above in the clouds. Job 26. 8. Pl. 135. 7. The other under were gathered into one Place, as, Vers. 9.

2. The effect is related as God commanded it to be done, Vers. 7. wherein. 1. The cause is repeated, God made, that is, by his word. 2. The effect done, the expanse was completed. 3. The use and end of it to divide and separate the waters above from those beneath. Those are above the Firmament wherein fowl flye, Psalm. 148. 4.

3. The nomination of this work, he that made the expanse, named it, Heavens. By this is meant the subinary Heavens, where Aire, Clouds, Winds are, and Fowls fly, Dan. 7. 2. 13. Sometimes it notes the upper-Heavens, where Sun, and Moon, and Stars are placed, but not here; yet afterwards in this Chapter it is so. V. 17. Unto this is added the constitution of the second Day, and the evening was and the morning was the second Day. Both together made the second natural Day.

So that we may take these Notes hence.

D. 1. *Gods speaking is himaking. Word and Power go together with him.*

ויאמר
יהי

Ver. 2.

רקיע

יבדל

Ver. 7.
2.שמים
Ver. 8.

4. The end of their Creation, and setting there, which is various in Gods expression. Ver. 18.

1. To distinguish night and day. The time of the Suns appearing in the Hemisphere of the Heavens is day, and the season of his absence, and of the appearance of Moon and Starrs is night. Ver. 16:2. To be for signes and seasons, for dayes and years; For signes, sometimes Miracles, as the standing of the Sun. Josh. 10. Its going Back. Isai. 37:8. Sometimes naturall as Eclypses. Psal. 65:8. Luk. 21:25. For seasons as to order Summer, Winter, Spring and Autumne. Gen. 8:12. Psal. 104:19. Arcturus riseth in September, and beginneth Autumne, Orion in December, and beginneth Winter, Pleiades in the Spring. As the Dog Starre in the Summer. But for any such signes, as some wicked Astrologers make of the Starrs, to do their work in foretelling voluntary Acts and events, they serve not. Such a Trade God utterly prohibits. Jerem. 10:2. By this likewise are constituted dayes Natural and civil, as years by the revolutio of the Sun. And these are established. V. 14:3. To be for light upon the Earth. ver. 15. which is a sweet comfort to all the creatures; before, God made Light, now, he sets it in these bodies, which are receptacles of Light, to yeeld it forth unto this world, as God doth order them, which indeed is the Life of it. 4. To give their Influences by day and by night, The Sun mainly ruling in the day, and the Moon and the Starrs in the night, all giving their several Influences for the good of the Creatures, and this is the Rule and Dominion which God hath given them.

Ver. 15.

4. The approbation of the work, God saw that this work was Good also, conformed to his will, and Great Idea, as he fore-determined it, so he made it, and now he commends it. V. 18. Then followeth the constitution of the fourth day, this work being done, from Evening to Evening, the Evening was the Morning was the fourth day. ver. 19.

Ver. 19.

These observations result from the whole.

- D. 1. Light, the first Creature in time, is gathered into due subjects by God himself. Luminaries as Light are Gods Creatures. V. 14.
- D. 2. Two Great Luminaries or receptacles of Light God hath made above others. V. 16.
- D. 3. The Sun is the Greatest Light-some Body. V. 16.
- D. 4. The Moon is next to the Sun for Light. V. 16.
- D. 5. The Starrs are Luminaries of several degrees. V. 16.

- D. 6. Gods word made all these. He said. V. 14.
- D. 7. God hath set all these in the Heavens, and there is no removing them. V. 17.
- D. 8. The Sun makes the day by Gods ordinance. V. 16:18.
- D. 9. The Moon and Starrs make the light of Gods Word. V. 16:18.
- D. 10. These Luminaries are sometimes made by God, amazing signes of Grace and Justice. V. 14.
- D. 11. These Luminaries have natural significations at all times. V. 14.
- D. 12. All the Light in these is for the Good of the Creatures on Earth. V. 15.
- D. 13. Power and influence, as two Causes, God hath given to the Luminaries. V. 14.
- D. 14. The Suns Dominion is in and over the day. V. 16.
- D. 15. The Moon and Starrs rule in the night. V. 16.
- D. 16. These Lights were good works of God. V. 18.
- D. 17. These Glorious works must lead to the Creator. V. 18.
- D. 18. The fourth day, closing with these, is Gods Creature. V. 19.

The History of the fifth dayes Work.

Vers 20. And Elohim said, let the waters make to creep the creeping thing of a living Soul, and let fowl fly upon the Earth towards the face of the Expansion of the Heavens. Hebr.

Chald. The same. — Let the waters bring forth creeping things of living Soules, and Fowles flying, &c. And it was so. This added. Sept.

V. 21. And Elohim created the great Whales, and every living Soul creeping, which the waters made to creep in their kind, and every winged Fowl after its kind, and Elohim saw that it was good. — Chal. Same with Hebr. — Every living Soul of creeping things, &c. That they were good. Septu.

V. 22. And Elohim blessed them in saying, Increase and multiply, and fill the waters in the Seas, and let the fowl multiply in the Earth. — Septu. and Chal. Same.

V. 23. And the Evening was, and the morning was the fifth day. — Septu. Chal. Same.

In

In the History of this dayes work, these Particulars are recorded.

1. The Creator the same Elohim as before.

Ver. 20.

2. The Creatures this day framed, set forth.

1. In a general notation which is twofold. 1. Creeping things of a living Soul. Or Creeping thing and living Soul by way of opposition. The Creeping thing, the word used is from the active verb שרץ, which someread, Let the waters abundantly bring forth; to the letter it signifieth, let them make to creep, which notes both their being and motion, and the abundance wherein they were Created. So is it used. Exod. 1.7. and Ch. 8.3. Where speaking of the increase of Israel, and the frogs, the Spirit useth the same word. Now this creeping is applied to all creatures, moving without feet, or with very short ones, either in the waters or in the Earth. Levit. 11:29. Whiles wormes make their progress by the virtue and force of their mouths, the Serpent by his belly, the fish by their finnes, and Lits and such like things by shorter feet. Here properly it is used for Creatures in the water. These are said to have a living Soul, not the Life of plants, as on the third day was opened, but living by a Soul sensitive and locomotive, yet falling farre short of the living Soul of Man afterward spoken of. 2. Let the Fowl fly, under which a second General sort of Creatures are noted, whose being and moving is in the Aire; Now as Creeping thing in the singular notes all kinds, so here also the Fowl that flieth notes every bird of wing, and in this expression they are not only produced in being, as when they are hatched from Egges, but brought forth in perfect state and motion.

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2. In their location or situation, which is twofold. 1. Waters, for the swimming Creatures called Creeping here is a general name; God only speaks these Creatures to be there, not that the waters had any causality in their being; And this sentence, let the waters make to creep, is equivalent with what followeth, let the Fowl fly on the Earth, which is only the place of these Creatures, not the Cause. 2. Earth and superficies of the Heavens, here hath God fixed these Creatures also, the expanse under the Moon is the place of their Flight.

Ver. 21.

הנני
הגדלה

סרמט

עף כנף

3. In their specification. 1. Great Whales, sometimes noted by the same name. God made them great. See how he sets out this work to Job. Ch. 40. and 41. 2. Every living Soul that creepeth or swimmeth in the waters. This is another word of a larger signification than the former שרץ. Levit. 11.44. All the kinds of this and every of them were made with their motions. This is more proper to the watry Inhabitants, yet extended to Amphibious creatures also. Psal. 148:10. 3. Every winged Fowl in their kind from the Eagle.

to the Wren together with all their motions and properties.

4. In their propagation, created also. 1. To creeping or swimming Creatures, God said, Increase, multiply, and fill. (The v. 28.) the waters in the Seas. Three words set out their abundant propagation, and of all Creatures none multiply like to these, as is visible in their spawn. 2. To the Fowl or birds, he saith only let them multiply in the Earth, he saith not fill the Earth; and however by the decree of God these much increase, yet farre inferior to the former. 3. Gods Acts about these Creatures, by which only, without help they were produced, these are four.

Ver. 22.

1. God said, the waters shall bring forth, or swimming things shall be made to swim in the waters. It was by the word of his power. Verbum est Impetus Voluntatis. saith Basil. V. 20.

2. God created. V. 21. That is, made all these of nothing to be of their several measures, qualities and motions. They were not produced out of any preexistent matter of waters, as some vainly enough conceive making them to concur with God.

3. God blessed them, saying, &c. V. 22. That is, God spake good effectually concerning them, and not only put these creatures into being, but into the way of continuing their kinds, so that they now abound by virtue of that word of blessing. Gen. 24.60. Psal. 128.3.4. This was not given to the former dayes works. The Lights they were not to increase.

4. God saw that it was good. Here is his approbation as of his other works, as being all conformed unto his own mind. Ver. 22.

4. The Constitution of the fifth day upon this work ended. The Evening was, and the morning was the fifth day. Ver. 23.

From all which we conclude.

- D. 1. Fish and Fowl are not of themselves, their being had a beginning.
- D. 2. Abundance of these swimming and flying Creatures were made at the beginning.
- D. 3. All these Creatures were at first produced in full strength for motion.
- D. 4. Every kind from the Whale to the Shrimp, from the Eagle to the Wren were made at first.
- D. 5. Gods Word alone made these of nought without concurrence of any other cause. V. 20.
- D. 6. The water for fish, and the expanse over the Earth for fowl are places of sustentation.

D. 7. All

"D. 7. All these Creatures are good in their Creation. God calleth them so. V. 21.

"D. 8. Gods blessing in creation makes the propagation of these Creatures abundant now.

"D. 9. Every fish and bird is a demonstration of Gods wisdom and power and goodness, &c. Why then should they not lead unto him?

"D. 10. The fifth Day with the work thereof is Gods Creature. V. 23.

The sixth dayes Work.

Ver. 24. And Elohim said, the Earth shall (or, let the Earth) bring forth the living Soul after his kind, Cattel and Creeping thing, and wild beast of the Earth after its kind, and it was so. Chal. the same with. Hebr. —

The Sept. adds *Tetragramma*, and all Creeping things of the Earth.

V. 25. And Elohim made the wild beast of the Earth after its kind, and the Cattel after their kind, and every Creeping thing of the ground after its kind, and God saw that it was good. Chal. the same, — That they were good. Septin.

V. 26. And Elohim said, let us make Adam in our Image, according to our likeness, and let him have Dominion over the fish of the sea, and over the Fowl of the Heavens, and over the Cattel, and over all the Earth, and over every creeping thing that creepeth on the Earth. Chal. the same. — Let them rule.

&c. over all things of the Earth, &c. Sept.

V. 27. And Elohim created Adam in his Image, in the Image of Elohim created he him, male and female he created them. Chal. the same. — The Sept. hath the Image of God but once here.

V. 28. And Elohim blessed them, and Elohim said unto them, Increase, and multiply, and fill the Earth, and subdue it, and rule over the fish of the sea, and over the Fowl of the Heavens, and over every beast (or living thing) creeping on the Earth. — Be strong over it for Subduing. Chal. — And God blessed them, saying, &c. And rule over it. Sept.

V. 29. And Elohim said, behold I have given unto you every herb seeding seed, which is upon the face of all the Earth, and every Tree which (hath) in it the fruit of a Tree seeding seed, to you it shall be for meat. Sept. and Chal. the same.

V. 30. And to every wild beast of the Earth, and to Every Fowl of the Heavens, and to every creeping thing upon the Earth, which hath in it a living Soul, every green herb, for meat, and it was so. Sept. and Chal. to the same.

V. 31. And Elohim saw all that he had made, and behold it was very good, and he

Evening was, and the Morning was the sixth day. — Sept. and Chal. Same.

In this History of the sixth dayes Work are considerable these Particulars to be opened.

1. The efficient Creator.
2. The creature Produced, and that of two kinds.

1. Beast. V. 24: 25.

2. Man. V. 26: 27.

3. The Acts of God about all these.

1. Creation.

2. Benediction.

3. Provision.

4. The Approbation of his work, and constitution of the sixth day.

1. As to the Creator, it is the same Elohim, of whom we have discoursed before.

2. The Creatures produced of which we will treat distinctly according to the two parts of this dayes Work.

The first Part of the sixth dayes Work.

In the first Part of this dayes Work, which was the Creation of the Irrational Creatures on the Earth we may observe.

1. The work it self, and that is set forth two wayes.

1. By the Genus, (or generally) Living Soul. This is the general nature, under which Marine and Terrene Creatures are comprehended. This name is not given to plants, though they have a kind of life; but only to sensitive and locomotive Creatures. So that one general nature contains under it the living soul belonging to the waters, which comprehends multiplicity of species or special kinds. And the living Soul belonging to the Earth, of which also several kinds in special are here numbered.

2. By the species which are named and they are 3. 1. Some are of a tamer sort, used among men, that belong to herds and flocks, for plough, carriage, &c. these are meant especially by the name Oxen, Sheep, Horses, Swine, &c. 2. Some are creeping as if they did swim upon the Earth, as fish in the sea. The same word here used for both *רמש*. As Worms, Serpents, Pismires, &c. Creeping things of the ground.

V. 25. 3. Some are wild roaring in woods and wildernesses, and places remote from men, these have their name from life *חיה*. Because most lively, active and stirring. As Lions, Wolves, Bears, Foxes, Hares, &c. These in perfect strength, and in all their several kinds were the work in part of the last day.

2. The way of production of all these, Gods Word, and therein Gods Almighty Creation. He said, and saying Created, that is, made to be, and subsist without any concurrent help.

3. The

Object.

Solut.

3. The place wherein, or matter out of which these creatures were produced, this is said to be the earth. It is here questioned whether the earth hath no causation, seeing Jehovah saith, let the earth bring forth? Unto which it is returned, No more causality is in this then was in clay and spittle to open eyes. If earth or ground were the matter it was extremely indisposed to bring forth such creatures; it was the same as to bring life out of death: so that we may look upon *ארץ* the Continent. ver. 24. and *אדמה* the indisposed matter of these Creatures. ver. 25.

4. The efficacy of this word creating, which put the Creatures in being, it was so. At Gods word these were produced, nothing resisted, but every Creature in every kind stood up.

5. The approbation of this part of the work done, God saw that it was good, that is as before. All was consonant to the will of God decreeing and commanding these Creatures so to subsist; and for good uses.

Quest. If question be, whether all creeping things that come out of purefaction, were created at first?

Answer. It is answered. 1. They may be said to be in the bodies potentially out of whose corruption they proceed. 2. It may be said, God did make their kinds at first; had determined the way of their generation; whether from corruption; or by conception. Either God sheweth he can do still.

Quest. Again, if it be inquired why God reserves these to the same dayes work with Man?

Answer. His will is reason enough to satisfy his creature, but yet farther, God respects a congruity of the general nature of things; so there was between Fish and Fowls, who where to be in places much agreeing in their general nature, and so their natures fitted to the places where they where to live. No less here, these creatures and Man being to possess the earth and live there, God was pleased to make all the inhabitants of the earth this day, as he did of the waters in the day before the; order of speaking of these creatures is changed in 2. Verses, which may shew not one after another, but all were produced together.

From all which we note.

D. 1. Elohim is the only Creator, or Alpha of being to the most irrational creature on Earth.

D. 2. By an Almighty word doth God create all the bruties upon the earth.

D. 3. Cattel, wild beast, Creeping things, from the Elephant to the Tisnire, are of one living Soule.

D. 4. These living Soules God commands to come out from the Earth, which is dead it self, as the originall, not as the cause of them. So he gives bread from heaven. Exod. 18. It is not so with Man.

D. 5. The Earth is the appointed place for beasts. V. 24.

D. 6. Not only individuals of creatures, but kinds are made of God.

D. 7. Its Gods peculiar to say and have it done.

D. 8. The poorest worm is Gods creature as well as Man. Sprung of the same womb of Omnipotency, we call them sisters. So doth Job. (Ch. 17: 14. and 25: 6.) challenge them.

D. 9. All these living Soules were good in nature, and in use created. Sin corrupts all.

D. 10. Much of God is to be seen and known in and by brutish creatures. V. 25.

The second part, of the sixth dayes Work.

Now followeth the last and great work of God, even the master pece of his Creation, Man. Though last in order of execution, yet the first in Gods intention, for him all the things were made as is evident by his commission over them, therefore it was no neglect of God to forbear his making until the last, In which History observe.

1. The Creator, the same Elohim, Father, through the Son, and by the Spirit, that doth this.

2. The Consultation about his making, V. 26. where in may also be noted.

1. The Consultation it self, let us make. God speaks thus in the Creation of Man only, wherein he seems to consult for the making of this Creature; which he doth not about any els, but only saith let them be, and they were. Much a doe men have made to obscure the light, about this plural expression, by whom, and to whom it is used. Most grant it to be the speech of God, as indeed with out impiety, it cannot other wise be conceived; as some yet have done by glossing it to be Moses words, which cannot be unless he were Creator. Some think the plural number is used as an expression of Majesty, as Earthly kings use to pronounce

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Quest.

Answer.

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and write themselves, *We, &c.* But that stile was not in the World then. In truth comparing one Scripture with another, the Father, Son, and Spirit are in consultation here, and no other but God in Trinity of Persons, as he more clearly hath discovered himself, can be understood in this: the truth of which assertion appears by this second argument. 1. All here are equally workers, yea all must be the same God, for no creatures are called upon here to contrive or expedite it. 2. Whose Image here is one, their nature is one, but it is said our Image, go they must be one who speak. If it be replied. The plural number takes in all, as well as the number of three? It is answered, it doth so, but when God hath determined plurality to three, it is time then to settle and be certain, that there are no more, Matth. 28, 18. 1 John. 5, 7.

2. The Act consulted on, *making*, בעשה, let us or we will make. 1. Wisdom is carried in it by consultation. 2. Power, in that it puts in being. So that a wife and powerful effect is this.

3. The object of this act. Adam. Which is the name of the kind, common to both sexes Man and Woman. This name notes the original of man's materials, *Red Earth*, of which his body was framed, Gen. 2, 7. But carrieth in it the whole man, matter and form.

4. The form and condition wherein God made Adam, in our Image, according to our likenes. That is in our Image, most like to us. It is an Hebraism noting a superlative Image. Therefore needless is the dispute about the difference of Image, and likenes. This Image stands in representing God. 1. It is a made Image. 2. It is a true Image. 3. It is a very near and lively Image. Which appears. 1. In the spiritual and immortal nature of it. 2. In the rectitude of mind, will, affections, members, all pure and righteous conformed to Gods will, Ephes. 4, 24.

5. The end of this creature, and that is to be Lord and Ruler of all creatures els made, in the seas and earth. Herein consider. 1. The act of privilege, let them rule, or have dominion. 1. It notes power despotical, as of the master of a family over all in his house. 2. Subordinate and stewardly, not absolutely to do what he list with Gods creatures. 3. Plenipotentiary all just and due power is consigned him. 2. The object of the rule, the inventory of them, is Fish, Fowl, Cattel, creeping things, Earth, all the inferior Globe. but not the celestial one, Ver. 26.

3. After the Consultation is related the Execution of that counsel taken for mans creation, wherein.

1. The Creator repeated, Elohim who consulted.

2. The Act consulted, three times here repeated and the object variously specified.

1. Elohim created Adam in his Image, according to what he resolved, we will

make man such, as before opened. 2. In the Image of Elohim he created him; that it might not be mistaken whose image it was, he doth plainly call him Gods image. This is in the place of likenes, so that, these be synonymous. 3. Male and female he created him; that is one man and one woman; no Herim; hrodit as some wicked Jewes gloss. Nor multitudes of these sexes as in other creatures, but one man and one woman, which Christ urged against divorce. This God did to make all men of one Original have a holy seed; other wife he had enough of the Spirit to make more. Mal. 2, 15. Act. 17, 26. Note heic.

D. 1. God hath made himself known in Trinity of Relation, as well as unity of being from the beginning.

D. 2. God the Father, Son and Spirit, put forth Wisdom, Power and goodnes eminently in making man.

D. 3. Man in his first estate, was a creature bearing the most exact Image of Gods rectitude.

D. 4. The Image of God in man was made, and created, not begotten, as in the eternall Son.

D. 5. Man in this Image was the best of terrestrial creatures, for whom all the rest were made.

D. 6. The Image of God resting upon man did fit him to rule over all the Creatures subjected. V. 26.

D. 7. God himself created this man, and no helper was with him. Vain such thoughts of any.

D. 8. One man, and one woman alone, did God create to make an holy originall of man.

D. 9. Mans originall should be his Copy for being, and conjugall condition. V. 27.

4. The benediction bestowed upon this creature now followeth. V. 28. wherein may be observed.

1. The greatness of him that blesteth, it is the Creating Elohim, that hath power enough to blest, as he had to make. This is the glory of a blessing, when it commeth from a mighty hand.

2. The form of blessing, he doth by his word, as also he created by the sameway, He speaks good unto the creature, and commanded it upon them, which was not without effect.

3. The matter of the blessing described two ways.

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Mat. 19, 6

Ver. 28.

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1. Tc

1. Generally, he blessed, which is a notation of good, he superadded some good to these excellent creatures which he had made.

2. Specially, and so the matter of it is in two heads.

1. Propagation, and that in three expressions, *Increase, Multiply, Fill the earth.*

The first word giveth power to propagate their kind, It is not *Increase* in stature but in number, and this was the blessing of the Creator upon man, that the one Adam, Male and female in a pure state of marriage should produce a seed for God. The fruit of the womb is his reward. This would not have failed in innocency, but mans sin brought in barrenness. The second word, is an enlargement to the first, That this propagation in a pure conjugall state should produce multitudes, as the stars of heaven; but God would have all these to spring from one root, and did not create multitudes at first, that man might be united within himself, and all nations being of one blood might be endeared, however sin hath now made one man a Wolfe against another. And however adulterous conjunctions bring forth a numerous seed, yet the blessing was given to the creature, not to the sin, however the wife God see good so to permit and order it to the hurt of the sinner. The third word enlargeth the multiplicity unto fulnes. Fill the Earth. 1. The compass where in they should multiply, is the whole earth. 2. The measure is to the filling of the habitable world. Sin makes inhabitable the world.

2. Dominion expressed in two words. 1. *Subdue it.* In this: 1. The limits of his dominion are the earth, in the utmost extent. 2. The act of dominion here, *Subdue*, be strong over it, as *Cald.* It is the bestowing of the end of his creation on him, spoken of before; *Subduing* is by plowing, tilling, and making use of it, as is more expressly spoken, Chap. 2, 2. *Rule over, &c.* Where. 1. The object of Rule, fish, fowl, beasts, and creeping things named, all those God made ready to his hand. 2. The act expressed, is to rule over them; wherein he giveth man a right to them, an use of them, and a command over them, This order of one creature above another is Gods own blessing upon man. If it be questioned whether such order of rule should have bin in innocency between man and man. No doubt but there was order created between Husband and wife; in which sense the Apostle calleth the woman the Image of the man, for in nature, they both had the Image of God. Neither is it to be conceived, that the God of order, would leave such a creature disorderly. Order is of God, Disorder of sin. And doubtles naturall power of parents on children, and of Husband over wife, &c. must needs have bin, but without all irregularity, and oppression.

5. The sweet provision which God

Ver. 29.

made for Man and all other living soules, wherein are considerable.

1. The Provider, it is the same great Elohim, the Father of the family of the whole earth. Eph. 3.

2. The parties provided for, Man and beast, unto you, unto the beast, fowl, and creeping thing, all wherein is a living soul, an animal life to be preserved. He preserveth man and beast, and feed's ravens, &c.

3. The matter of provision, herbs and all their issue. Trees and all their fruit. Although here is no mention of feeding upon the slain creatures, yet if sacrifice were, as it was after the fall, as appears in Abel, there must be eating flesh then, however it did not appear before: Grass for beasts. Herb and tree for man.

4. The manner of making this provision, God gave it. It was all the sweeter out of his gift and from his hand, and this cometh with the blessing. And it is a great one to be fed by the hand of God. Behold, &c.

5. The last head in the history of this dayes work, is the approbation of all Gods works and the constitution of the sixth day. 1. The approbation as it respects all the works of God, but especially man, It is repeated here with an Emphasis, behold it was very good. Nothing evil or hurtfull in its own nature, but all exactly good. 1. In being. 2. In End. 2. All this done, the sixth Day is now constituted. The Evening was, and the morning was the sixth day.

D. 1. Elohim onely is the pure fountain of blessing He is mighty to do good. Hence God blessed.

D. 2. Man was not onely a good Creature, but a blessed one.

D. 3. Gods word brings home blessing. The word of power.

D. 4. Gods blessing is the cause of propagating man from man; not to detract from the dignity of the Creature.

D. 5. Gods blessing make's multitudes of generations.

D. 6. Gods blessing make's the earth mans habitation.

D. 7. Gods blessing is the cause of order among creatures.

D. 8. Gods blessing puts the earth and creatures under man, V. 28.

D. 9. Right to use and rule the Creatures is Gods blessing upon man. The world subjected by God, Man

B 2 had

had need to rule a right. He is but trusted in this blessing.

D. 10. God would have man know him to be his feeder, & wait for meat from him, as be thankful to him

D. 11. Creatures are made food to man meely by the blessing of God V. 29.

D. 12. Beasts, fowl, and creeping things have meat from God.

D. 13. God provide's better for man than for beast.

D. 14. Gods real blessing certainly follows his verbal. It was so. V. 30.

D. 15. All creatures, but especially man, were very good in nature and End, as made by God.

D. 16. God would have men convinced of the Eminent goodness of his works, six times he repeats. God saw it was good.

D. 17. The sixth day, as well works in it, is Gods creature.

D. 18. In days and works man should study to know God fully. Therefore is all this revealed. V. 31.

Thus farre the History of the World in its Original, and the Sixe first dayes.

CHAP. II.

Ver. 1. And the heavens and the earth were finished and all the hoast of them. Chal. Same, and all the beauty of them.

Ver. 2. And Elohim finished in the seventh day his work which he made, and rested in the seventh day from all his work which he had made. And God was delighted on the seventh day in his work. &c. Cal. And God perfected on the sixth day his works, which he made, and God rested on the seventh day, &c. Sep.

Ver. 3. And Elohim blessed the seventh day and sanctified it because in it he rested from all his work which Elohim created by making, Junius, or created and made, or created to make, that is ordained to make, as some read. which God created to make. Chal. from all his works which he began to make Septuag.

IN this second Chapter is contained the history of the World for one day longer, even the seventh day, which gave a summation, to all Gods precedent works;

and make's up the first full week; whence some conclude even the perfect number. Its true, God make's use of this number many times not without a mystery, Here it is certain, he make's a full account of a week in seven dayes; which after single dayes is the next known distinction of time.

Two main heads are in this chapter.

1. A summary repetition of the precedent works and a constitution of the seventh dayes Rest. V. 1, 2, 3.

2. A larger Explication of some particulars in the former works, especially of the third and sixth dayes, which Moses add's as an appendix to the former history.

1. Of the wonderfull fecundity of plants before any raine. V. 4, 5, 6.

2. Of mans Creation, the male, V. 7.

3. Of his habitation, the description of it. V. 4, 5, 6.

4. Of his Covenant with man in this state. V. 16, 17.

5. Of the occasion of creating the woman, and ordaining marriage. V. 18, 24.

6. Of their sweet state in innocency. V. 52.

In the first generall are considerable.

1. The summe of Gods former works. V. 2.

2. The term or the full End of them, on the seventh, &c.

3. The speciall constitution of the seventh day to its proper use expressed, by three Acts of God.

1. Cessation from working. V. 2.

2. Blessing the seventh day. V. 3.

3. Sanctifying. V. 3.

4. reason of its constitution, because God rested. V. 3.

1. The summary relation of works past. And the heavens and the Earth were perfected, and all the hoast of them. 1. The subject in this proposition is all these works, 1. Heavens by which is meant all those bodies high and low, from the highest created heaven to the region of the aire, the very lowest of the expanse, therefore, the whole celestiaall globe is intended here. 2. The Earth here also notes all the inferior globe, consisting of sea, waters and dry ground.

3. The Hoast or army in both these are Angells. Luk. 2, 13. being those sonnes of God singing when God laid the foundations of the earth also. Job. 28, 4, 6, 7. So Starres also are the hoast of heaven. Deut. 4, 19. Jud. 5, 20. So all Creatures in the Sea, and Earth created, are Gods hoast in them. All and every thing that God saw was good. And they are called Hoasts. 1. From their multitude, and abundance, 2. From their strength, when God will use them. 3. From their order all being ranked as an Army, and each keeping his place: before sin disorderd all.

2. The attribute here is, they were finished perfected, or to the word, they were made all out; no defect at all.

Is it not said, thorns, &c. Gen. 3, 18.

it

Q. 1st. Answ.

It seems then they were not now made.

1. All that was good was perfected, so farre these.

2. Some creatures God make's as judgments on sin as he did fire to consume at Taberah. &c. Numb. 11.

3. These creatures, as good, were made, but the evil of them came in by sin: take hence these notes.

D. 1. Absolute and perfect is the frame of heaven and earth as it commeth out of Gods hand.

D. 2. Jehovah hath his Hosts in Heaven and Earth, many and mighty

D. 3. Gods Hosts should keep order in every part, and be subject to their Lord. V. 1.

Ver. 2:

The second thing observable is the term which put this perfection unto those works, And Elohim perfected in the seventh day his work which he had made. 1. The perfecting; is the same Elohim, who was efficient of all, He had no helpers to finish; to shut out those vain conceits of Assistants. 2. The act of perfecting is the same with the word. V. 1. He made all out. 3. The effect perfected, his work which he had made, which is comprehended in that Host of heaven and Earth, before named with addition of the good of them. 4. The time or term, of perfecting on the seventh day. The 70 read it on the sixth, it may be to take of some seeming objection, which might be made, that God saw all very good on the sixth day, therefore they were perfected then, so this seems to say it was not done until the seventh. But it is the seventh day expresse in the Hebrew, and doubles a mistake in their translation. As to the cause of scruple, that all creatures were finished day the sixth. It is true, quoad esse, as to their full being, Man and the rest were finished; but quoad bene esse for mans well or better being, in acquainting him more with his creator, and adding some spirituall good unto him, this is perfected in and with the seventh day. So God is said to perfect the work he had made by superadding to its being already finished.

The second particular sheweth more how God added to the well being of his creatures by constituting the seventh day unto mans speciall benefit. Sabbath for man. Mark. 2, 27. Where in three acts are recorded.

Ver. 2.

1. He rested in the seventh day from all his work which he had made, wherein. 1. Act, Rested, a word in the Hebr. whence Sabbath come's, noting rest, and notes not a rest from wearines, but a voluntary cessation from creating and bringing forth any more kinds, the Cald. readeth, he was delighted, or pleased; which may be an harmles paraphrase; only this is Rest from works not in them. The Gr. 70.

Ver. 2.

2. He sanctified it. This act is conceived to be swallowed up in the former, and onely an explication of that, being the way of blessing. Now as Gods act immediately, may very well be so; but looking to the end of it, which is, that it should be called holy by man, and sanctified, and the name of God sanctified by man in it, he having sanctified or set it apart for that purpose; It note's a ground of duty from man, upon Gods blessing of it, and making it a good day to him. So that his sanctifying is a setting it a part to be sanctified by man: that is spent in all holy remembrance of God & worshiping of him. According to that of the Prophet. Isa. 58, 13, 14.

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4. The fourth particular is the reason where upon God blessed and sanctified this day, and that is, because in it he had rested from all his work which God had created to make. by making, to perfect, or which he created and made, that is perfectly created. Gods

Ver. 2.

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השביעי

Ver. 3.
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Esth 9.
v. 22.

Ver. 3.
יקדש

own rest is the reason of blessing and sanctifying the Sabbath unto man, That when he had perfected all his works of creation, Man might now rejoyce in him. Gods ceasing in the perfection of his works is the ground of setting Sabbath unto man. Whereas it is said, that God created his works to make, it must be understood, to perfect, or he ordained to make, as the word will carry it.

Some queries would be answered here.

Quest. 1. 1. Hath this Constitution the force of a Law towards us? Was it immanent in God?

Answer. No. 1. God had no need of resting. But transient, for all these acts were exhibited toward man, and the day made for him. Mar. 2. 29.

Quest. 2. 2. Doth not Moses relate this by way of anticipation, meaning it onely to be given in the Law?

Answer. No, It cannot be by way of anticipation, 1. It is the very first seventh day created; therefore not meaning one in Moses his time. 2. It concerned man in innocency, not under the dispensation of Moses. 3. Its reason is from Gods immediat cessation from his works.

Quest. 3. 3. Was not this a Signe to Israel. Ezek. 20. 21. Are not such vanished?

Answer. 1. It was not a Ceremonial signe in it self, such as others were.

2. It was long before those ordinances which were peculiar to that Church.

3. It was a token of a people belonging to God, as all morall duties are.

4. God may take ancient ordinances, to be tokens of future grace.

Quest. 4. 4. Is not this Constitution broken, by putting this seventh on that which was the first day?

Answer. No; 1. Gods seventh is still continued.

2. The reason of Gods resting in Christ from the work of redemption, and perfecting that in the resurrection, is the cause of the change to this seventh.

3. Christ and his Apostles give evident pattern for setting that apart, 1. Cor. 16. 2. Take these notes hence.

D. 1. The seventh day brings Gods perfecting work to the well being of his Creation.

D. 2. The seventh day is Gods Creature.

D. 3. Gods cessation was voluntary Rest, not necessary to him.

D. 4. God rested from creation of kinds, not from propagation and providence.

D. 5. Gods six dayes labour inteyns us labour, and seventh dayes rest injoyneeth us rest. V. 2.

D. 6. Gods blessing made the seventh day a good day unto man.

D. 7. Gods seventh day is sanctified and set apart for man for ever to sanctify God in.

D. 8. Gods resting from works of creation is the full reason of making the Sabbath, by blessing, and sanctifying the seventh day. V. 3.

The second generall followeth which is a further declaration of the former works of God, especially of the third and sixth day; that which is next in order is. 1. The wonder of the earths fecundity without influence from the heavenly bodies thus set forth.

These the generations of the heavens, and of the earth in their being created, in the day that Jehovah Elohim was making the Earth and the heavens. Cal. Same. — This is the book of the generations, &c. Sep.

2. 5. And every plant of the field, before it was in the earth, and every herb of the field, before it grew up, for Jehovah Elohim had not made it to rain upon the Earth, and not a man to till the ground. — And every green thing &c. and all the grasse &c. for God rained not &c. and there was no man to work it. Sep. — And every tree &c. Cal.

2. 6. And a vapour ascended from the Earth and watered the whole face of the ground. — But a fountain &c. and drenched the whole face of the earth. Sep. — And a cloud, &c. Cal.

In these Moses giveth an appendix to his former relation of the being of the universe, but specially to the third dayes worke, wherein may be observed.

1. A generall assertion of the first being of the heavens and of the earth repeated, wherein are again affirmed.

1. The first being or birth of heavens and earth, for the word is used to note the fruit of the womb, which by throwes is driven out; a sweet Metaphor. The heavens and earth here are synecdochically, to be understood, for all creatures in them, These are the births of the heavens and the earth.

2. The manner of their production and perfecting, they were created of nothing, and made, that is finished with ornaments. These two words **עשה ברא** create and make, do seem so to intimate.

3. The author or Creator, Jehovah Elohim. It is the first place where the name Jehovah is read, and fitly here, it noting the fountain of all beings, to be the Creator, he that is also the mighty God. Earth here is named before heaven.

4. The time, which notes the very term of their beginning, in that very day, wherein God by his very word made them to be.

V. 4.

Ver. 4.

Job. 38. v. 38. 39. חולרות

Ver. 5.

שם השחר

2. A speciall assertion about the third dayes work, where in are observable.

1. The subject put into being this third day, under two titles, 1. The plant or fruit tree, which the Cald. nameth so: the Sept. reads green thing. 1. The herb of the field mentioned. 1. 11.

2. The time of their production, before the tree was in the earth, & before the herb grew, so that these helped not to their own being when they were produced in their full perfections. Under these some conceive all other creatures on Earth contained; these named onely, because they be the first.

3. The wonder of their production set out by noting the absence of those subordinate causes, which now concur to their propagation and perfection.

Ver. 5. 1. Jehovah Elohim had not made it to raine upon the Earth. Now we see rather thresheth the seed in the Earth; and without it no creatures produced of these kinds, yet without rain, were plant and herb made, and perfected.

2. Not a man, nor Adam was not on the third day to till or manure the ground, without which, now nothing but briars and thorns are to be expected from the earth; yet when Adam was not, and clouds and rain were not, then trees and herbs were.

Ver. 6. 3. Not a vapour to water the earth, so some read, There was not a man to till, or vapour ascending which should water the face of the ground, making the copulative particle disjunctive, whereas, some read, And, some but as Sep. and so understand it to make out another way of making plants fruitful, by causing a vapour to arise from the earth, and fall down again as dew; but indeed it will be hard to distinguish this dew from raine in its nature, and it is evidently said, God did not make it raine; now if God made a dew sufficient for it, this is the same in kind with raine; Therefore I conceive more congruous to the context, and the scope of Moses here, in removing subordinate causes from helping God, is this reading disjunctively, as Junius. &c. or Vapour ascended or watered the whole face of the earth. So that this remove's the help of a mist or dew, in making plants fruitful, They were at first the fruit of Gods own womb the excursions of his power. Such use of the copulative particle is found Exod. 11. 15. Take some notes here.

D. 1. It is hard for man to believe the true Creation and beginning of the world. The repetition of the spirit argue's it.

D. 2. By faith onely can be truly understood the Creation of Heaven and Earth, therefore is it revealed by God. Heb. 11. 3.

D. 3. Jehovah Elohim, the onely

Almighty being, is the true God.

D. 4. The being of Heaven and earth created, and made is from the being of God. V. 4.

D. 5. All this being was produced in Gods day, that is, the sixe dayes. If all in Heaven and Earth be taken.

D. 6. Plants and Herbs of the field are not of themselves, but made of God before they grew in the earth.

D. 7. No second causes neither rain, tilling or dew did concur to those Effects. Thus if all negative.

D. 8. God alone causeth rain and maketh all subordinate causes of earths fruitfulness.

D. 9. God hath and can preserve his creatures without ordinary meannes. V. 5. 6.

The second generall in the Appendix of the History of Creation, is about the Creation of Adam, the chief work of the sixth day.

V. 7. And Jehovah Elohim formed Adam dust from the ground, and breathed in his nose or nostrils a soul of lives; and Adam was for a living soul. Heb. — man, taking dust from the Earth, and breathed upon his face the breath of life, and man was made to a living soul. Sep. — and made unto a Spirit speaking. Cal.

In this Historicall appendix, are three things related about Adams creation.

1. The creation of his body, Jehovah Elohim formed Adam dust of the ground. wherein are repeated. 1. The Creator under two titles, of Being and of power as was noted, v. 4.

2. The Act repeated in another word from the former, He formed, and this used here onely about the man, and the woman afterward. The two words before were **ברא** to create **עשה** to make, and this here is **יצא** to form; the distinction, of which some have made as between. **אלוהים**, **אדם**, **אשה**, Junius. And here, the first may note making of nothing, the second the effecting or finishing, the third the forming and fashioning the outward and the inward parts, as a potter doth his vessel on the wheels. So here by creating and making God fashioned and formed the body of Adam, that is, straight and upright, with all his lineaments in their due places, with veins and arteries, ventricles and bowells within: the meditation of which makes David cry, I am wonderfully made. 35. 139

3. The

Ver. 7.

עפר מן
האדמה

3. The Object or matter thus formed. *Adam dust of the ground*, So rather to be read by opposition, than man of the dust of the earth; dust is the lightest and driest of the earth. So it is said, *dust thou art*. Gen. 3, 19. Sometimes also called mud, or clay, as if it were dust moistened. Job, 4, 19. *Itai*. 64, 8. All this sets out the vileness of the matter upon which God put this frame of man, as to his body. If men ask why God chose no better matter to worke on. His will is the best reason; but doubtles God would have man for ever to remember his originall. That his word teacheth. 1. Cor. 15, 47.

Quest.
Answer.

Ver. 7.

2. The creation of mans soul is here described; *breathed in his face a soul of lives*. In which doubtles, the state of the internall form of man and the creation of it is declared by Moses. Herein.

יפה

1. Gods act, he breathed. 1. The order of it in this relation is observable, after God formed his body, from himself he gives in the soul, He doth make bodies and soules together, as in other creatures which he called living soules, he maketh, sea and airc and Earth yeld them, or created them all together matter and form in these places. But Moses in this history re-latech first the forming of his body, and then the making of his soul. 2. The nature of Gods act, *breathed*, it is spoken after the manner of men, for God hath no hands to form, nor mouth to breath, but hereby must be meant, Gods powerfull creation and infusion of this soul; which he doth as easily, as one breaths; and I conceive to let man know, it is by breath and respiration he holds his soul within him.

2. The form it self induced *breath of life*, as some, but I chooseth rather the letter *a soul of lives*. The word here used for breath as the Hebrews observe, is used properly to signify the soul of man, the word is *נשמת חיים* It is specified a soul of *lives* plurally, to note, it was not onely life of vegetation or sense but of reason competent to a man alone; and must note a more excellent soul, than in any other creature, which is here the form of man, some have conceived it, the *Holy Ghost superadded*. But that cannot be, for he speaks of the one part of man. Others have called it a particle of divine being. But that is impossible to mingle God with creature: therefore it must be, that soul, which informeth the body of man.

באפי

3. The place of this inspiration is the face, or nostrils, which synedochically notes the whole man whose soul it was; for so this soul of lives did in form and animate the wole body.

נפש

הה

3. Here is related next the whole man subsisting of these parts, and Adam was for a living soul, or a living foul, that is, this creature being thus formed in body and having this spirit of lives within him, is now a living soul or creature, eminently so; and according to the Image of God as before

expressed.

Some questions do arise here and must be answered.

1. Whether the soul of lives whence Adam is called a living soul, be the same with fishes and beasts, mentioned in the foregoing chapter?

Unto which in short we reply, it is not, but in its whole kind distinct. As may appear. 1. From the manner of creation different. 2. From the intrinsecal nature of it as it was made after Gods Image; which make's it differ from all creatures. Its properties and operations clear this before the sun, there is no living soul like it.

As to the suggestions made against it, because the same attribute is given to beasts &c. In short we may answer.

1. There is multiplicity of signification in words, and here lieth the fallacy. Spirit sometimes signifieth God, sometime the wind; no good inference thence, therefore they are the same.

2. Again where as it is said; that here onely the Animal life is meant for. 1. The rationall was before, therefore in vain here repeated. 2. The 70 read by *לחיה* not *לחיה*.

3. The same name is ascribed to creatures before. 1. It is no vain repetition, for, in the former was related what was made, here how it was made. 2. As to the words, *both* in greek and Heb. though they note sometime inferior, yet sometimes superior, and rationall, and spirituall life. Therefore the argument is equivocal.

3. Whether Adam was mortall as created? Unto which. 1. As to his soul, He was immortal, to made of God that none can killit. 2. In his body, if he had not sinned, though it were of changeable materials, yet by Gods covenant it should have lived.

4. Whether God make's the soules of men still as he did then? The Scriptures do affirm it strongly. Ps. 34, 15. Zech. 12, 1. Job, 33, 4. And God truly is the Father of spirits. Heb. 12, 9. Num. 16, 22. 2. The faculties of mans soul are not generable, as in beasts.

From this we gather.

D. 1. Eminent form did God give to the body of Man.

D. 2. Vile and mean matter is mans originall by Gods will, dust of the ground.

D. 3. Mans soul is the spirit of lives, the most excellent.

D. 4. God immediately made and breathed mans soul into his formed body of the dust.

D. 5. By Gods institution man was not onely

Quest. 1.

Answer.

Quest. 2.

Answer.

Quest. 3.
Answer.
Matt. 10.

Quest. 4.
Answer.

onely living Eminently, but to live eternally. Ver. 7.

The second head in this historical appendix unto the creation is the habitation which God provided for man before he made him, which though made before, yet was not expressed in the brief discovery of the third dayes work, unto which it doth belong, now Moses supplieth it.

V. 8. And Jehovah Elohim planted a garden in Eden from the earth, and put there the Adam, whom he formed. The Lord God planted paradise in Eden, &c. and he put the man there, &c. Sept. planted a garden in the place of pleasure from the beginning, and there put the man, whom he created. Cald.

V. 9. And Jehovah Elohim made to spring up out of that ground, every tree desirable for sight, and good for meat, and the tree of life in the middle of the garden, and the tree of the knowledge of good and evil. And God made to rise, &c. tree of life in the midst of paradise, and the tree of knowing, that which was to be known, of good and evil. Sept. And the tree whose fruit they who eat shall know between good and evil Cald.

V. 10. And a river goeth out of Eden to water the garden, and from it is divided, and was into four heads, to water Paradise, thence is it divided into four beginnings or principles, viz. Of rivers. Sep. Came out of the place of pleasure, &c. and it was into four heads of rivers, Cald.

V. 11. The name of the first Pishon, it doth compass the whole land of Chavilah, where there is gold. Cald. fame.

The name to one is Phison, this compasseth all the land Evlat, there where is gold. Sept.

V. 12. And the gold of that land is good, there is Bdelium, and the Onyx stone. Cald. fame. The Carbuncle, and the prasine stone. Sept.

V. 13. And the name of the second river is Ghichon, it compasseth the whole land Cush or Ethiopia. Cald. fame. And the name to the second river Geon, &c. Sept.

V. 14. And the name of the third river Chid-ikel, it goeth to the east Assyria or Aschur, and the fourth river is Perath or Euphrates. Cald. fame. The third river is Tigris, this goeth against Assyria, &c. Sep.

V. 15. And Jehovah Elohim took Adam and placed him in the garden of Eden to till it, and to keep it. Garden of pleasure. Cald. The man whom he formed, and put him in the paradise of pleasure to labour it, or to work. Sept.

In which passage are related these particulars

1. The Constitution of mans habitation Ver. 8.

2. A description of the beauty of it, in two heads.

1. In its furniture with the best of trees. Ver. 9.

2. In its addition of rivers. V. 10. 11. 12. 13. 14.

3. The end of mans placing there. V. 15. 1. In this providing mans habitation two things are observable.

1. The plantation of the place, This belongs to the third dayes work, before man was created; here. V. 8.

1. The planter, Jehovah Elohim the Creator.

2. His Act, he planted, this is spoken after the manner of men, it was done by his powerful creation. When he said let the earth bring forth, &c. Gen. 1. 11.

3. The object, a garden Heb. a general word for gardens, from a word noting protection, so a garden is hedged Paradis the Greek, from Pardas Heb. an orchard or place of pleasure; an emblem of heaven and its pleasure. Luk. 23. 43.

4. The situation both for place and point in the compass. 1. It was in Eden.

2. It was eastward. 1. Eden note's the country or great continent where this garden was, the Cald. calleth it the place of pleasure; the word it self note's pleasure in the Hebr. It was not the whole earth, but a portion, neither such a small portion, as common gardens but a Region, which is spoken of as a choice part, the very garden of God. The best things are set out by Eden. Ezek. 28. 13.

2. The special part of its situation, it is said to be from the east, or eastward which distinguisheth plainly the part where it was, and that it was not the universe of the earth as some have said. Eastward is onely one part.

It was a corrupt reading, from the beginning; for it note's not time but place here, and the same word note's sometimes the east wind.

Where was Eden? Surely in the east. But after sin, Gods extermination of Adam and the flood; no finding it by man.

2. His location or setting Adam there, 1. Gods Act. He put or by his grace and power set him there, it was Gods prerogative. 2. The object placed, Adam, whom he formed. He provides the most excellent place for the best creature; yet this is to be noted. The creator set's his creature there in subjection; not to be absolute,

2. The beautifying this parcel which was Adams habitation, with trees, wherein. 1. The provider Jehovah Elohim. 2. His act, made to bud or grow up; that is, By his word as in the third dayes creation. 3. The place where, out of that ground, where the garden was, not as if the ground concurred to their being, but God made it and them

Ver. 18.

There was
no marble
Palace
then.

Gen. 3. 10.
v. 18.
There was
no marble
Palace
then.

בקרן

Ezek. 31.
v. 16. 18.
Itai. 51. 3.

מקדש

Quest.
Answer.

נשם
אדם
אשר
יצר

Ver. 9.
נעמח

מן
האדמה

them in it. 4. The matter of furniture, which was twofold, that God giveth.

1. For natural and civil use, which served.

1. For pleasure and sight, every tree desirable for sight, no such lustre was ever in the state of sin, God would have the eye filled this way purely.

2. For taste, and nourishment, and maintenance of life; and good for meat. This God provides, no such excellency nor sweetness in fruit, since the fall; nourishment and pleasure God provides for his innocent creature.

2. For spiritual use, God adds two trees more.

1. And the tree of life in the midst of the garden. 1. The nature of it general a tree like others, 2. Nature special, of life or of perfect life; which is questioned why so called. A. Not from any virtue in it self, but by ordinance from God; which is conceived likewise.

1. To have a virtue of preserving life naturally or medicinally, considering. Gen. 3. 22. 1. Man did not eat, 2. Eating would make to live.

2. To have virtue sacramental, 1. Shewing the fruit of obedience, 2. Shewing eternal life, 3. Shewing Christ, who is set out by it. Pro. 3. 18. Apoc. 2. 7. Apoc. 22. 2.

2. And the tree of the knowledge of good and evil. 1. The general nature, it was a tree like others, of what kind not expressed, and therefore is it foolish to determine. 2. The special use of it was to be sacramental, and to reach the avoiding of sin, and that sad experience which came from forsaking good, and doing evil. This therefore was forbidden, afterward. The 70 reads, a tree of knowing what was to be known between good and evil, the Gald. whose fruit they who eat shal know between good and evil, that is, the difference of obeying God and disobeying. This sacrament was a visible tie from sin unto obedience. This was not neither in the nature of the tree, but by the ordinance of God.

The observations from these two things follow.

D. 1. Mans habitation in innocency was Gods work, as well as his Being.

D. 2. Gods love provide's an habitation furnished, before he make's the man.

D. 3. The most absolute place of pleasure, that earth contained, was

set an habitation for man. Garden, paradise. Eden, pure pleasure for a pure creature.

D. 4. Jehovah set man in that sweet place as a tenant at will, not as Lord.

D. 5. Mans form from God sheweth his homage to Jehovah in his pleasant seat.

D. 6. All excellency of delights Jehovah make's for man after his image, in his innocency. V. 8.

D. 7. Best of food Jehovah provides for man the best of creatures.

D. 8. Jehovah ordained man for worship in his habitation as well as to maintain life.

D. 9. Sufficient means of life did God give to Adam for eternal life. Tree of life.

D. 10. Jehovah provided to keep Adam from sin in his habitation. Sufficient monition in the tree of the knowledge of good and evil.

D. 11. Adam had need of means of stability in his purest condition. Ver. 9.

The second ornament of Adams habitation is the watering of it, described with some other advantages, to the 14 verse. In which description these heads are considerable.

1. A position of the general head river, with its division into parts. Ver. 10.

2. The nomination of those particular rivers. 1. Of the first. Ver. 11. 12. of the second. Ver. 13. 3. of the third and fourth. Ver. 14.

1. In the description is declared. 1. The benefit which God added to this habitation wherein. 1. The good created, a river indefinitely spoken but conceived to be Euphrates, of which the four arms are mentioned afterward, and the last especially carrying this name. It is evident it was the head river, 2. The existence and motion of it, is going out or went out, that is by Gods word it arose and sprung out. 3. The term from whence it is, out of Eden, which was the Region where this garden was. 4. The end of this boon to water the garden that is to supply every thing there with water to make them thrive. This is noted the most prosperous place planting trees And thereto the spirit alludes, in describing the new Church in Christ Reu. 22. 1. R. 46. 5.

2. The partition of it, & from hence it is divided,

is divided, and it into four heads. That is from Eden God cut it into four arms, which are called heads because they were the several beginnings of other rivers.

2. The nomination of the fourth head followeth with some note's of the advantages of the places, where they ran.

1. The former head is described. 1. By name, as the name of the first was Pishon. Some have thought his ganges, others finding that amiss thought it was that which was called by some Pasitigrit, but more rightly Pishon, compounded of Pilo and tigris, because it fell into that great river. 2. By its course, it doth compass the whole land of Charilab. 1. Its act, it compasseth, note's not a full circle, but a course by places. 2. The land of Charilab by this place its course is described; this is conceived to be the country of the man of his name who was the Son of Cush, the Son of Cham the Son of Noah, Gen. 10. 8. His country was called by his name, Gen. 25. 18. where the Isaacitis are said to live; some call it fustina bordering on Persia.

3. It is described, by the riches of that land. 1. Where there was gold. 2. A commendation of that gold, and the gold of that land is good that is fine or precious. 3. By sweet gummies there is Bdellium, this is conceived to be a tree aromaticall, and so one kind put for more; others think it to be a kind of pearle.

4. By precious stones, and the Onyx stone. Some read it the Carbuncle, some the Emerald, sometimes translated the Berill by the Sep. Exod. 28. 20. It is here also, one for many kinds; in such spices, &c. the Isaacitis did trafficke Gen. 37. 25.

2. The second head of this river is described. 1. By name, and the name of the second River is Gihon Geon as; 70. This hath bin thought to be Nilus by some, Naber-Sares, by others. 2. By its course. This compasseth the whole land of Cush or Ethiopia, the midians country and the region conterminat with Arabia, is by the best conceived to be here meant, whence the wife of Moses was called an Ethiopian, she was hence, the name of Cush comprehended diverse nations.

3. The third head is also described. 1. By its name. And the name of the third river is Hiddekel. By some called Tigris, not as it is strictly taken, but as mixt with the upper part of Euphrates. 2. By its course, it is going eastward to Ashur or Assyria that is from the East toward Assyria.

4. The fourth head is set out onely by its name, and the fourth river is Euphrates. It is the middle river which runneth thorough Babilon, between the second and third, which is notorious in scripture records.

3. The last thing in this discovery of Adams habitation is the end of Gods placing of him there, wherein. 1. The disposer, Jehovah Elohim. 2. The subject disposed Adam. man in both sexes male and female. 3. The acts of God, two, 1.

He took, that is, from the place where he made him, whether by any visible way, or by his word, or secret instinct of spirit it matters not. 2. And he put him or he placed and constituted him there in the garden of Eden that is the place described before, 4. The end, twofold. 1. To work it or to till it by plowing, sowing watering, &c. 2. To keep it, which may note alliduity of care to preserve the garden in the state in which God wade it and also to keep his own interest therein by observing Gods covenant.

These rivers seem not at this time to be thus sited, as Moses describeth.

Doubtles Moses speaketh as they were known in his time, and what variety of alterations of names have bin since cannot prejudice his relation.

But was not labour a part of the curse on sin?

No; but painfull and distracting labour; work in innocency would have bin all pleasure. Note hence.

D. 1. Adam in innocency had his habitation watered with rivers of pleasure. It was fit for that estate. Ver. 10.

D. 2. Very rich in earthly treasure was the habitation of innocency. Ver. 11. 12.

D. 3. Topography is one work of Gods Spirit and needfull to be known. Ver. 13. 14.

D. 4. Though Eden was not the universe, yet it was very large. Ver. 14.

D. 5. Jehovah Elohim is mans Lord, he but his Tenant.

D. 6. Paradise was of gift from God, man had it not by nature.

D. 7. Man in innocency was not made for idleness but labour. Among all, husbandry is his worke.

D. 8. Gods end in placing man in Paradise was that he should keep that portion pure, and his interest in it. Ver. 15.

The fourth head now followeth in this appendix made by Moses to the former short history of mans creation viz. The covenant then made with him, in the two next verses.

V. 16. And Jehovah Elohim commanded to the Adam in saying, of every Tree of the garden eating thou shalt eat. — Cald. same tree, that is in paradise thou majest eat for meat. Sep.

G 2.

Ver:

כל עץ
נחמד
למראה
ושם
למאכל

ועץ
החיים
בתוך
הגן

Quest.

Ans.

ועץ
הדעת
שוב ורע

ומשם
יפד
והרר
הארבעה
Ver. 11.
שם
האחר
פישון

הוא
הסבב
את
כל ארץ
החולה

Ter. 12.
אשר שם
הנחב
ועצק
ההוא
שוב שם
הכרם

ואכן
השם

Ver. 13.
גירון
הסבב
את כל
ארץ כוש

Not Gihon
by Jerusa-
salem.

Ver. 14.
הרקל
ההלך
קרמת
אשור
הרביע
הוא
פרת

Ver. 15.
ויקח
וינחמו

Ver. 10.
והרר

מצא
מקום
למנוחה

Ver. 17. *But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day of thy eating of it, dying thou shalt die.*
 — But of the tree of knowing good and evil, eat ye not of it; for in what day ye eat of it, ye shall dye the death. Sep.
 — But of the tree, whose fruit they that eat shall know between good and evil, &c. Cald.

In these is the first covenant which the Creator made with his innocent creature, wherein we have.

Ver. 16.

1. The party making Covenant. *Jehovah Elohim* the Almighty Creator; concerning his covenanting it is adjoined by a connective particle to the precedent matters belonging to creation.

2. The party covenanted, *The Adam* which God created on the sixth day. Male and female, not the man only, so she confesseth. Gen. 3. 2. 3.

3. Form of covenanting by word of command *וְיָצַו* a definite for *וְיָצַו* from *וְיָצַו* he commanded, the future for the preter pos. Tenfe, which note's continuance of it in that condition. So that the very form of first covenant is precept; Junius, reads interdicted, but that note's only a negative command, yet here something in the affirmative seem's to be expressed about eating, unto which this command must be referred.

4. The matter of this command which to me seems to be twofold.

1. A firmative, of every tree of the garden, eating thou shalt eat; the whole contains, 1. The matter, to be received, set out, 1. In its nature, tree metonymically taken for the fruit of the tree. 2. Universally every tree, the command is no burden it giveth enough. 3. Specialty of it, of the garden, that is of that very garden of Eden. 2. The act of reception, which to me seem's to be, not only permitted, but commanded for preservation of life, *Eating thou shalt eat*, as well as thou maifest eat, it is true, God leaveth him to his liberty in that universality, but this was a duty. When it is said by one, that it is a reason from the liberality of God to prove the equity of the following Law; doubtles it is truth, but withal it carrieth in it the force of a command, whereunto Adam was bound, for surely he had transgressed, to have refused to eat.

Car.

אכל
תאכל

Ver. 17.

1. The matter concerned of the tree of the knowledge of good and evil, this was a tree in the midst of the garden of sacramental use, as hath bin declared, concerning which the great God would injoyne a duty on his creature to forbear it.

לא
תאכל
מכאן

1. The act prohibited, *thou shalt not eat of it*. This doubtles is a positive Law, superadded to that written in Adams heart; for though obedience were universally

written there, yet that in this particular God would have it expressed depend's only upon his positive will. Whereunto he add's no promise of further assistance, but expects exact obedience, that he should do it in the strength received: And herein is exemplified, the Law of works, as it stands in opposition to grace and promise.

3. The reason of the prohibition, *For in the day of thy eating of it dying thou shalt die*. Where. 1. The crime repeated. *Thy eating*, which was the act forbidden. 2. The penalty, *dying thou shalt die*, wherein the nature of the punishment was death, viz. of all sorts temporal and eternal as other Scriptures do affirm to be the penalty of sin. Rom. 5. 12. Rom. 6. 23. &c. 3. The time of it. *In the very day of eating*, no sooner should he sin, but feel the judgment. Some doubts arise hence.

1. Should a law be given to a righteous man? 1. Tim. 1. 9.

Doubtles yea; neither doth the Apostle make a doubt of it, for the commanding and regulating power of it, which is essential to the Law of God; though not for condemning power, which is only accidental upon mans sin.

2. But should such a killing law be prescribed? 1. Cor. 3. 7.

The killing property is not essential, but accidental only; the threatening is intended to keep alive, not to kill.

3. But they did not dye that day?

Surely they were made in every sense mortall that day, bodies exposed to death, separation from God and eternal torment. It was only the intervention of Christ, that kept from execution in full.

4. Is this Law just?

Yea absolutely just, upon that nature so indowed by God, and yet afterwards so rebellious to him for. 1. It was most caules. 2. It was most free. 3. It was most malignant apostasy from God.

Observe we hence.

D. 1. *Mans creator must be mans Lawgiver. Isai. 33.*

D. 2. *The innocentest Man could not be without a Law.*

D. 3. *Gods first Law was upon the whole nature of man in the first Adam, Male, and Female.*

D. 4. *Gods Law from the beginning carried in it good to soules. His commands are not grievous.*

D. 5. *Gods Law doth carry meat in the mouth of it to his Covenanted ones. None serve him in vain.*

D. 6.

אכל

ביום

Dub. 1.

Sol.

Dub. 2.

Sol.

Dub. 3.

Sol.

Dub. 4.

Sol.

D. 6. *Positively morall as well as naturally, was gods Law to the first man. Ver. 16.*

D. 7. *Gods first Covenant in the intention of it was to keep man from the Experience of evil.*

D. 8. *Gods first Covenant was purely of works requiring obedience in Adams strength.*

D. 9. *The most direfull threatnings were usefull for man in innocency.*

D. 10. *All sorts of death on body and soul was the accidentall issue of the first covenant by mans sin.*

The fifth head in this appendix to the former history of mans state is the occasion, way and end of the womans creation, which now followeth.

Vers. 18. *And Jehovah Elohim said, It is not good that Adam should be alone, I will make for him an help as before him.* — let us make for him an help according to him. Sep. — I will make for him an help as himself. Cal.

Ver. 19. *And Jehovah Elohim formed out of the ground every beast of the field, and every fowle of the heavens and brought them to Adam himself, to see, what he would call them, and what so ever Adam called each living soul, that was the name thereof. Sep and cald. to the same.*

Ver. 20. *And Adam called names upon every beast and upon the fowl and of the heavens, and upon every living thing of the field, but for Adam he found not an help as before him. and upon all the wild beasts of the earth, but for Adam there was not found an help like unto him. Sep. — not a help as it were himself. Cald.*

Ver. 21. *And Jehovah Elohim caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribbes and closed the flesh for it. — God cast an extrasse upon Adam, &c. and supplied flesh for it. Sep. Cald. same with Heb.*

Ver. 22. *And Jehovah Elohim built the rib, which he had taken from Adam to a woman, and brought her to Adam. Sep. and Cald. Same.*

Ver. 23. *And Adam said at this turn there is bone of my bones, and flesh of my flesh; upon her shall be called woman because she was taken out of man. — This now is bone, &c. she shall be called wife because she was taken out of her husband. Sep. — She was taken from out of her Lord. from Cal. Pro. 12. 3.*

מבעלה
בעל

The scope of al this passage is to supply what was wanting before concerning the womans creation, about which we have these particulars related.

1. The occasion of making the woman wherein. 1. The judge of it, *Jehovah Elohim*. Adams creator, he knew best his condition, and his wants.

2. The act of judgment, *he said*, he gave out sentence concerning mans estate.

3. The matter of that sentence, *It is not good. &c.* Wherein.

1. His state is described to be *solitary or alone*, whereas all other creatures were made with mates.

2. The matter of Gods judgment, *that it was not good for Adam so to be*. What good was defective in this condition may be guessed by the indowments of of the man.

1. He was made in natural being. & to multiply, as well as other creatures, this good could not be had alone.

2. He was made for civil society to build families, and polities, subordinat to the supream King, this could not be done alone.

3. He was made for Church society in the Image of God, to exercise all all his Spirituall judgments, and to bring forth and build generations unto God, neither could this be, while he abides alone.

2. Gods resolution upon this defect, *I will make for him an help as before him. Wherein.*

1. The act resolved, *I will make*, something is curiously noted here, that God doth not say, *Let us make*, as Chap. 1. As if there should be lesse care in the womans than in the mans creation; but it is vain: For that consulation in the first Chapter, concerneth Man and woman, as the work there evidenceth: And here in this Chapter God speaketh singularly, both in the mans and in the womans creation, however the 70. read here, *Let us make*. All persons in unity of being are in this work, it note's working to effect.

2. The matter resolved to be made; which doubtles is a companion; set out. 1. By the name of an help, noting the main end of her creation to assist him for natural, civil, and spiritual good.

2. It is such a one, as is *before him*, according to him, as the 70. or as himself a second self, as to the Cald, Paraphrase. 1. It notes an help at hand, in sight. 2. An help subvenient in his eye. 3. An help every way meet and fit for him.

3. The reason which puts God upon this resolution and this work, viz. The want of such an help among all other Creatures. Ver. 19, 20. Where in are related.

1. Gods work, in forming all the creatures of living soules, and *Jehovah Elohim* formed out of the ground, every wild beast of the field, and every fowle of the heavens. 1. The agent *Jehovah Elohim*. 2. The act formed

Ver. 18.

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לֵאמֹר

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עַר

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Ver. 19.

C 3 med

med, as much as created. 3. The place wherein they were created, out of the ground, nor in paradise, but without was all this done, by Gods mighty arme; 4. The work, every wild beast of the field, and every fowle of the heavens, as opened, Chap. i. Ver. 20. 24.

2. Gods act in bringing all these to Adam. 1. The act itself, God by his word set them in order before Adam, this was before the womans Creation, as will appear in the sequel. 2. The end of the Act. That Adam should see or consider what to call creatures after their nature. 1. Mans act of Consideration לראות to see or consider. 2. The scope of that act, the fit naming of creatures ליקרא what he should call it, that is to give a name proper to the nature of every creature which doubles then was exact.

3. A constitution upon this naming the creatures, And all that Adam called it even the living soul, that was the name of it, wherein. 1. The Authority of the imposor of names. God transfer's it on Adam. 2. The vast wisdom vouchsafed him that every thing was known in its nature, that he might call it. 3. The sanction or Constitution, That was its name, and no other.

Ver. 20. 4. The execution of all this according to Gods will by Adam wherein we have.

1. Adams obedience to God, & his power exercised over the creatures.

And Adam called name upon every beast or all cattle & upon the fowl of the heavens, and upon every wild beast of the field. So Gods word was obeyed, so Adam exercised his dominion over them, as naming of all things doth import; & doubles, had we that first pure nomination, we should have a mighty help into the knowledge of things, which we know in the confusion of tongues & severall corruptions since, suffered much losse. Multa renascuntur, &c.

2. The issue that among all no name or nature was fit to his own, & so to be his help: but for Adam, or Adam found not an help at before him, that is, Adam found not out a creature, among all, worthy of a name to be his yokefellow, & such an help at hand, as before.

The notes from these particulars are

D. 1. Jehovah Elohim mans Creator knoweth what in every kind is good for man.

D. 2. The judgment of the great Gods, That it was no way good for man in respect of naturall, civill or spiritual relations, to abide alone.

D. 3. Man was not made for a solitary but a sociable life, & so to begin communion toward God.

D. 4. God in goodness makes that good for man which he stands in need of.

D. 5. The woman is Gods workmanship as well as the man.

D. 6. The man was created first, & then the woman. A ground of her inferiority. 1 Tim. 2. 19.

D. 7. The woman was created for the man, to be helpful to him. 1 Cor. 11. 9. therefore subject.

D. 8. The aim of God in the womans Creation is to give a ready, sweet & every way suitable help to man. Even as himself, or a second self. v. 18.

D. 9. Jehovah is the maker & will have Adam be the Namer of all the Creatures in the earth.

D. 10. Adam in naming the Creature did exercise power & Sovereignty over them. Num. 32. 38. So parents giving names. Gen. 35. 18. Gen. 26. 18. v. 19.

D. 11. Adam had a vast knowledge of all the natures in his innocency.

D. 12. God did not appoint neither did Adam find any creature of nature or name fit to be a sociable help like himself. v. 20.

4. The Creation it self of the woman, & the manner of it followeth in this relation made. Wherein these particulars are obvious.

1. Gods casting Adam into a sleep, And Jehovah Elohim caused a deep sleep to fall upon Adam & he slept, 1. The efficient, Jehovah Elohim, no lesser hand. 2. The action made to fall a deep sleep, an existence, as the 70. read, The same word is used concerning Abraham, when God gave him the vision of future providences to his seed, & discovered how he would gather his Church out of him. Gen. 15. 12. It was doubles such a binding of the senses, that no evil, nor change indeed was felt in himself: such is called the sleep of Jehovah upon Saul, &c. 1 Sam. 26. 12. 3. The object upon whom this sleep fell, was Adam על האדם the first man, the Head or husband. 4. The effect of this, and he

Ver. 21. ויפל חרדמה

וישן

Dub. Sol.

he slept, that is, his senses were so bound, that he felt nothing. Why God should cast Adam into this sleep, however it becomes a scorn to infidels, and a ground of more curious than pious disquisition, yet is ought not to appear, as a slight or fabulous thing, for as much as the will of God determined this way, & his wisdom is manifested in it. Doubtles it was not to ease any pain, for it is incredible, that Adam was then capable of it, & as sure that God could have taken away his rib waking without pain. But thus God would have it, whether to figure the Church to come out of the death or sleep of the second Adam, or to give some evidence how a mans change should be made in innocency from earth to heaven, we leave as pious conjectures: but the literal truth must stand. This sleep was of Gods making.

2. Gods culling out the matter of which he would make the woman. And he took one of his ribbes, and closed the flesh for it, and supplied flesh for it, as the 70. 1. Gods Act, And he took, not by any hand or instrument as the Anatomists make dissensions, but by his word commanded it out. 2. The object taken One of his ribs. Herein lay mans strength, It is also to be understood, it was bone & flesh together, for both Adam acknowledgeth her to be in the sequel vers 23. The impious scorns of infidels about this must be abhorred, as well as their mouths stop. They except. It is incredible to great a body to arise from so little a bone.

Object.

Sol.

Object.

Sol.

ויעני בשר תחתנה

Ver. 22.

ויבן

It is answered. Nothing can be incredible of Omnipotency, we know our God can make an handfull of meal, abundance, &c.

Again, it seems something was redundant in man, and then he was a Monster: Seeing God takes away, or now something is defective, having lost of his integrity?

Neither of these will follow, He was intirely made, neither upon taking this rib, did God take away of his integrity but made supply and thereby sheweth the true union of man and woman in the principles of nature; as well as it is mystically used. Eph. 5. 3. The supply made, and he closed the flesh for it, that is, either in the room of it, or supplied the empty place with flesh and skin upon it.

3. Gods forming this matter to its intended state, And Jehovah Elohim built the rib which he had taken from Adam to a woman. 1. The same efficient. 2. The same matter. 3. The forming Act, he built, which phrase the 70. and Caldee keep. It is certain this word is not used before in the history of creation. Created, made, formed, we had before concerning man, but not he builded until now. Some curiosities there are in mens conceits, that the body of the woman should be in some respects more like an edifice; but I conceive it groundles, doubtles it carrieth as much in it as to say God created the wo-

man: yet it may be denied but God may intimate in the creation of the woman the ground work of houses & families, was now more fully laid; A mystrie is here piously conceived by some, of Christs building his Church. Mat. 16. 4. The creature formed, woman, this bone was built to a woman, that is, the female sexe consisting of the same kind of nature in body and soul with Adam, and stated in that very same image of God with him as, Gen. 1. 27.

4. Gods giving her in marriage to be an help to Adam which was the end of her creation, wherein we have exemplified the three great causes of marriage. 1. The fathers consent in God. 2. The womans consent in coming. 3. Adams consent in receiving. The two former are in the close of vers. 22. And he brought her unto Adam. 1. The cause bringing. Jehovah Elohim her creator and Father; who gave her being. 2. The cause of this marriage, coming, she the woman is not forced, but as her father gave command, so she willingly obedieth, and in her coming freely contents to be in that place for which she was created. 3. The third cause making up this marriage was Adams consent, wherein we have related. 1. Adams judgment of this work beyond all other the works of God, And Adam said, as this turn were is bone of my bone and flesh of my flesh. In these words is Adams concurrence to accept of this gift from God to be an help before him, and in them are intimated.

1. The thoughts of his mind concerning her. Now or at this turn bone of my bone, that is, he judged her to be of the same nature. 2. The consent of his will approving and liking her to be a conjugal mate, never before now saw I a creature bone of my bone, &c. She must be the fittest, I willingly love and embrace this, no man can hate his own flesh, Eph. 5.

2. The expression of Adams place and power yet in naming her, though she were a second self, yet in order inferior, therefore Adam give's her a name as to other creatures. Upon her shall he called woman, because she was taken out of man, the 70. may be understood, wife from her husband, or because taken out of her Lord. 1. The name is as noble as mans, onely a derivative from it, which notes inferiority. 1. Adam imposed it. 2. The woman was the object of this imposition. 3. This imposition of the name is self, woman, from man. 2. The reason of this imposition because she was taken out of man, He, her originall materially, though God her maker, who gives him to be her head. Where we have 1. The woman made principium 2. The man, principium. 3. The necessary issue of the one from the other. And this is a reason of her subjection. 1. Cor. 11. 8.

לאשה

ויבאה

Ver. 23.

ואת הפעם

עצם מעצמי ובשר מבשרי

יקרא

איש איש

כי מאיש לקחה

From

D. 11. *Gods Law bindes them to be one flesh, to duties of benevolence; and not to part to any other. The bedundefiled is honourable.*

D. 12. *Innocent nakednes was the condition of Man and woman in their Creation.*

D. 13. *Such nakednes causeth no shame but glory and honour unspeakable. V. 25.*

CHAP. III.

In all the precedent, we have seen Man in the state of Institution in his primitive purity & glory, when there was no shame upon him. Now followeth the history of his sad delitiation, wherein by sin his glory was turned into shame, and thence confusion spread upon all succeeding generations. All the foregoing relation is but the History of the seven first dayes of the world, and the events in them; Now Moses is making way to the history of succeeding times.

Quest. Once in this Chapter where he reports the dismal fall of Man from his first state. It is questioned, in what point of time, this sad change fell out?

Answer. Mens thoughts are divided about it, whether upon the sixth day this happened or the seventh which was the Sabbath? Such as determine for the sixth give these reasons. 1. If Adam and his wife had continued in innocency the night before the seventh, it is probable, seeing there was no cause to hinder it, they might have the blessing of an innocent seed; but that they had not; therefore they were fallen; before we read, Adam knew his wife. Gen. 4. 1.

2. An expression Psalm. 40. 12. *Adam being in honour did not lodge a night*, as some strictly read it to the letter, and thence inferre his fall upon the day of his creation.

Others that determine for the seventh, see not any force in the former consequent, neither will yeeld such a strict reading to that Text; and therefore considering the severall passages of the six dayes work, and that at the end of them Moses shuts up the history of that day, they conclude it to be more probable, that he fell in the former part of the Sabbath, supposing also, that expression, the cool of the day to note the evening, or latter part. The truth is, Moses speaketh not punctually to it, neither seems there to be any real inconvenience, which way soever it be taken, but beyond the seventh day, it could not be; for that was the last day that was mentioned; and unto that Moses seemeth to relate, ver. 3. Of this chap.

In the chapter there being an intire History of Mans fall we have two generals.

1. The temptation with the issue described, ver. 1. 6. &c. wherein are these particulars.

1. The tempter described.
2. The assault made at first. V. 1. By him in the serpent.
3. The reply made to that. V. 2. 3. By the woman.
4. The rejoinder by the serpent. V. 4. 5.
5. The issue in the yeelding of the tempted. V. 6.
2. The consequents of this sad issue V. 7. to the end. Wherein are many things considerable in their places. To begin with the Tempter and his assault.

Ver. 1. *And the Serpent was subtiler above every beast of the field, which Jehovah Elohim had made; and he said to that Woman, Yea because Elohim hath said, ye shall not eat of every tree of the garden.* But the Serpent was the wisest of all the beasts upon the earth, &c. And the Serpent said to the woman, what because God hath said eat you not of every tree, that is in Paradise. Sep. — Was wiser &c. Is it true that God hath said, Eat ye not? &c. Cald.

In which text we have, 1. The tempter described, and that. 1. By name. *The Serpent*; the same title the Apostle useth in mentioning this sad event, the Serpent beguiled Eve. 2. Cor. 11. 3. By whose help we may safely conclude, under this name two Agents in this worke. 1. The Devill principal. 2. The Serpent instrumental, to which creature under divine permission he united himself; and therefore sometimes he is described by apposition of both together, *The old Serpent the Devill*. Rev. 20. 2. As to that quere, why God by Moses doth not plainly name the devill. I shall only say.

1. Gods will is to speak thus. 2. It is usual to expresse the chief cause by the Instrument and adjunct. 3. Darker expressions were for darker times, God reserving the clearer discoveries for Christ, which is enough to stop the mouth of that apostat Iulian, that make's this a fable.

2. By his quality. *He was subtiler above every beast of the field which Jehovah Elohim had made*. Herein the wiliness and subtilty of this tempting instrument is discovered, how fit he was for a wily devill.

1. Here are two words that set out his subtilty positively. 1. נחש Which cometh from a word noting auguration, or prediction, &c. Which is a name setting out the true nature of the creature; however in the Latin it is called serpent from creeping. 2. The Adjunct. ערום Which note's cunning, craftines to overreach; such as the wiles and devices of Satan are. 2. Cor. 2. 11. Some render it by *מאמץ*, which word the Apostle also useth, to note's all wayes of working to bring devices about. 2. Cor. 11. 3.

2. By comparison, *Moses subtiler, than every beast of the field which God had made*. Some, that write of the nature of Creatures

Ver. 1.

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Quest.

Answer.

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res, speak as much of the Serpent, but others gain say, and maintaine more subtilty in other creatures. But to stop more strife, it is evident, that this creature was cursed, and so might loofe something of his naturall instinct; yet this lessneth not his primitive subtilty. God made this creature and the rest, and did severally indow them

ויאמר

2. The temptation discovered in the first assault? Wherein we have to note. 1. The way of assaulting, *It was speech*, and he said, what voice this should be which the serpent useth, troubleth many also, and how it could; doubtles it was a voice which the woman understood, and as clear, that not the serpent of it selfe, but the devill in him did use that voice which under Gods permission is no unusual thing in creatures as unlikely as the serpent; why the woman also should not fear to hear such a creature speak. It is enough, there was not that enity then as now, to startle at a snake or serpent.

אל האשה

אף כי אמר

2. The object assaulted; and that is the woman which God lately made and gave to Adam. 1. She was the weakest 2. She was alone. 3. She was unexperienced in such trials, therefore the devill wilily sets on her. 1. Tim. 2. 14.

3. The temptation itself, *Yea, because Elohim hath said, eat you not of every tree of the garden*. 1. It is a speech in form giving at any such word of God, and making it despicable in her eyes. The 70. render it interrogatively, What? because God hath said &c. the Cald. also, Is it true that God hath said? &c.; tempting her to call it into question. This expression hath bin opened three wayes. 1. As a negative, God hath not said so. 2. As an Ironicall rejection, yea indeed; do ye think, God looks after that eating. 3. As a charge of it to be an unjust word, as afterward he speaks more plainly. Yea, because God hath said, therefore will ye forbear, hath he made all for you, and now forbid you to eat? 2. In the matter, he doth like the devill. 1. Falsly urge this command, for God said in his Covenant, ye shall eat of every tree &c. he urges, hath God said eat ye not? The negative was not in that first part. Gen. 2. 16. 2. Fallaciously; suggesting that Gods prohibition of one tree, was also of all; for the word *מכל* is sometimes every one, sometimes anyone, sometimes of uniuersall, and sometimes of speciall signification; Therefore he labours to take her with a wile, as if God had restrained all. The scope of this first assault is to weaken Gods word & make it vile in her eyes, and so labour to infect her judgement and understanding.

Note hence.

D. 1. *Mans fall is as needfull to be known, as his prime and best estate. From the connection. And the, &c.*

D. 2. *Vnder Gods ordering providence, Satan incarnat in the serpent, is the tempter to destroy man.*

D. 3. *The devill chooseth the fittest instruments to overreach, and deceive poor man.*

D. 4. *God maketh those excellent instincts in his creatures, which Satan abuseth to destroy man.*

D. 5. *The devill may give forth an humane voice unto dumb and speechless creatures.*

D. 6. *Weaknes, solitarines, and supinenes give great opportunity to Satans temptations.*

D. 7. *It is the devills great plott in tempting man to destruction, to corrupt the mind.*

D. 8. *Its a main designe of Satan to make the word and command of God vile with man.*

D. 9. *Fallacious and false corruptions of Gods word Satan makes to deceive poor soules.*

D. 10. *Such corruptions usually beget strong delusion in men. Ver. 1.*

The third thing related in this history is the womans reply, ver. 2. 3. as followeth.

Ver. 2. *And the woman said unto the serpent, of the fruit of the tree of the garden we may eat, or shall be fed.* Cald. same. Of every tree of paradise we eat. Sep.

Ver. 3. *But of the fruit of the tree which is in the middle of the garden, Elohim hath said ye shall not eat of it, nei. her shall ye touch it, least ye dye.* which is in the midst of paradise, God hath said, eat not of it neither touch it, that ye may not dye Sep. — Not eat, nor come neer to it, least peradventure ye may dye. Cald.

In this reply we have considerable. 1. The replicant, the same woman assaulted.

2. The tempter, to which she replieth, the serpent.

3. The readines of her to entertain partly with him, she speak's to him by way of reply.

4. The matters of her answer, wherein she vindicates God from Satans insinuation, that he should deal hardly with them.

1. By concession of what God allowed them, *We may eat of the fruit of the tree of the garden*. Wherein. 1. Their license, *We may eat*, or do eat, or shall be fed with, that is, by Gods good will, and with his leave, he hath given us liberty for food.

2. The extent of it. Set out in the original D 2 inde.

נאכל

Ver. 2.

עץ הן

חפרי

indefinitely, of the tree of the garden, which the 70 reads of every tree of paradise, he gave them a free provision; only excepting one as afterward. 3. The meetness of their sustenance, It was fruit, and that precious too; sweet food to sustain them. This concession rejects the devils suggestion of Gods hard dealing as if he had forbidden to eat of any tree.

2. By expressing Gods prohibition something more clearly, wherein we may note.

1. The lawgiver expressed, Elohim hath said, she confessed she heard God speaking, therefore could not be ignorant of his law, which aggravated her sin.

Ver. 3.

2. The Law prohibiting, But of the fruit of the tree which is in the midst of the garden, ye shall not eat of it neither shall ye touch it.

Wherein she make's two parts: 1. A prohibition from eating the fruit of the tree of the knowledge of good and evil which she paraphraseth here by its place (In the middle of the garden) therefore near to the tree of life spoken of Gen. 2. 9. Herein she acknowledgeth the reception of this Law, and faithfully relate's it. 2. A prohibition from touching the tree, of which no mention was in the former description of this Law. Gen. 2. 17. Variety of conjectures are hereabout. 1. As if the woman did wickedly in adding to Gods command. 2. As if she gave the serpent an occasion to deceive her further, if God have seen you touch it, and ye dye not, no more shall ye dye for eating. I confesse it seems not to me to be such an addition to Gods law as is forbidden; for that is only such as adds more over to Gods mind; but addition of words for explication of the same thing may doubtles be. Such I suppose this to be, that the womans meaning was, they should not touch for eating that which God had forbidden.

3. The reason of the Law she also repeats, but therein, not so punctually. God said dying ye shall dye, ye shall surely dye, but she said, *least ye dye*, she puts it upon a peradventure and determine's not, the certainty of it, when God was peremptory. However some look upon it not as a term of doubt, but certainty of the danger following, that ye dye not.

Now take the observations hence.

D. 1. It is dangerous and inexcusable to give the Tempter a parolee, she should have returned, Get thee hence.

D. 2. The goodness and bounty of God to man is a sad aggravation of sin.

D. 3. The fence of goodness and despoiling of it, make's sin very sin full.

D. 4. Acknowledgement of Gods law will more heavily condemne the soul that sinneth.

D. 5. Creatures must vindicate Gods goodness, though Satan detract from it. V. 2.

D. 6. Faith of the bitter and certain wages of sin in death, must aggravat all transgression against Gods law.

D. 7. The least staggering about the truth of Gods threatnings make's the soul more bold to sin. Ver. 3.

4. The rejoinder now followeth from the serpent, in the two next verses.

Ver. 4. And the serpent said unto the woman, dying ye shall not dye. — Ye shall not dye the death. Sep. — Cald, to the same.

Ver. 5. For Elohim knoweth, that in the day of your eating of it even your eyes shall be opened, and ye shall be as Elohim, or Gods knowing good and evil. — That in what day ye eat of it. &c. Sep. — For it is manifest before God &c. Ye shall be as princes knowing between good and evil. Cald. In which passage these particulars do occur.

1. The party rejoicing, The serpent said, the same tempter as before.

2. The party assailed, to the woman, the same also as before.

3. The rejoinder it self, which is a positive denial of Gods word, gainsaying of the same. Dying ye shall not dye. This is conceived by some not to be a denial of Gods former sentence upon eating. Chap. 2. 17. But a subtill insinuation to confound the womans doubtfull peradventure, denying only the certainty of dying. *Iun.* But I see nothing in the words but a plain opposition to Gods threatening to wound the womans conscience and take of her faith, from making evident this will of God. It is therefore a pure lye, in every title opposing Gods truth. And so is it rightly said of the devil, he was a liar from the beginning Joh. 8. 44. *Dius affirmavit, Muler dubitavit, Diabolus negavit.*

4. The reason whereby he back's this Rejoinder, is a suggestion of the knowledge of God concerning some events upon this eating, whence he would persuade her, that she should not dye. Wherein.

1. An assertion of Gods knowledge, for God knoweth. This knowledge of God is two wayes conceived. 1. By some, as if

Ver. 4.

תחתון

כי ביום אנכלכם

ונפקחו עיניכם

והייתם כאלהים

רעיו טוב ורע

God should know and approve that they should eat, and the effects following therein, and so they make the tempter to be understood as if he would persuade her, that it was Gods will and liking, therefore they should not dye; 2. By others it is knowledge of dislike, as if God envied the good effects of eating to his creatures; this is most likely, for the devil is an accuser of God to man, to make him become vile before his creatures.

2. The effects, the objects of Gods knowledge are three, if distinctly viewed.

1. That in the day of your eating then your eyes shall be opened. Herein. 1. The time stated, the very same that God threatens death unto them, in that moment the devil pretendeth something better. 2. The cause of Gods sentence repeated, when ye eat of it, that which God make's the cause of death the devil makes the cause of good. 3. The effect it selfe, God said dying ye shall dye, Satan saith, your eyes shall be opened, which may be a doubtfull speech wherein one thing is pretended, and another intended. The opening of the eyes pretended was for greater light, and abilities in knowledge and wisdom; so the woman understood it; as in the next verse. The opening of the eyes intended was to see and have experience of their greater shame, as we know it fell out. Ver. 7. So that the devil speaks double.

2. An other effect, and ye shall be as Gods. This term of Gods is also dubious, 1. It note's the most High. 2. The Angels Principalities as the Cald. readeth which 3. May be the devills. Col. 2. 15. In pretence doubles it was a parity unto God himself herepromised, Gen. 3. 22. But in intent it was a parity with the devil himself.

3. The last effect of eating mentioned by Satan, Knowing good and evil. Here the tempter sheweth his subtilty to deceive from the very name of the tree, for the reason of that name was the sad event upon disobedience in eating, they should change their condition, from good to evil, and so have experience of bitterness by their sin; here Satan urgeth it as a divine privilege, a kind of an omniscience only which he pretendeth under these two heads of good and evil. This he pretends, but yet intends the sad subversion of them, and the bitter experience of their change from good to evil. These suggestions are so many fiery darts struck into the woman, whereby at last he prevaileth,

Note hence.

D. 1. Once yeelding to the tempters charm gives him boldnes to greater violence.

D. 2. It is the devills method to draw soules from doubting of Gods truth to deny it.

D. 3. It is a strong delusion of Satan to persuade a sinner that he shall not dye.

D. 4. It is the initiall property of the Tempter to be a liar, to deny what God affirms, V. 4.

D. 5. It is Satans wile to deceive by urging God against God, and so make him vain.

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D. 13. Knowledge of all states and things is a powerful engine to draw man to sin. V. 5.

D. 14. Experience of all evils, and miseries is the marke that Satan aims at in it.

The fifth thing noted in the temptation now followeth, the sad issue of it on man.

Ver. 6. And the woman saw, that good was the tree for food, and that this was the desire of the eyes, and a tree desirable to get understanding, both she took of the fruit thereof, and did eat, and gave also to her husband, and he did eat. — And pleasant for the eyes to see, and beautiful for understanding, and the woman taking that fruit did eat, and gave also to her husband with her, and they did eat. Sept. — And that it was healthful in the eyes, and a tree delightful to look upon it, &c. and he eat with her. Cald.

indefinitely, of the tree of the garden, which the Lord said of every tree of paradise, he gave them large provision; only excepting one as afterward. 3. The meekness of their sustenance. It was fruit, and that precious too; sweet food to sustain them. This concession rejects the devils suggestion of Gods hard dealing as if he had forbidden to eat of any tree.

2. By expressing Gods prohibition something more clearly, wherein we may note.

1. The lawgiver expressed, Elohim hath said, she confessed she heard God speaking, therefore could not be ignorant of his law, which aggravates her sin.

2. The Law prohibiting, But of the fruit of the tree which is in the midst of the garden, ye shall not eat of it: neither shall ye touch it.

Wherein she makes two parts: 1. A prohibition from eating the fruit of the tree of the knowledge of good and evil which she paraphrases here by its place (In the middle of the garden) therefore near to the tree of life spoken of Gen. 2. 9. Herein she acknowledgeth the reception of this Law, and faithfully relate's it. 2. A prohibition from touching the tree, of which no mention was in the former description of this Law. Gen. 2. 17. Variety of conjectures are hereabout. 1. As if the woman did wickedly in adding to Gods command. 2. As if she gave the serpent an occasion to deceive her further, if God have seen you touch it, and ye dye not, no more shall ye dye for eating. I confess it seems not to me to be such an addition to Gods law as is forbidden; for that is only such as adds more over to Gods mind; but addition of words for explication of the same thing may doubtless be. Such I suppose this to be, that the womans meaning was, they should not touch for eating that which God had forbidden.

3. The reason of the Law she also repeats, but therein, not so punctually. God said dying ye shall dye, ye shall surely dye, but she said, *least ye dye*, she puts it upon a peradventure and determines not, the certainty of it, when God was peremptory. However some look upon it not as a term of doubt, but certainty of the danger following, that ye dye not.

Now take the observations hence.

D. 1. It is dangerous and inexcusable to give the Tempter a parlee, she should have returned, Get thee hence.

D. 2. The goodness and bounty of God to man is a sad aggravation of sin.

D. 3. The fence of goodness and despoiling of it, makes sin very sin full.

D. 4. Acknowledgement of Gods law will more heavily condemn the soul that sinneth.

D. 5. Creatures must vindicate Gods goodness, though Satan detract from it. V. 2.

D. 6. Faith of the bitter and certain wages of sin in death, must aggravate all transgression against Gods law.

D. 7. The least staggering about the truth of Gods threatnings makes the soul more bold to sin. Ver. 3.

4. The rejoinder now followeth from the serpent, in the two next verses.

Ver. 4. And the serpent said unto the woman, dying ye shall not dye. — Ye shall not dye the death. Sep. — Cald. to the same.

Ver. 5. For Elohim knoweth, that in the day of your eating of it, even your eyes shall be opened, and ye shall be as Elohim, or Gods knowing good and evil. — That in what day ye eat of it. &c. Sep. — For it is manifest before God &c. Ye shall be as princes knowing between good and evil. Cald. In which passage these particulars do occur.

1. The party rejoyning. The serpent said, the same tempter as before.

2. The party assailed, to the woman, the same also as before.

3. The rejoinder it self, which is a positive denial of Gods word, gainsaying of the same. Dying ye shall not dye. This is conceived by some not to be a denial of Gods former sentence upon eating. Chap. 2. 17. But a subtil insinuation to confirm the womans doubtfull peradventure, denying only the certainty of dying. *I am*. But I see nothing in the words but a plain opposition to Gods threatening to wound the womans conscience and take of her faith, from making evident this will of God. It is therefore a pure lye, in every title opposing Gods truth. And so is it rightly said of the devill, he was a liar from the beginning Joh. 8. 44. *Dixit affirmavit, Mulier dubitavit, Diabolus negavit.*

4. The reason whereby he backs this Rejoinder, is a suggestion of the knowledge of God concerning some events upon this eating, whence he would persuade her, that she should not dye. Wherein.

1. An assertion of Gods knowledge, for God knoweth. This knowledge of God is two ways conceived. 1. By some, as if God

God should know and approve that they should eat, and the effects following therein, and so they make the tempter to be understood as if he would persuade her, that it was Gods will and liking, therefore they should not dye; 2. By others it is knowledge of dislike, as if God envied the good effects of eating to his creatures; this is most likely, for the devill is an accuser of God to man, to make him become vile before his creatures.

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In this sad issue of the temptation are observable.

1. The previous steps unto the first sin.
2. The sin itself acted against Gods word.

The first contains several precedent steps, to the rebellious act of eating.

1. Some implied and necessarily supposed in the state of the subject tempted and overcome, which are these at least.

1. Unbelief in the word and covenant which God gave them, that they might live.
2. Rebellion of will, now resolved and set against God, through Satans suggestion.
3. Denial of all affection to God, love, fear, hope, joy, &c.
4. Pride of heart to be equal unto God, according to the temptation.
5. Universal apostasy from the original righteousness, and Gods image given them.
6. Submission to Satan as their Lord, and selling themselves to do evil. Rom. 7. 14.

2. Some precedent steps are expressed, viz.

1. *And the woman saw that the tree was good for meat, or to eat.* Wherein is visible.

1. An act of sense, *And the woman saw*, seeing here is a word of sense, but through it an act of the mind also is expressed, that is, being persuaded by the serpents reasoning, her own credulity, and the sight of her eyes, she determined, the tree was good for food, though wholly forbidden as evil by God.
2. The object whereupon this act is exercised *that tree*, which God forbade them, and the fruit of it, as pernicious to them.
3. The determination of sense upon this, *that it was good, to eat or for food, liveliness.* A judgment quite contrary unto God, for he said death was in it, but man determines after suggestion, that it was good for meat and to keep alive: mind and sense were now corrupted.

2. *And that this was the desire to the eyes.* Herein is the second part of mans deceived judgment and sense, wherein 1. The subject *וכי הוה* and that this very tree and fruit, forbidden as loathsome. 2. The judgment given of it *תאוה לעינים* the desire, or lust of the eyes, very properly, it being forbidden to the eye to lust for it. For the law that forbids the eating forbids the lusting of any part of man which tends to eating. See, what

God would have man loath, he loveth

3. *And that the tree was desirable to make to understand.* Here also.

1. The subject spoken of, *העץ* the same tree, which God named indeed the tree of the knowledge of good and evil; to let them know the misery of eating; that it would bring them to the experience of evil which they had not tasted; this she judgeth being persuaded by the serpent, to be a means of more universal knowledge to man. 2. That spoken of it, is, *and desirable to make to understand.* 1. It is judged to be desirable, by a corrupt sense, which God prohibited. 2. The end of that desirableness to make to understand, which she conceives general and such as should perfect them, which proved nothing, but to be wiser than God would have them, and to know only their own misery.

1. The actual transgression followeth upon this judgement. *She took of the fruit and did eat, and gave also to her husband with her and he did eat.* In which description of the sin note. 1. The act itself, *ותקח מפריה ותאכל* Two acts are here mentioned. 1. Taking the fruit of that tree. 2. Eating, which were both acknowledged by the woman before to be forbidden.

2. The subjects thus sinning man and woman they did both rebel and eat, and in them all the nature of man, which is propagated unto this day, and will in generations to come.

3. The order of this transgression, 1. The woman took and eat being overcome by Satan. So the Apostle notes she was first in the transgression. 1. Tim. 2. 14. 2. The man was deceived by her, and so eat and sinned with her *ותתן לה לאשר* So the Apostle likewise writeth, by one man sin entered into the world, &c. Rom. 5. 12. Yet this argueth not that Adam was present at the serpents parlee, but doubtless heard the summe of it from his wife, and yielded to her persuasions and sinned deeply with her, and the more considering his place.

4. The aggravations of this are many.

1. From their creator, it being against his power, wisdom and goodness. *Isai 45. 9.*
2. From themselves, it was against the clearest light, knowledge, sense of love as might be.
3. It was their own freewill, Satan having no power to compel. *O miserrum liberum arbitrium, quod adhuc incolumem tam parum habuit firmitatis.* August.
4. It was the intrinsical of a man to com-

Pride of life.
1 Joh. 2. v. 16.

ונחמך להשכל

Quest.

come under sin and wrath. Rom. 5. 12. Some questions here.

Answer.

1. Why did God suffer them to be tempted? And why did he not help in the temptation?

Answer.

No reason, but Gods own will, who will justify his counsels and providences, however man by his corrupt weight mak'es it seem unjust. The only wife God cannot be blamed by sinners.

Quest. 2.

Answer.

2. How come all men corrupted by this sin?
1. The nature sinned in them, and so we. 2. The just sentence of God so hath set it, that upon this sin, all should be flesh of flesh. 3. It is evident there is a loss of all original righteousness in every son of man which God was not bound to renew and an universall deprivation of our natures could not but ensue.

D. 1. *Second assaults of Satan, if not resisted, overcome. So it was in the first fall.*

D. 2. *Man brought by Satan to unbelief and apostasy from God is prepared for any wickedness.*

D. 3. *Hearts fighting Gods word are given up to Satan to believe lies.*

D. 4. *Hearts so seduced call that good which God calles evil.*

D. 5. *Unbelief maketh soules judge that meat, which is poison, and death by Gods word.*

D. 6. *Unbelief stirs up lust in the eye, to that which we should loath.*

D. 7. *Forbidden things soonest stirre up sinfull desires. Stollen waters are sweet.*

D. 8. *An irregular desire, to be wiser than God would have us, puts man upon great evil.*

D. 9. *Lust persuadeth there is wisdom to be had, where there is nothing but experience of evil.*

D. 10. *Lust perfected brings forth sin to the highest; so man lusted and did eat.*

D. 11. *The woman was first in the transgression, but the man equall.*

D. 12. *All the nature of man propagated, did sin with Adam in the first transgression.*

D. 13. *Aggravated beyond all sin is the first transgression, being done*

willfully, against such a God and such indownments.

D. 14. *Just is it with God to suffer mento fall, that choose it rather than stedfastness in his word. Ver. 6.*

The second generall contains the sad consequences of the temptation and issue of it, which are many, following to the end of the Chapter.

1. The sad apprehensions in themselves. Ver. 7. 8.

2. The proceedings of God with them, wherein.

1. The inquisition made. Ver. 9. 13.
2. The sentence pronounced.
1. Upon the Serpent. V. 14. 15.
2. Upon the Woman. V. 16.
3. Upon the Man. V. 17. 18. 19.
3. The gracious dignation of some good. V. 20. 21.
4. The ejection out of the garden. V. 22. 23. 24.

The first consequent are the effects upon themselves: and are laid down in the two following verses.

V. 7. *And the eyes of them both were opened, and they knew, that themselves were naked, and they sewed together figge leaves, and made for themselves girding.* Covets Sept. & Cald. same.

V. 8. *And they heard the voice of Iehovah Elohim walking in the garden at the wind of the day. And Adam hid himself, and his wife from the face of Iehovah Elohim in the midst of the trees of the garden.* Walki ng in Paradise at noon day, & Adam & his wife were hid from the face of the Lord God in the midst of Paradise. Sept. And they heard the voice of the word of the Lord God walking, &c. Cald.

In this portion these sad impressions are observable to be upon themselves.

1. Opening of eyes. 2. Sense of nakedness. 3. Shifts to hide it. 4. Apprehension of Gods pursuing. 5. Study to hide from him.

The first is thus expressed, *And the eyes of them both were opened.* This was now the proof of the serpents word, he told them their eyes should be opened. V. 5. And he intended no other than this miserable effect; how ever shee took him in another sense. And is put for then. 1. The subject of this effect is, *their eyes*, which by that which followeth appears to be these. 1. Of their understanding, for they knew, &c. 2. Of their sense for they sewed. 2. The effect produced upon this subject, *They were opened*; were their minds shut before? Or their eyes blind? Surely, not as to the true and perfect state of mind, and sense, for they knew their happiness in Gods image; and their covering with his glory, and they saw nothing but good on every side, and that they did see clearly. So that this opening

Ver. 7.

שנים עיני

תפקחנה

Ver. 6.
ותרא
האשה

העץ
ללאכל
Lust of the
flesh.

Lust of the
Eyes.

which brought all this upon him. How doth sin befall?

אחרי

4. His fact of hiding confessed, *And I hid myself.* That is, I run into these thickets, and behind these trees, where thou hast found me; This he could not deny, for he is taken in the fact.

The Notes arising from this passage are.

- D. 1. *Jehovah may suffer sinners to abuse his goodness, but he will call them to judgment.*
- D. 2. *The eternal God only, who is the cause of every Creature who hath made, and knows man, he will be judge.*
- D. 3. *Adam and all his sonnes shall be made to judge themselves by the Lord.*
- D. 4. *God is not ignorant of the lurking places of sinners. Ps. 139.*
- D. 5. *Gods inquiries are invincible criminations on sinners. Where art thou? V. 9.*
- D. 6. *He that hides, cannot hide, and he that lieth, cannot fly from God.*
- D. 7. *Foolish sinners think themselves safe in hiding and flying from God, but God teacheth it must be by coming to him.*
- D. 8. *Gods citation will make sinners speak where they are, will they, nill they.*
- D. 9. *Sin deals falsely in its speaking to the Inquisition of God.*
- D. 10. *Sin pretends Gods voice of inquiring, or threatening, to be the cause of mans evill.*
- D. 11. *It is sin alone that make's Gods voice formidable, which sinners would conceal.*
- D. 12. *Sinners pretend their fear, rather than their guilt to drive them from God.*
- D. 13. *Sinners pretend their punishment, rather than their crime, to cause them hide.*
- D. 14. *Sin make's soules naked and yet soules cover sin.*
- D. 15. *How hard is it to bring a*

Soul to the true acknowledgment of sin. Ver. 10.

The second head in Gods inquisition is the further Examination of the man, together with his answer. 12:

Ver. 11. *And he said, who hath shewed thee, that thou art naked? Hast thou eaten of that tree, which I commanded thee, not to eat of it? — Cald. to same. — Commanded thee not to eat this orely, &c. Sept.*

Ver. 12. *And Adam said, the woman which thou gavest to be with me, she gave me of the tree, and I did eat. Sept. and Cald. same.*

Two branches divide this, 1. Gods examination in two questions. 1. Who shewed, &c. 2. Hast thou eaten? 2. Mans reply to these questions. V. 12.

In the Examination itself, we may note. 1. The examiner, the Lord God, and he said, he that knew in his heart. 2. The Examination in two questions.

1. Concerning the way how he came to find that change, and know himself to be naked. *Who shewed thee, that naked thou wert?* The stem of this question is not of deubring, but of searching and reducing a person staying sinners to right thoughts of his condition. 1. He inquires of the subject. *Who what is he that should shew this, can it come from many out of thy self? it must be thine own fault, or conscience pressed with guilt that declateth this.* 2. Of the fact, declared, shew'd; or told unto thee that is, by suggesting this, hath convinced thee, or what thou confesseth. 3. Of the matter confessed, *That thou art naked,* that is miserably and shamefully naked; for innocent nakedness was his glory, that never made him fear the sight of God. It was therefore the stripping of his soul of righteousness, and his loss of its native honour, that make's him hide, and of which his conscience within convinceth him, though he yet labour to conceal it.

2. The next curie God puts to him is concerning the right cause of this shameful nakedness, which make's him fly by which was his sin, even that which yet he seem's leath to acknowledge, wherein he inquires, not as if he were to tick of what was done, but to bring the sinner to a sense of it. 1. Concerning his fact *hast thou eaten,* hath thy heart bin seduced and led thy sense to sin?

2. Concerning the object, *of that tree,* or the fruit of it, of that only tree as the Sep. The speciality of the nature, and singularity of the thing are here intended. 3. Concerning the aggravation which I commanded thee not to eat of it. So much more grievous is the sin, done against such an expresse law, where occur these aggravating circumstances. 1. The Law giver, I thy creator.

2. The form of the law, It was a peremptory command without scruple, or any hope

Ver. 11.
ויאמר

מי תניד
לך עירם
אתה

מי

חציר

כי עירם
אתה

האכלת
מן העץ

אשר
צויתך
לבנות
אכתי
ממנו

hope of dispensation. 3. The negation of the act that thou shouldst not eat, no, by no means. 4. The punctuall nomination of that tree concerning which the command was, not to eat of it. And yet against such an expresse and peremptory law given by me thy creator, hast thou now sinned and eaten? Here, here Adam, is the cause of hiding, thy sin growes upon thy guilty conscience, and that terrifieth thee for the evils consequent, and now thou fliest from thy God. How come's this Adam?

Ver. 12.
ויאמר
האדם

האשר
הוצא
לני
מן העץ

אשר
נתתה
עמדי

Ver. 13.

Ver. 13. *And Jehovah Elohim said to the woman, what is this thou hast done? And the woman said, the serpent seduced me, and I did eat. — Sep. and Cald. same.*

In which passage, we have considerable. 1. Gods examination of the woman, and therein.

1. The examiner, Jehovah Elohim himself, he replieth no more to the man, but from his excuse passeth to the woman.

2. The examination, wherein inquiry is made of the fact, *What is this thou hast done?* Not as if her fact were unknown, but bringing her husbands accusation off, by this question he labourerth to make her sensible of this horrid fact, that she should

so, through unbelief and pride, not onely sin against God her self, but draw her husband into the same provocation.

2. The womans answer unto this followeth, wherein. 1. She transferrerth also the burden of the evil upon another. 1. Expressely upon a Creature the Serpent *The Serpent seduced me.* This was true, but her sin no less, to believe him before God. 2. Implicitly on God himself also; as if she should say, If thou hadst not made this Serpent, and suffered him to be here, I had not yeilded to this evil. See how sinners are agreed, to charge God foolishly rather than to address themselves humbly to his footstool for mercy.

2. She coldly confesseth the fact upon the former evasion, and I did eat. Here is a forced confession, but no appearance of contrition or repentance. I did eat, its true, but it was not my fault.

The notes from this are.

- D. 1. *The more sinners hide, the more God sifteth them. God leaveth not Adam.*
- D. 2. *There is some index or discoverer to make man see his shame.*
- D. 3. *That which makes man know his sin, declareth his shame.*
- D. 4. *It is worth knowing by every man what discovers sin and shame. God therefore puts the question to Adam, to turn him to his own Conscience, which told all.*
- D. 5. *God will bring sinners to a sense of sin before he leave them. Hast thou eaten?*
- D. 6. *Gods command expresse and peremptory aggravat's sin that is against it.*
- D. 7. *The easines of Gods Law increaseth the heaviness of sin, but one tree forbidden. Ver. 11.*
- D. 8. *Sin is impudent to reply against Gods conviction.*
- D. 9. *Sinners convicted, and not converted, are shifting of all guilt from themselves.*
- D. 10. *Apostat sinners make God and creature-helps causes of sin, rather than themselves.*
- D. 11. *Cold confession do such sinners make of sin without sense or remorse.*

הנחש
השיאני

אכלתי

- D. 12. God beareth long with the provocations of sinners. Ver. 12.
- D. 13. It was offensive to God, that the woman should do such a thing as draw the man to sin.
- D. 14. Sinners are full of imitation for excuses of sin. The woman shifts it off also.
- D. 15. Sin in its doings is unwilling to appear to be sin. I eat, but the Serpent sinned.
- D. 16. Clearest convictions of sin move not souls to remorse, until grace come. Neither man nor woman are yet affected with their sin, or afflicted. As their speeches expresse. Ver. 13.

The second part of Gods proceedings, is his Sentence upon sinners, 1. On the Serpent.

Ver. 14. And Jehovah Elohim said unto the Serpent, because thou hast done this, cursed be thou above all cattell, and above every beast of the field upon thy belly thou shalt goe, and dust thou shalt eat all the dayes of thy life. Cald same. ——— cursed thou from all the beasts, and from all the cattell, which are upon the earth, upon thy breast and thy belly shalt thou goe, and eat earth. &c. Sept.

Ver. 15. And enmity will I put between thee and between the woman, and between thy seed and between her seed, he or it shall break to thee the head, and thou shalt break to him the heel. *אֶתְּנֶה בֵּיןְךָ וּבֵין אִשָּׁתְּךָ וּבֵין אִשָּׁתְּךָ וּבֵין אִשָּׁתְּךָ*. Sep. ——— And between thy son and her son, he shall observe for thee what thou hast done from the beginning, and thou shalt observe for him unto the end. Cald.

Ver. 14. Now in this sentence these particulars are seen. 1. The Judge, Jehovah Elohim the creator of all, and therefore of due the Lawgiver to all, and judge of all. He gives sentence. 2. The party arraigned and sentenced, being the first author of sin, here said to be the serpent, and he said unto the serpent, which both take's in the instrument, which the Devil used, the serpent, and the evil one himself who was joyned with him; thereby to deceive poor man, and bring him into bondage.

3. The indictment or fault read out, because thou hast done, wherein.

1. The evil charged, carried in the relative *this*, that is, seducing the woman, by her corrupting the man, and thence violating Gods covenant, breaking his command, and apostatizing from God.

2. The charge it self, that he should be the author of all this evil, the first con-

triver and finisher of it, by his insinuations and temptations charging God falsely, and deceiving man, because of all this which he had done.

4. The sentence, 1. Upon the instrument, in four particulars. 2. Upon the Principal.

1. Cursed be thou above all cattell, and above every beast of the field. In this and the rest, are observable, 1. The order, God beginneth with the serpent, because he first beginneth with seducing. 2. The form of sentencing, it is not by way of inquiry as with the man and woman, but a peremptory giving of judgement upon this arch enemy of mans good, wherein though it be all terror to him, yet it carrieth much of grace unto man, to see God so proceeding with him that had betrayed them; as to throw down the author of their misery for ever. There was no need to inquire of the instrument, he was a bruit, nor of the principal the Devil, for of him there was no hope, the fact therefore being plain, God proceeds to judgment. 3. The matter of the sentence in four portions. 1. *Cursed be thou, &c.* 1. The subject of this penalty, is the serpent; and in the letter as intended to that creature, it is easy enough to be understood of him; yet under this is implied the evil one, that old serpent Satan; and both must needs be in this tempter. 2. The penalty it self, *Cursed be thou above all cattell, &c.* 1. The positive penalty is a curse. 2. The superlative, *above all cattell*, that is, most cursed shalt thou be; now to be cursed, is to be in such a condition, as is vile and horrid, full of evil, hated by God and man, a state unto which no good can be competent: and this to be superlative above all, must make a sad state.

But some questions do arise here. 1. Why the serpent which was a brute creature should be so sentenced seeing it was Satan did the sin? 2. The answer to this is clear; it is just and usual to put some marke of displeasure on the instrument of an offence with the offender; though it may be bruit or inanimate, more fully to expresse a resentment and detestation of the offence done. Instances are obvious even in humane usages.

2. What curse was this, seeing the serpent was of the order of creeping things? The serpent was a living creature of higher ranke which is carried in the word *cattell*, and probably of a nobler motion.

3. How can this agree to the Devil; seeing he is not of this kind of creatures? He is a creature, and therefore as mystically applied unto him, it note's a curse beyond all an any creature.

4. Was not the Devil cursed before? Yea, but this now adde's unto that, and so make's a double curse.

2. The next part of the sentence is, *Upon thy belly thou shalt goe.* 1. The subject of this penalty is the same, Satan and the Serpent

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ארוך
אתה
מכל
הבהמה
ומכל
חית
השרה

ארוך
אתה

Quest. 1

Sol.

Quest. 2

Sol.

Quest. 3

Sol.

Quest. 4

Sol.

על
גחלת
חלך

pent. 2. The penalty is a distorted and painful kind of motion upon the belly. Here also are some questions.

Quest. 1. 1. How could that be a curse which was the natural motion of the Serpent.

Sol. 1. That cannot be averred certainly, that it was so, but that the Serpent had some feet: or els mooved upon his hinder part more upright. 2. Yet though it were, God can curse natural motions and properties, and make them evil; as is also evident in the womans bringing forth.

Quest. 2. 2. How can this be a curse to the Devil who hath no belly?

Sol. It cannot in the letter be understood of him, but by analogie, he is cast down from heaven, from his first place, upon the earth Rev. 11. 9. And he is reserved in chains, and a low condition, until the judgment of the great day.

3. The other part of the sentence is, *and dust thou shalt eat all the dayes of thy life* Wherein. 1. The subject is the same. 2. The penalty is to eat dust not grasse, or herb, as other creatures, that is to be of the vilest, and basest sort of creatures it being the worst and basest of food.

It is here question'd how can this be agreeing unto Satan?

Answer. Not in the letter, but mystically, he is condemned to unclean feeding, delights and gluttonies in sin together with the wicked. So the wicked nations are threatened in the time of the Churches restoration. *Isai. 65. 25. Mic. 7. 17.*

4. The last part of the Sentence, is in ver. 15. Where. 1. The subject, still the same serpent in the same sense, for it is a continuation of speech from God unto it. 2. The penalty it self, *Enmity will I put between thee and between the woman, and between thy seed, and between her seed.* The burden of this sentence is setting up an enmity against the Serpent. Wherein we have. 1. The setting up a fight against the serpent. 2. The success of it.

Ver. 15. 1. The vengeance taken, is setting a perpetuall enmity, which will give the Serpent no rest until it kill him in the fight. 2. The parties between whom. 1. The woman and the Serpent. 2. The seed of the woman and the Serpent; Now if we look upon this as concerning the Serpent living creature, doubtles it is seen at this day the irreconcilable hatred between the Serpent and man, so that the death of them is continually sought after. But of the *Serpent devill*, this must also be understood, and, therefore in such a sense, as is convenient unto him. 1. This woman here meant is the woman that had to much familiarity before, but now shall have an hostile carriage to him. Q. Is Adam here excluded? By no means. But the weaker vessel is named, because she was first deceived. 2. Here enmity is irreconcilable hatred to the destruction of the Serpent, to be manifested by the woman, who was formerly to familiar.

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2. Pair of combatants. 1. The Serpents seed, as all the Angels of the Devil and all the Powers of darkness, and all the generations of wicked men, *Math. 25. Joh. 8. 1. Joh. 3. 8.* 2. The seed of the woman. Here it is set in opposition to the seed of the Devil, and therefore cannot be meant of all men: but such as are the seed of the woman the Church.

A quere here is, whether seed be thus collectively to be taken, or not rather distinctly or peculiarly for one son?

It is certain; that one son is mainly aimed at, as the restrictive relative afterward sheweth. He shall break, &c. but consequently all that seed that belongs to him, do hate the Devil and his; and have continual conflicts with them. *1. Ph. 6. v. 12.*

3. The constitution of this enmity. I will put or set it faith God, that it shall not be moved.

2. The success carrieth yet more evil to the Serpent. *He shall break to thee the head, and thou shalt break or bruise to him the heel.* Wherein. 1. The exploit of the womans seed, and here. 1. The victor, *He, אִשָּׁתְּךָ*, as Sep. which being now opposed to the serpent alone must needs eminently note one seed, which is Christ; however by participation it belong's to all of that seed. *Heb. 2. 14.*

2. The act shall bruise or break or strike or knocke, it notes a deadly blow. 3. The object, the serpents head, that is all the Devils power, strength, and leave him destroyed.

2. The exploit of the serpent, where, 1. It is a single combatant also the serpent 2. His act, he shall bruise or strike to for some hurt or mischief.

3. The object, the heel of the womans seed, Christ primarily, and his seed secondarily.

That this must be meant of Christ especially and the work of his redemption may be demonstrated. 1. From the singular relative masculine. 2. No other seed, nor all together could do this; 3. All this is expressly declared of Christ in the New Testament. 1. *Joh. 3. 8.* &c. 4. This was the office for which he was sent in the flesh to redeem us from the curse. *Gal. 3. 10. 5.* Christ is called the seed, and Satan the serpent, in the New Test. So that the principles of Christian faith which are given here in the description of the Devils doom, we shall lay down in the following observations.

D. 1. *Jehova Elohim hath no pity on the devill, though he hath on man. He questions not him.*

D. 2. *God looks upon the devill as the first Author of all the unbelief, rebellion and Apostasie of man.*

D. 3. *The worst of curses hath God laid*

Quest.

Sol.

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איש
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עקב

laid upon the old Serpent, and that irrevocably.

D. 4. The wife binds the old Serpent to feed himself with all the base and sinfull fruit of the earth.

D. 5. The curse hath cast the devil down upon the earth.

D. 6. Gods curse upon the old Serpent brings a blessing upon man. V. 14.

D. 7. The old Serpent hath bitter enmity to man, and man to him.

D. 8. God hath firmly set that enmity between Satan and the womans seed.

D. 9. God from the fall of man provided a way for saving some from the devil.

D. 10. One eminent seed of the woman promised is the redeemer of the womans seed from the hand of Satan. The son of God in the flesh.

D. 11. This seed of the woman Christ, hath saved his by breaking the head of the old serpent and slaying him.

D. 12. The promised seed had his heel bruised in killing the serpents head. It was by his own dying, though he rose again.

D. 13. All this redemption cometh merely from free grace. Gods own promise.

D. 14. Such grace binds to enmity with Satan and love to God. Ver. 15.

Quest.

Why doth God deliver such a purpose of spiritual grace under such terms corporal and obscure?

Answer.

God is left to use what manner of speech he pleaseth, so he did afterwards signify his mind in types to the Jewes, which he speaks clearly to us: Yet God may have his ends in it. 1. To vex and trouble Satan, to hear there is a Lord set over him, that should be of the womans seed. 2. To exercise the faith of his people, to find out Gods gracious mind unto them. 3. To glorify Christ in the flesh in bringing the clearest revelation. 2. After this sentence on the Serpent past the great Judge proceedeth on the woman, and her sentence followeth.

Ver. 16.

V. 16. To the woman he said, multiplying I will multiply thy grief, and thy conceptions

in grief shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee. — Cald. to same. Conception. — thy sorrowes, and thy groanings, in sorrowes shalt thou bring forth children, and thy return shall be to thy husband, and he shall be thy Lord, Sep.

The burden of this sentence is to be gathered two waies. 1. Negatively and implied. 2. Affirmatively and expressed.

It is considerable what it was not: and it is evident, God doth not say to her, *curfed be thou* as unto the Serpent, but having made it one part of the Devils plague, to have his head crushed by the womans seed; which also, was a gracious provision for these fallen and frighted soules. He proceed's not to curse and kill them, but to inflict chastenings, and lay humbling strokes on them, to teach them more sensibly of their fall, and make them wait for restitution in the devils fall by the promised seed.

But if it were not so, how was then the sentence performed, which God threatened the day, &c?

Quest.

1. Man was that day guilty and obnoxious unto death and lay condemned under Gods sentence.

Answer.

2. There was a partiall execution, upon them in their reſented nakednes horror of conscience, & affrightments at Gods voice.

3. That sentence did not exclude Gods shewing mercy though it expressed it not; & however he mitigates it as to them, yet he required it of the second Adam the promised seed; for which none can charge him. He was made a curse for us. Gal. 3. 13.

4. All these Evills expressly inflicted are in themselves part of the curse, however in Christ they now come to be sanctified, and turned toward the curing of corrupt nature.

2. The affirmative sentence on the woman expressed, consists of two general heads.

1. About bringing forth children. *He said to the woman, multiplying I will multiply thy grief and thy conceptions, in grief shalt thou bring forth sonnes, or children.* Where.

1. The Judge pronouncing sentence, the same Jehovah her creator.

2. The guilty sinner judged, the woman and all her daughters to come of her.

3. The sentence it self, which in summe is, that she shall be laden with grief. 1. Her burden is grief and groanings exceeding great as the 70 expresse. 2. The measure of it multiplying it shall be multiplied. 3. The certainty of it, indoubling the word.

4. The inflicter God himself, 5. The time of its infliction. 1. Conception. 2. Birth. Had not sin come in conception, bearing and bringing forth had bin easy, but now are they made most exceeding grievous to roots and branches; they bring forth with sin and sorrow. The sad and painfull throwes in child bearing do evidence this bitter sentence to be true. Yet is

אל האשה אמר הרבה ארבה עצבותך ורובך בננים

is it in some respect a cheerful pain, if we consider the end and issue of it; God hath made it the way of trial for them to passe to heaven, and it hindreth not salvation; if they believe, and continue in the faith. 1. Tim. 2. 15.

2. The other head of the sentence expressed on the woman, is about her place and state of her relation to her husband, laid down two waies. 1. From the woman to the man, and to thy husband shall be thy desire. The same phrase is used by God to note, the subjection which should have bin of Abel unto Cain, if Cain had pleased God. So here because the woman was first in the transgression, God layeth this sentence upon her of a painful subjection to her husband. Yet in Christ this is turned to a blessing, his desire is unto his Church. Cant 7. 10. The very same word as here. Aben Ezra read. th obedience for desire.

2. From the man to the woman, and he shall rule over thee. This is to be understood, with grief and trouble also, for that runneth thorough all. Otherwise in Innocency the man was ruler, but then command & obedience were sweet without sin. And all this subjection now sanctified in Christ become's a blessing.

Hence note.

D. 1. Grace works from God to sinners terrified, even when he pleads against them.

D. 2. God did not intend the first sin should undoe man, though it did lay all under the curse.

D. 3. Order in sin hath an order in punishment. The woman before the man.

D. 4. Although the womans seed break the devills head, and deliver man from hell; yet is he not exempted from sorrow.

D. 5. Sin hath made fruitfulness and child-bearing a bitter painfull thing.

D. 6. Bitternes in child bearing is the portion which God himself hath laid, as the womans way to passe thorough. Faith makes it the way to heaven. 1. Tim. 2. 15.

D. 7. Grief in marriage relations, in wifes subjection, &c. is the fruit of sin.

D. 8. Order which primitively was the sweetest blessing, by sin is tur-

ned to an heavy burden. So the rule of the husband. All this should but drive us from our selves, to eye the promised seed, whom must overcome all. Ver. 16.

3. Now followeth the sentence on the man:

Ver. 17. And to Adam he said, because thou hast obeyed the voice of thy wife, and hast eaten of the tree, which I commanded thee, saying, thou shalt not eat of it: Cursed be the ground for thy sake, in sorrow shalt thou eat of it all the dayes of thy life. — Cald. same. — Thou hast heard, &c. hast eaten of the tree, of which I commanded thee, of this only not to eat, of it thou hast eaten, cursed be the earth in thy works. Sep.

Ver. 18. Both the earth and the thistle it shall bring forth unto thee, and thou shalt eat the herb of the field. Sept. and Cald. to the same.

Ver. 19. In the sweat of thy face thou shalt eat bread, until thou return unto the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return. — Cald. same. — The earth from which thou hast been taken, for earth thou art and unto earth shalt thou goe again. Sep.

In this tradition of the sentence, observe.

The malefactor sentenced, and to Adam, the husband, however as the womans head, under him she beareth a share of this lot. 2. The tradition of the sentence from God's be said, that is, the highest judge said. He giveth it, and none can reverse it. 3. The sin inflicted, in two parcels. 1. His disorderly hearkning and obedience to his wife, because thou hast heard or obeyed the voice of thy wife. God had made Adam the head of his wife, and to rule and keep her in her place; in vain therefore is his excuse, the woman which thou gavest me, &c. for this was his sin to hearken to her persuasion in any thing that withdrew from God; God therefore maketh his own answer, his crime, and arraigneth him upon this, that he left his place of rule, that he honoured his wife above God, and holds out this as his transgression, for which he must now receive judgment.

2. His disorderly carriage in his disobedience unto God. And hast eaten of the tree, which I forbad thee, saying. Thou shalt not eat of it. Where we have repeated. 1. His crime, thou hast eaten of the tree. 2. This aggravated by Gods positive interdiction, which I forbade thee that thou shouldst not eat of it, and yet that against such a God, and such a Law; and concerning so reasonable a thing, that thou shouldst refuse obedience, hear thy sin, Adam, and now thy sentence.

The sentence it self consist's in these parts. 1. The curse upon the earth in general

ולארס

אמר

Ver. 17.

כי שמעת לקול אשתך

ותאכל מן העץ אשר נתתי לך לאמר לא תאכל

האכל ממנו

אורח הארס בעבורך

rall, *Curfed be the ground for thy fake*, where we have, 1. The Subject, the ground out of which Adam was taken, as it is called before, Gen. 2. 7. 2. The penalty, *Curfed*, that is, be it made vile, hurtful, barren, &c. as in some particulars afterward is expressed, 3. The cause of it, for thy sake, that is because thou hast sinned, and that it may be grievous unto thee, who hast grieved me. Why should the earth be cursed, when man sinned? Because made for man, and therefore when man denieth his obedience to God it is but just, that he should curse the creatures to him, that they shall not give out their sweetness to man. So God did to the sinners of Sodom, Gen. 13. 10. So God threatens sinners, Levit. 26, 19. Ps. 107, 34. Deut. 29, 23.

2. The particulars consequent upon this curse. 1. Mans sorrowful feeding, *in sorrow thou shalt eat of it all the days of thy life*. Wherein, 1. The matter of his feeding, the ground in the product of it, not dust, which was the serpens meat. 2. The manner of his feeding, it is to be in sorrow and bitterness, whence we may read the water of affliction, and bread of affliction and sorrows. Hail. 30. 20. Ps. 127. 2. 3. The duration of this, *all the days of thy life*, that is, he for his life time, and every son of Adam for his.

Is not the earth said to be full of mercy, and the fain to eat with gladness? Pl. 119. 64. Act. 2. It is so in the restitution by Christ, but not otherwise to man himself.

2. The earths barrenness, *Both the thorn and thistle it shall bring forth unto thee*. These are the proper issue of a barren and cursed parcel of ground, which make it fit for burning, Heb. 6. 8. All hurtful, poisoning weeds are comprehended here, Job. 31. 40. Jer. 12. 13.

Were not these created before among the shrubs, &c.

Yea, but not made so hurtful or a curse before as now after mans sin.

3. Mans course feeding, *Thou shalt eat the herb of the field*. Here 1. The matter of his feeding is the herb of the field, that is such as grew under the curse, not in the garden which God planted; man that did not lodge one night in honour, became like the beasts that perish, Ps. 49. 13. As Nebucadnezzar cast out with beasts, Dan. 4. 13. It notes a curse, to be driven from the food of innocence. 2. The manner of his eating is the same, in sorrow, or bitterness, shalt thou eat the grass of the field.

4. Mans painful feeding, *In the sweat of thy face thou shalt eat bread, until thou return unto the ground*. 1. The matter of his feeding here is bread, so God orders it in goodness, but this must be bruised, grinded, baked, &c. and it is well conceived all food is carried in this expression, that supporteth the heart of man. Ps. 104. 15. 2. The manner of his feeding, it is in the

sweat of his face, it must be with plowing, sowing, &c. before he hath it, and then it becometh the bread of carefulness. 3. The duration, which is the space of his life also, expressed in another phrase, *until thou return unto the ground*, that is, the time of separation of soul from body; which was one peeces of his doom here, and now followeth.

2. The sentence upon man himself is in these words *For dust thou art and unto dust thou shalt return*. Herein, 1. The sentence, unto dust thou shalt return, that is, body and soul shall suffer a dissolution, and that part which is of the dust shall turn unto dust again, until time of arising; but the spirit shall return to God that gave it. Eccles. 12. 7. So that, the first death, here is certainly the wages of sin, as appears by the cause fore-alleged. 2. Some considerations for the equity of it. 1. From his original, *for thou art taken out of it*, therefore no injustice to turn man to his own principles. 2. His fall intimated in this, *Dust thou art*. It is true, God made him more, when he put his Image on him, but now by sinning, that is lost, and he is become nothing but dust, unless worse now, in that he is sinful dust which subjects him actually to be resolved into his own principles. Some queries here.

1. Is not courset meat of herbs a blessing? Prou. 15. 17.

1. It may be so comparatively as Salomon affers. 2. Such hard meat, in it self is a fruit of sin. 3. In Christ, the bitterest is made sweet.

2. Do all eat bread in such labour? It is not required, that all should in one kind of labour, but in the toils of several callings.

3. Are not many full and labour not? It is the shift which many graceles foules make, that eat, and drink, and sleep, and labour not; but they drudge in their idleness for hell.

4. Is not labour a duty, how then a curse?

It is now made a duty in Christ, and a blessing too, and not a curse, when conscientiously performed; but this is by grace.

5. Why is there no mention here of eternal death?

1. That was carried in the sentence of the Devil for him and his seed. 2. God did put in, by grace, his promise for the womans seed, and for these first sinners considered in it.

6. Why then is any penalty upon bodies recorded?

1. To teach man the bitterness of sin. 2. To humble him. 3. To enforce a flight unto grace. 4. To help to subdue the flesh.

7. Was not man mortal before, being dust?

1. In his principles he was, for his materialls. 2. By covenant he should have bin immortal, if he had not sinned. 3. By

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אתה
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תשוב

Quest. 1.

Ans.

Quest. 2.

Ans.

Quest. 3.

Ans.

Quest. 4.

Ans.

Quest. 5.

Ans.

Quest. 6.

Ans.

Quest. 7.

Ans.

By sin he becomes actually mortal, & must dye; however God deferreth execution.

From all which observe.

D. 1. Single account must be given by every creature for single sinnes God tak's one by one.

D. 2. God himself giveth judgment upon every sinner.

D. 3. Judgment on Adams head reacheth all under him.

D. 4. Mans leaving his place to yeeld to tempters, though in his bosom, is a great provocation.

D. 5. Mans excuse of sin may prove the greatest aggravation. So the woman.

D. 6. It is very dangerous to listen unto creatures drawing from God.

D. 7. It is a sad aggravation of sin that it is committed against God.

D. 8. The expressness of Gods Law doth much aggravate sin against it.

D. 9. The reasonableness of Gods Law, justifieth him and condemneth sinners, it was but one forbidden.

D. 10. Sin brings all evil upon creatures, and makes them instruments to punish man.

D. 11. The earth is vile and loathsome to what it was in innocency.

D. 12. As justice requires sin, so grace provides to free soules from the curse.

D. 13. Sorrowful is mans life in eating and sin hath made it so. V. 17

D. 14. Thorns and thistles, and hurtful weeds are the issues of sin, and curse.

D. 15. Sin as it made man a beast, so feeds him like a beast. All hardnes the fruit of sin. V. 18.

D. 16. Laborious and painful doth sin make the course of man.

D. 17. God remembers wretched man, and alloweth him some bread, though he deserves none.

D. 18. Mans travail ends not but in the grave.

D. 19. Though eternal death be due. God letteth it not on sinners set apart by grace.

D. 20. Temporal death is the fruit of sin.

D. 21. Mans principles at first were earthly, but to be perfected by keeping Gods covenant.

D. 22. Man making himself sinful dust, maketh himself dead dust.

Now followeth the third thing observable in Gods dealings with man, which carrieth an intermixture of some goodnes in the midst of the bitter sentence pronounced. And it is expressed in these two things.

1. The new naming of the woman.
2. The new appailling of them both.

Ver. 20. And Adam called the name of his wife Chavah, because she was the mother of all living. — And Adam called the name of his wife, life, because, &c. Sep. — Because she was the mother of all the sonnes of man. Cald.

Ver. 21. And Jehovah Elohim made for Adam and for his wife coats of skin, and made them put them on. — So Sep. — Garments of honour upon the skin of their flesh, &c. Cald.

These two verses carry in them as in a parenthesis, two tokens of Gods favour in the midst of all these threatening words to man.

1. The new naming of the woman, wherein two particulars are considerable.

1. *Impositio nominis*. 2. *Ratio impositionis*; in the former are these terms to be viewed.

1. *Impositum*, the man, and he considerable. 1. Not as separat from God, but guided by him; 2. Not considered as at the first naming in innocency, when it is conceived by some this name also was given her, but without good ground, for it is reserved for this time, after mans sentence to raise him. Three names are given to the woman. 1. *Nekbah*, female, to note her sexe. Gen. 27. 2. *Atschah* woman or wife to shew her original and neer relation to man. Gen. 2. 23. 3. *Chavah* to note hope of life by her, as death came in by her. He names her so now.

2. *Impositum*, the name itself. *Chavah*, which as the Sept. renders is life and the reason following warrants so much only here it is to be noted, that it is a sweet name, *life*, and the sweeter, when it cometh in after the sentence and partial execution of death; that when man now was mortal, and obnoxious to eternal death, then God should give him this sign.

Ver. 20.

האדם

נקבה
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חיה

nal of recovery to life, in this name of his wife as he had laid ground of hope in the promise of the seed. Life natural, and spiritual may have their consideration here, for as much as God did make her the instrument not only of bringing forth the living generations of men; but of that seed, which should break the serpents head, and work eternal life for poor souls.

3. *Subiectum impositionis*, the woman the wife of Adam.

4. *Impositio*, the imposition it self, he called *the name*, which note's that God had not taken away the authority of man over his wife, but even in the state of grace, keeps up that order.

In the latter, which is the reason added of this name, of the whole it may be inquired.

Quest.

1. Whether this be spoken in scorn, as if she was therefore called by contrarie, because she brought in death?

Answ.

But this is a wicked conjecture of any, for it is spoken here in truth, she was the mother of the living.

Quest.

2. Whether this reason from the effect, was given by Adam or Moses?

Answ.

Surely not by Adam at that time, for then she had brought forth none, but by Moses is this reason rendered, as he that had experience of all the living which came from her to his dayes; so he speak's truly of the effect past, which giveth a just reason of the name.

כי הוצא
האדם מן
הגן

In thereason. 1. The subject, *she*, the woman. 2. The attribute, *was the mother of all living*. 1. The relation the Mother, she was a destroyer before, but now a breeder. 2. The issue correlate *all living*, both naturally and spiritually living among men, as the instrument of conveying both kinds of life, which was a ground of faith after the fall.

2. The new clothing of the poor naked creatures, wherein occurs, 1. The making of the garments, 2. The putting them on.

Ver. 21.

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כתנה

In the former, we may view. 1. The author, *Iehovah Elohim*. It is questioned whether God of himself, or by his command did this? It is more proper to the expression, that God provided them with-out instruments. 2. The work he made *coates*, that is, by his own power he made these garments to be, that they might cover their nakednes, and discover more the sinfulness of sin, that brought them unto this necessity. Here Gods goodness! 3. The matter of these garments, *of a skin*. The curious inquisition; what skin, and where it was had, favours of more wantonnes than piety. It is sure, this could not be meant of their own skin by hardening it, as some foolishly conceive, but of such matter as was external, and adjacent, fit to cover their bodies. 1. It was a cover, which note's shame. 2. It was a close covering, not of leaves. 3. It was a low, mean, base covering, to keep humble.

עור

4. The subjects for whom, *for Adam and for his wife*, his enemies in themself-

לאדם
ולאשתו

ves, his reconciled in Christ, his poor naked, miserable ones.

2. He made them put these on, he doth not only provide but apply the coverings to his naked creatures. Providence works home for their comfort.

וילבשם

Take these Notes.

D. 1. In the midst of death Gods thoughts have bin to direct sinners unto life.

D. 2. Gods thoughts are not only to give life but to reveal it in his own way.

D. 3. Gods goodness prevented sin from turning all into disorder. He keeps relations.

D. 4. Grace makes the same instrument be for life, which was for death. Ver. 20.

D. 5. God pitieth his creatures in the nakednes which sin hath made.

D. 6. God makes garments, where man makes nakednes.

D. 7. Garments are a covering of nakednes, but a discovery of sin.

D. 8. Raiment should humble and not make men proud. The mischief of sin is to forget nakednes under fine cloathes. It makes nakednes appear sinne. Si nunc Adam resurgeret, & videret hanc insaniam omnium ordinum profecto credo præ stupore tanquam lapis stare. Luther.

D. 9. Suitable clothing was Gods work for several sexes. For Adam and his wife. The Law afterwards she-meth this.

D. 10. Gracious providence put's on cloathes upon sinners backs. Mica of love. Ver. 21.

The fourth and last head in Gods dealing with these sinners is the ejection of them from their paradise, or place of pleasure.

Ver. 22. And *Iehovah Elohim said*, behold Adam is (or was) as one of us for knowing good and evil, and now least he be put forth his hand, and take also of the tree of life, and eat, and live for ever. And he said to them, &c. Sep. Behold Adam is become the onely one in the world, of himself knowing good and evil.

evil. And now perhaps he will stretch out his hand, &c. Cald.

Ver. 23. And *Iehovah Elohim sent him out of the garden of Eden to till the ground, because he was taken from thence.* From the paradise of pleasure. Sep. Cald.

Ver. 24. And he cast out Adam, and he placed at the East by the garden of Eden Cherubims and the flame of the sword turning it self to keep the way of the tree of life.

And made him dwell against the paradise of pleasure, and appointed Cherubims, and a flaming sword turned to keep, &c. Sep. And a sharp sword waving to keep, &c. Cald.

In all which passage we have considerable.

1. A terrible exprobration of the man. Ver. 22.

2. An actual ejection from his first place. Ver. 23.

3. A securing guard against mans return. Ver. 24.

Ver. 22. In the first general, God give's the reason of mans ejection out of Eden, wherein may be noted.

1. A farcaltical exprobration of mans pride and horrid sin against God upon the serpents motion. Here.

1. The judge pleading, *And Iehovah Elohim said*. Their creator, their Lord, from whom man was, and to whom he should have bin for ever obedient: from whose word there is no appeal; and who infallibly speaks the truth; and if he derides sinful wretches, we to them.

2. The exprobration it self, *Behold the man is as one of us to know good and evil*. This sentence is read interrogatively by one, behold is the man become like one of us, &c? As if it were only a communication with him, is it so now as the serpent suggested, hath the man obtained by his eating to be as one of us? Or is he not rather fallen from our Image, and become like the Father of lies, even as one of the Devils? Junius. But this interrogative reading I find not, with the general current of interpreters. It is read positively by the most; and so it must be an Ironical conviction of the man, of his devilish pride, and self exalting against God. Wherein.

1. The demonstrative particle, *behold*, which points out the reason of this farcaltical reproof, as if he should say, see now the fruit of believing the serpent, and denying my word.

2. The subject scorned, and reproved. Man in both sexes, yea and man in his nature propagated to posterity, the shame of this lyeth still upon the children of men; as taken of the pride of their natures, and to put a curb upon all spirits.

3. The derision it self. *He is as one of us to know good and evil*. This cannot be understood plainly, but farcaltically checking man for his ambitious designe suggested by

the serpent, and promoted by his own sin; the words following, being to prevent him from doing more evil, do suppose, that there is a reproof in this. Herein. 1. The sin, wherefore God deride's him is couched there, *he is as one of us*, so was the suggestion he should be like unto God. This plural cannot be meant of Angels, for *Iehovah Elohim* speaks of himself in this number, who is not to be reckoned in equipage with created Angels. Neither is Adam said properly to be one of us, but only ironically; therefore that plural must be found out within the compass of God himself, in whom, Father, Son and Spirit are coequal.

2. The instance, of this ironical derision; is that which also the serpent suggested, *that they should know good and evil*; the time was that man knew good by doing it, and evil by forsaking, while in his state, but now he knew evil by doing it, and good by leaving it, and so had experience of shame and confusion of face and consternation of spirit; this the serpent intended, though he pretended something els. And now God reproacheth him with this, to shame and humble him to the dust, not to drive him out of hope.

2. A preventing providence, that man might not sin more against God, in abusing the privileges of the first covenant. *And now lest he put forth his hand and take also of the tree of life, and eat and live for ever*. This is all a defective speech and must be supplied by that which followeth, lest he do this, he must be cast out. Here are four things provided against.

1. *That he send not forth his hand*, as the woman did to the forbidden tree. No attempt must be.

2. *That he take not also of the tree of life*. This was the other Sacramental tree, opened before, which was proper to the covenant given in innocency and did represent and seal life to the obedient; but now it concern's not the covenant of grace; by which onely man can stand which he was now under.

3. *That he eat not of this*; was there any more than one tree forbidden? No, not before the fall, but afterward this was; God prohibits now the seal of the first covenant, it self being broken.

4. *That he live not for ever*. Doth God here exclude man from eternal life? No, for he had promised recovery by the womans seed. But he denieth it in this way.

Could the tree of life have made him live now being a sinner? Surely no, the condition being broken; but man might attempt that way if not prevented.

The Notes arise thus.

D. 1. It is Gods worke of grace to humble sinners as well as cloath them. This in order.

F 2

D. 2.

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שוב ורע

ועתה
אין
ולקח גם
מעץ
החיים

ואכל

והי
לעולם

Quest.
Answ.

D. 2. Its Jehovah's prerogative to scorn transgressors, and have them in derision.

D. 3. It is a bitter state for sinners to be scorned to Jehovah and derided by him.

D. 4. Trade of man to overtop God is justly repaid with scorn from him.

D. 5. Knowledge of evil by doing it, and of good, by refusing it, deserves scorn from God.

D. 6. The Devils fairest suggestions man finds the foulest shame and misery.

D. 7. God may scorn sin, and yet pity the sinner; as here in Adam.

D. 8. Gods providence forbids mans recovery by any thing in the first covenant.

D. 9. Man is apt in his nature to cross God in the way to life. Ver. 22.

The second point observable in this last act of God upon man a sinner, is his ejection from his innocent habitation. Wherein.

Ver. 23. 1. The mission or word of command for his departure, *And Jehovah Elohim sent him out of the garden of Eden.* The particle connecting is illative. 1. The author of this mission, is Jehovah Elohim, the great Lord who placed man there, and therefore might displace. 2. The act he sent him out, that is by expresse word, commands him away, as if he should say, come ye sinners, ye are turn'd apostates, have lost my image, are become vile and naked, waydise every place, that received you, Away, out hence, this is no place for sinners, which was made onely for innocent ones. 2. The term from whence of their emission, [from the garden of Eden] that is, their first place fitted for their first being, & their best place fitted for the image of God, and state of innocency, and from a full place, wherethey had all to make them happy.

לעבר את הארמה
3. His commission charge, or burden for which he is dispossessed (to till the ground from whence he was taken) or because from thence he was taken. 1. Here is the end of his emission, that is, to endure the sentence formerly pronounced, which was with paine anguish and toil, and wear out him self. A work farre different from that which should have bin in the garden, for as much as he had to do with a cursed ground, as before it hath bin declared. 2. A consideration giving some account of

this delegation of man to this hard worke, from his original, because he was taken from thence. As if God should say, I was lifting up this creature toward heaven, I put my Image on him, I gave him a law to live by, and a pleasant habitation, to fill him with delights, but proud dust is risen up against me, therefore, let him now be bound, to travail and labour in the fruit of his own sin, a cursed ground, from whence his materialls were. Thus of verse. 23.

3. The execution of all this by Jehovah himself. V. 24. *And he cast out Adam.* 1. The Executioner is the same with the judge. 2. The act here is present expulsion, he doth actually dispossesse him, and turn him out with some indignation. It is but a fable of the Jewes that Adam struggled with God to keep possession, and thereupon God tumbled him out. But the word notes an act of distaste, against the man that had so ill requited God.

The third Head in this last generall, is Gods setting of a guard to keep out these ejected sinners. *And he placed from the east to the garden of Eden &c. Cherubims, and the edge or flame of a sword turning it self to keep the way of the tree of life.* 1. Gods Act, he made to dwell or abide, he placed. 2. The place of pitching, from the east to the garden of Eden. The 70. read, that God placed the man over against the Paradise of pleasure, but that is not in the Hebr. Text. 3. The guard it self. *Cherubims and the flame of a sword turning it self.* 1. The guard, Angels, it may be in some visible shapes. 2. The weapon, a flame of a sword, or a sword of fire, such in appearance, terrible unto sinners, as God also speaks of himself a consuming fire. 3. The activity of this guard, always watching, and turning their weapons, against sinners, that might assault, to sin in returning. 4. The end of this guard to keep the way of the tree of life, which in short was to lence up that way against sinners, that they should no more attempt to sin there, as they had done, and to drive them from all those adjuncts of the first Covenant, to beleve the way of Gods restoring life to them by the promised seed.

Some Queries are made about particulars in this passage.

1. About the time, when was man cast out? Vain are many conceits, of yeers and dayes, the nearest to truth, must be, that it was either the same day he was created, or on the Sabbath for beyond the seventh day, this history of Moses doth not extend thus farre. It is not revealed, therefore resolution can be but conjectural; and either may be conceived without danger. Yet that it was immediately upon mans sin, and that he sinned in the day he was created may probably be collected, from the context, and reasons thence gathered, & Ps. 49. ver. 11. David expresseth it, *Man lodged not one night in honour.*

אשר לקח משם

וירש את האדם Ver. 24.

ישכן קדם לן ערו

את הכרובים ואתלחש החרב חמת הפכרת

לשמר את דרך עץ החיים

Quest. 1. Answ.

ואדם ביקר בל

Quest. 2. 2. About the reason of mans ejection Why was it?

Answ. 1. For penalty of sin past. 2. For preventing sin to come. 3. For humbling for sin. 4. For making soules look to another place. Heaven exceeds Paradise.

Quest. 3. 3. About the Cherubins. What were they?

Answ. Waving all other phantasies, they were Angels, and most likely appearing in that shape described by Moses. So it was a guard of Angels.

Quest. 4. 4. Why to keep the tree of life were they placed?

Answ. 1. To keep man from more sin. 2. To put him to seek after the true tree of life, Rev. 22. 7. and 22. 2.

From which observe

D. 1. Sin alone puts God upon separating soules from their comforts. antecedent and consequent.

D. 2. When comforts are like to be abused, God prevents it by sending them from them.

D. 3. The habitation of Innocency is no place for sinners.

D. 4. Jehovah is the disposer of all places and conditions, he put's in and sends out.

D. 5. A cursed earth is the sinners place of correction; or his bride-well, as we may say.

D. 6. Sin hath brought a sentence formiserable toyle on men in this place.

D. 7. Mans base original corrupted with sin suits him for a base servile condition. Ver. 23

D. 8. God hath actually separated sin from the place of pleasure From the first Adam until now. sin is out of Paradise.

D. 9. God doth not onely throw out sinners from Eden or the place of pleasure, but keep's them out.

D. 10. God hath his Guard of angels to resist sinners, and drive them from rest.

D. 11. Terrible are the meanes and active by which God drive's of sinners from their pleasures.

D. 12. No life can be recovered by man in looking to the former mea-

nes of life in innocency. Therefore we must to Christ. Ver. 24.

CHAP. IV.

Thus farre we have had the history of the seven first dayes of the world, and of all the memorable works and events therein, even to the ejection of the first man and woman out of Eden, their pure habitation. Now the order of divine History leadeth to consider mans further progress in the world, and the execution of Gods purposes in the various issues of this and the following generations.

Some general precognitions will not be unfutable for the better use of the following History.

1. The manifestation of the counsaile of Gods will for putting all the generations of men into being.

1. He creat's no more but propagates. 2. He ordereth propagation from man in sin. 3. He causeth all nations to come from one man and so makes them of one blood. Act. 17. 26.

2. The execution of his purpose concerning man now fallen from his first estate.

1. Making a difference between man and man, by actual separation of some for his Church, and rejection of others, In the state of innocency, all should have bin Gods Church. See I in Cain and Abel.

2. Ordering men in divers wayes according to the difference made, Abel to faith, leaving Cain to unbelief.

3. Confirming his former sentence of putting enmity between the Serpents seed and the womans. As in this Chap.

3. His constant providence in preserving himself a Church or people called by his name in all ages, notwithstanding all the attempts of the Serpents seed.

These things may be still observed in the whole line of sacred History.

In the present Chap. we have these memorable occurrences which fell out within the compasse of above 1000. yeers.

1. The nativity of Adams two first Sonnes with their trade of life, Ver. 1. 2.

2. The Religion of these both, and the various respect they had with God. Ver. 3. 4. & 5.

3. The Apology of God to Cain. Ver. 6. 7.

4. The sad issue in Cains sin of murder. Ver. 8.

5. The proceedings of God with Cain about this murder. Ver. 9. 10.

6. The description of Cains posterity. Ver. 17. 24.

7. The nativity of Seth, &c. Ver. 25. 26.

F 3 The

The first memorable event is the nativity of Adams two first Sonnes, which followeth.

Ver. 1. *And Adam knew Chavah his wife, and she conceived, and brought forth Cain, and said, I have gotten a man of Jehovah.* — A man by God. Sep.

Before the Lord. Cald.

Ver. 2. *And she added to bear his brother Hebel, and Hebel was a feeder of sheep, and Cain was a tiller of the ground.* — Abel was a shepherd of sheep, &c. Sep.

A man tilling the ground. Cald.

In this whole narrative is declared.

1. The conjugal injoyment, Adam, &c.

2. The issue and fruit of it in two particulars.

1. Of the first born, whereof. 1. Conception. 2. Birth. 3. Name. 4. Reason of it.

2. Of the second birth, she added, &c.

3. The several trades of life given to these. 1. Hebel a shepherd. 2. Cain an husband man.

1. The conjugal injoyment is thus described. *And Adam knew Chavah his wife.* This is the first mention of the marriage benevolence, and for as much as it is mentioned here it is probable, if it had bin done, it would have bin mentioned before. It seems sin fell in quickly, and brought errors, and put man from that commerce, until God had discovered some favour in the midst of all threatenings. The expression is proper to the Spirit of God, denoting the conjugal work for propagation, for is used. Luk. 1. 34. Mat. 1. 25. This is yet after sin.

2. The first fruit is set out. 1. By conception. She conceived according to the word of blessing in innocency. Be fruitful, which God did not take away, but by grace overcame sin, and yet continued it with grief. 2. By birth. *She brought forth* that is doubtles, with throwes and bitter pangs, as was judged. Yet, she hath power to bring forth. God lets not sin make barren, not stay the birth. 3. By the name. It was Cain. 4. By the reason of the name, and she said. Or (for) *I have gotten a man of Jehovah.* The meaning of the name then was a possession. Herein, 1. She speaks, not doubtles without her husband in giving the name. 2. The reason of it is because now she possessed a seed, a man, she calleth him *possession*. 3. The principle to which this is referred is, Jehovah, and as rationally conceived, because his blessing gave it although with bitter pangs. I have gotten a man, with the Lord, that is with Favour, or from the Lord, that is, from his love, or by the Lord. But as for that, which is conceived, as if it were read by apposition, *a man even Jehovah,* it is altogether refuted by the man himself,

who was farre otherwise; and that it should be Chavah mistake to think him so, I conceive it is here groundles, for as much as the expression notes nothing but gratulation for the fruit of the womb, as she doth afterward. Ver. 25.

3. The second birth is expressed. *And she added to bring forth his brother Hebel.* The second son, is the better man, but hath the worse name. 1. It is question'd whether at her first travaile and conception as being a twinne or not? It seemeth to some, that they were twinnes, but to others, otherwise. Nothing is revealed, neither matters it any thing to edifying; we may be safely ignorant. 2. About the name it is inquired, by whom and upon what ground given. 1. It is probable by the same parents it was given, though not expressed. 2. The reason is but conjectured. 1. From his mothers pain, or frustration of former conceived hope, she calleth him vanity. 2. From his own weakness. 3. It is conceived by some prophetically, thereby noting the vanity of the creature which he should despise. This is Angustines. But nothing in this is revealed.

3. The conditions or trades of them are likewise described. *And Hebel was a feeder of sheep.* It is conceived this he was appointed to as inferior, being younger, but it was an honest employment. 2. *And Cain was a tiller of the ground.* This also is conceived to be his fathers trade, and therein Cain as the elder brother to succeed. But this difference is conjectural.

These Notes may be taken hence.

D. 1. *Grace prevails in the state of sin to preserve some order in the world. Here are still husband and wife.*

D. 2. *The state and use of marriage relations is Gods dignation under sin, and yet by grace is it honorable.* Heb. 13. 4.

D. 3. *Grace causeth fruitfulness of the womb, but sin the pain or sin shuts up.*

D. 4. *It is incident to sinful parents to misname and misjudge their children.* So Eve.

D. 5. *Providence hath distinguished men from the first birth in the World.*

D. 6. *It is but duty to ascribe the fruit of the womb to God.* Ps. 127. 3 Ver. 1.

D. 7.

וְהָאִשָּׁה
לָרָא
אֶת אָדָם
וְהָאִשָּׁה
לָרָא

רעה צאן

עובד
אדמה

D. 7. *Husbandry on ground and cattel is an honest calling, from the first.*

D. 8. *God and nature teach parents to bring up children to honest callings.* Ver. 2.

2. The next head of this chapter is the religion of the seed of Adam, with the exercise and event of their several works, thus described.

Ver. 3. *And it was in the end of dayes, and Cain brought of the fruit of the ground an offering unto Jehovah.* — After dayes Cain, &c. a sacrifice, Sep. — After some dayes, &c. a gift before the Lord. Cald.

Ver. 4. *And Hebel, he also brought of the first born of his cattel, and of the fat of them: And Jehovah had respect to Hebel and his offering.* — Of his sheep. — *וְהָאִשָּׁה לָרָא* and God looked upon Abel and upon his gifts. Sep. — The Lord accepted with good will Abel and his gifts. Cald.

Ver. 5. *But to Cain, and to his offering he had no respect, and Cain was vehemently vexed, and his countenance fell.* — *וְהָאִשָּׁה לָרָא* he attended not to his sacrifice &c. Sep. — But Cain & his offering he did not accept in good will, &c. Cald.

In this passage we have related.

1. The history of the religion of this time set out in these examples. Wherein.

1. The notation of time.

2. The act or exercise of religion. 1. In Cain, he brought, &c. 2. In Hebel, he brought also, &c.

3. The acceptance of this with God, twofold. 1. Of good will to Hebel, 2. Of disdain unto Cain.

4. The sad issue on Cain. His discontent.

וְהָאִשָּׁה
לָרָא
וְהָאִשָּׁה
לָרָא

Ver. 3.

1. The notation of the time of this History is thus set down. *And it was in, at, or from the end of dayes, after dayes, as the Sept. After some dayes, — Cald.* Dayes here must needs be taken indefinitely, & signify yeers, so that it must be meant after several yeers; the history necessarily so inforceeth, for they were grown men, as other actions do here discover. So three dayes is for three yeers. Am. 4. 4. So is it used in prophetes much. Rev. 11. 2. 11. And so here. Yet if it be taken literally as our Translators doe use it in the margin, the end of last of dayes must be the Sabbath, which was the seventh, the last created, wherein they offered sacrifice and worshipped God.

2. The act or exercise of religion is two fold. 1. Of Cain, thus expressed. *And Cain brought of the fruit of the ground an offering to Jehovah.* 1. The sacrificer Cain upon whom the Spirit put's that brand, to be a murderer, a child of the Devil, and an erroneous person. 1. Joh. 3. 12. Ep.

Jud. 11. Yet this, exerciseth some acts of Worship and religion; 2. *He brought of the fruit of the ground, He offered, as Sep. 1.* His act was surely religious, and therefore it must note offering: it is conceived by some, that they both offered their gifts by the hand of their Father Adam, who was a priest, but nothing is revealed of that, and reason more guide's to conceive, that they did offer their own gifts, as we know before the priesthood was set by a Law, it was used by several heads of families to sacrifice. 2. The matter he offered *Was the fruit of the ground*, of which the Law also commands a meat offering and a thank offering, and so every year, before they were to eat of the new corne they were to bring a *Minchah*, an offering of the first to God. Lev. 23. 14. It is the conceit of some, that Cain did not bring the first fruits, and therefore God rejected it; but that is not clear. It is evident, it was an unbloody sacrifice, and therefore may note, that Cain was not sensible of his own lost condition, neither did by faith apprehend the price of sinners redemption, held out in the promised seed. 3. The object terminating his Worship, it was *Jehovah*, at least in shevy, he made it so apparent, that he worshipped the Lord; but in truth, he honored not him:

2. *And Hebel, or Abel, he also brought of the first born of the sheep, and of their fat.* He offered. Sep. Where also occurs 1. The sacrificer, Abel of whom the Spirit noteth, that he was a beleever, that he was a righteous one, &c. Heb. 11. 2. His act of religion, He offered of the first born of his sheep or flock and the fat of them. It is likely it was by his own hand. 1. His act was an offering by faith; 2. The object was blood and fat for a part by Gods Law for himself, the one for remission, the other for a favour of rest, wherein Abel seeth himself a sinner, and looketh by faith to the blood of the lamb, of God. Leu. 3. 16. 17. Num. 11. 22.

3. The object is the same Jehovah in truth, upon whom his faith and service were terminated.

It is questioned, upon what ground these sacrifices were performed, whether upon Gods command?

Doubtes yea, though Moses mention it not, and the Law of ordinances was not then given as after at Sinai, God had wayes of revealing himself then.

1. Abel offered in faith, therefore he must have a word from God, without which faith cannot work.

2. God accepted him, therefore it must be his command, otherwise God abhorres sacrifices. 1. Sam. 15. 22.

3. God did take care of saving them, and therefore must needs give them a rule to walk by.

4. Gods giving the same Law more solemnly afterward, sheweth it to, be his mind to them.

וְהָאִשָּׁה
לָרָא
וְהָאִשָּׁה
לָרָא

מנחה

לִיהוָה

וְהָאִשָּׁה
לָרָא
וְהָאִשָּׁה
לָרָא

Quest.

Ans.

Now

Now we shall take some
Notes hence.

D. 1. *Sin, however it made man Apostat from God, yet it did not extinguish the religion of God. This is grace.*

D. 2. *God and nature teach parents to nurture children in the religion of God.*

D. 3. *Set and stated times there have bin for Gods Worship from the beginning. The Sabbath. Cap. 2. 3.*

D. 4. *From the fall of man God did teach their recovery by sacrifice.*

D. 5. *Wicked ones even the children of the Devil have made shew of religion from the first fall. Ver. 3.*

D. 6. *Hypocrites come without blood, even without sense of their own deserts, and self abasement and faith to serve God.*

D. 7. *Sincere worshippers have bin in Gods Church below from the beginning.*

D. 8. *True Worshippers do give a full offering to God suitable to his mind, by faith in the promised seed. Ver. 4.*

3. Now followeth the various respect, or acceptance which these two sacrificers found with God.

Ver. 4. 1. Gods respect to the younger is here related first. And Jehovah had respect to Abel and his offering. Now begins the difference to be manifested between these Worshippers.

הנה

1. They were brothers of the same womb and original. 2. They were educated alike. 3. In outward shew they are not alike accepted of the Lord, he put a difference. Herein. 1. The agent who make's this difference. *Jehovah*, he that only is, and he whose favour only can make life, and in whose displeasure is death, no matter who despiseth if he favour's, nor who favour's if he despiseth. That is true religion whose praise is of God.

2. The act which make's the difference he had respect. *וישע* from *שע* which is to look upon one in favour, when it is spoken of God. The 70 only read, *he looked on*, the Caldee, he received with good will. It note's a looking of faith in the creature. *Isai. 17. 7.* That this acceptance was made known by some visible signe from God, is more than probable,

because Kain did observe, which he could not do in a spiritual way, the word also which the Apostle useth, that God did testify of Abels gift doth plainly import that it was by some special work of God which gave this testimonial of his acceptance of him. *Heb. 11. 4.* It is likely it might be by fire devouring the sacrifice, as God did several times to others; so some translate, *God flamed upon Hebel. Theodotion. Lcu. 9. 2. 4.*

3. The object of this respect is under two expressions. 1. The person, Hebel. He of whom it is said that he was righteous, and offered by faith, with all self-denial, resting upon grace, such a poor beleaving soul is here respected, before his worke. 2. The offering, and to his offering, the same word is for Kains offering, but here it note's burnt offering; This is accepted for the person, els God careth not to smell, upon the fat burning, and the person is accepted by grace in beleaving. 1. Grace on Gods part, 2. Faith on Abels maketh this great difference.

2. Gods respect unto the elder, is thus related. *But to Cain and his offering he had not regard.* 1. The discernor is the same Jehovah, he that cuseth whom he will, and none can resist. 2. His act is here negative, *לא שער* that is he accepted not in love, neither was pleased, but turned away his face, neither would give a visible token of favour. 3. The object, is also under a double expression, 1. Of the person Kain, him God rejecteth, 2. Of his worke which was his offering, first his person is distasteful and then his offering.

4. The sinful issue of this difference upon Kain. *And Kain was vexed vehemently and his countenance fell.* His sin is fretting against God, and envying man, it is set down, 1; in his affection. Kain vehemently burned with anger, his spirit boiled.

2. In expression, *his faces fell*, it is plural, and it may note several ways of expression, by looks, speech, gesture, surely great was his passion against God.

Whence we conclude.

D. 1. *From the first generations of men some have bin true, some false Worshippers of God.*

D. 2. *Jehovah himself is the first cause of difference among men.*

D. 3. *God regards no privilege in the flesh in accepting of men, no primogeniture.*

D. 4. *Grace only accepts a soul in beleaving, or made righteous by faith.*

D. 5. *Persons are accepted before duties.*

אל הבל
אל הבל

אל הבל

אל הבל

Ver. 5.

אל הבל
ואל קין

ויהר
מאד
ויפלו
פניו

duities, and these in respect of them.

D. 6. *Unbelief and hypocrisy make souls despised in the eyes of God, though fair with men.*

D. 7. *Now work of man can of it self gain favour with God.*

D. 8. *It is proper for hypocrites to be angry with God about his non-acceptance, but never with themselves for their ill performance. Ver. 5.*

3. Now followeth Gods expostulation with Kain about his discontent, and anger at the non-acceptance of his person and sacrifice.

Ver. 6. *And Jehovah said to Kain why art thou angry with thee? And why are thy countenances fallen? And the Lord God said unto Kain, why art thou over-grieved? &c. Sep. Why art thou angry. Cald.*

Ver. 7. *If thou do well (is) there not acceptance, excellency, or forgiveness? And if thou dost not well, at the door is sin watching, and unto thee is his desire, and thou shalt rule over him. If thou hast offered well, but not divided well, hast thou not sinned? Be quiete unto thee is his turning, and thou shalt rule him. Sep. If thou dost thy works well, shall it not be forgiven thee? And if thou shalt not do well, thy sin is kept to the day of judgment, wherein it will be, that he take vengeance on thee, if thou shalt not be converted, but if thou shalt be converted, it shall be forgiven thee. Cald.*

This expostulation is reprehensory upon Kain, for his envy to his Brother, and fretting against the Lord. Herein these particulars are observable.

1. The party reprehending, with the person reprehended. *And Jehovah said to Kain.*

The unbelieving sacrificer, Kain is here reproved, the just God, Jehovah himself raketh him up in these sharp expostulations. And that not by Adam as some conceive, but in the same manner as he spake to Adam himself. *Gen. 3. 9.*

2. The matter of this reproof, his anger, envy and discontented carriage, expressed in 2 questions.

1. *Why art thou angry with thee?* This was his evil affection toward God and his brother, discovered before; this God could bear no longer, and therefore now plead's with him.

2. *And why are thy countenances fallen?* This was the wicked expression of his wrath that he could not bridle, but of face and gesture, scornful looks, grinding

teeth, spiteful demeanour he maketh it out.

3. The reason of this reproof is the equity of it, thus discovered, 1. By the good return which God maketh unto well-doing. *If thou do well (is) there not acceptance?* Wherein we have, 1. The work supposed, *If thou shalt do well;* This act though a general expression, yet is intended particularly, to sacrificing, wherein he was formerly conversant; now to do well in that kind, however it is easily known, what the word signifieth, yet not by all what the thing is; the Apostle fitly expresseth it, in Abels offerings; by faith he offered a fuller sacrifice, &c. *Heb. 11. 4.* So that to do well in this matter, is by faith in the mediator to offer unto God, comming with self-denial, and depending upon grace, through the mediator for acceptance.

2. The reward of this *הנותן שכר* This is concluded to be an infinitive put for a substantive, from *נשן* which hath various significations, whence some difference hath bin in rendering the sense of it in this place. 1. It notes *lifting up*, and thence some read, should there not be lifting up of thy face, which is now fallen? 2. It notes *making or receiving*, and thence it is rendered, is there not acceptance? 3. It notes excellency, or preeminence, so it is read, shalt thou not have the excellency? 4. It notes *lifting away of sin*, or forgiveness. *Num. 14. 19. Ps. 32. 1.* So some read, Is there not forgiveness? viz. To a beleaving sacrificer, who doth well. Those two senses of acceptance, and forgiveness, are most proper to this place, and they do concur, for God accepts a soul by not imputing sin, or by forgiving it, so that here upon God rebukes Kain; no cause hast thou to be angry, didst thou believe, and believably offer, sure forgiveness or acceptance should be unto thee.

2. By the due return to evil, doing. *But if thou dost not well sin is watching at the door. Where.*

1. The act supposed, *if thou dost not well*, this is but the negative of the former *if thou believe not*, nor offer believably, such were the evil works of Kain opposite to his Brothers good, as the Apostle notes, *1 Joh. 3. 12.*

2. The return due, is not sin watching at the door, or sin is watching at the door. Herein. 1. The evil itself returned, sin both in the guilt and punishment of it, which is rejection, contempt and vengeance from God. 2. The readiness of it, in that it leth, and watcheth, damnation slumbers not as the Apostle. *2. Pet. 2. 3.*

3. The earnest of it, in being at the door which is a proverbial speech used by the spirit to note the nearness of judgment. *Matth. 24. 33. Jam. 5. 9.* However this is applied, to the openness of judgment, that it shall not be hid, as that out of doors, leth open to view. Or, by the doors some conceive an unquiet place, that

Ver. 7.
הנותן
שכר
הנותן

ואם לא
היטב

לפתח
השאר
בין

למה
הרהר

ולמה
נפלו
פניו

although sinners would be quiet within, yet sin will be at the door to trouble, and distress them; but the former interpretation is most natural. The Septu. did much mistake the words here. The Cald. paraphrase. Thy sin is kept to the day of judgment.

ואלד תשוקו
ואחר תמשל בו
3. By the respect of his brother unto him, God sheweth the equity of his reproof for his anger expressed. 1. By his brothers subjection, *And to thee is his desire.* It is the same speech which God used to express the subjection of the woman to her husband. Gen. 3:16. As if God had said, why so angry with thy poor brother? he is subject to thee, he hath not lifted up himself against thee, he hath done thee no wrong, his desire is unto thee, willing to keep his place, my respect to him, is no fault of his to thee. 2. By his own preeminence, *and thou shalt rule over him.* God giveth him here the right of primogeniture in the flesh; As if he should say, Abel striveth not for mastery, thou hast outwardly the rule, and thy duty is to love, and preserve those who are under thee, and not to be angry, and seek their ruine, because they are better unto God than thy self; its horrible iniquity that pastors and rulers should destroy their people. The relative in both sentences by some is translated unto sin, as if the desire of sin should be to him, and he should rule over it; but the syntax will not admit it, nor indeed the scope of Gods reasoning bear it.

Now the Notes.

- D. 1. *Jehovah take's notice of the wrath of the wicked against his saints, and their fretting at them, and doth reprove it.* So with Laban. Genes. 31:24.
- D. 2. *God is a just reprover of unbelieving Hypocrites and sinners,* Ver. 6.
- D. 3. *God's suppositions of duty to sinners, proves not their full present ability for it but the justice of the required duty.* A son of Adam cannot do well of himself.
- D. 4. *Doing well unto God is onely effected by faith in the Mediator.*
- D. 5. *Forgiveness and acceptance God allows to such sacrificers.*
- D. 6. *Unbelief doth nothing but evil against God.*
- D. 7. *Guilt and judgment will come*

speedily and surely upon the heads of such evil doers. It lingers not.

D. 8. *Honest subjection of saints to wicked ones in power, satisfieth not, they are angry notwithstanding.*

D. 9. *Outward rule God giveth sometimes to wicked ones, over his saints.*

D. 10. *Soveraignty contents not such wicked ones, but onely tyrannie to destroy the saints. Therefore God chides here with Kain.*

D. 11. *God warneth wicked ones against such iniquity.* Ver. 7.

The fourth head remarkable is Kains carriage to his brother after Gods reproof, which was very doleful, and the character of a reprobate mind.

Ver. 8. *And Kain spake to Abel his Brother and it was in their being in the field, and Kain rose up against Abel his Brother, and killed him.* Let us go into the field, and it was, &c. Sep. Cald. The same with Heb.

In which passage may be observed. 1. The connexion of this act with Gods precedent reproof. 2. God had convicted him; there was no just cause of his fretting against him, because nothing but justice was done. 3. That his envy was causing against his Brother, he no way having done wrong, but keeping his place of subjection to his Brother, did desire onely to Worship God purely. The copulative, and, joineth that with this act of Kain following, which adde's a most heavy aggravation. 2. The carriage toward his Brother expressed two wayes.

1. In word, *Kain spake to Abel his Brother.* wherein. 1. The saluted Kain, full of burning anger and envy, fired by Hell. 2. The saluted Abel, a poor innocent humble believer, and by his relation, naturall Brother unto Kain. 3. The salutation itself, he spake unto him, what he said is not expressed, but a great and unusual pause is made in the Hebrew ext. The 70 read, as if it were *let us go into the field*, which is congruous enough to that which followeth: the Rabs feigne along discourse between them, upon occasion whereof they falling out, Kain rose up & slew him. But this is among their fables. Nothing certain can be said, where the matter is not revealed; yet very probable is, that Kain here dissimuled his anger, and spake kindly to get him into the field, for it is to be conceived, that if

Ver. 8.
קין
אל
הבל
אחיו
יאמר

he had threatened, or chafed, Abel had not gon with him, but have fled from his face, therefore we take this speech for some feigned salutation as most upon good reason do.

2. In deed, wherein are observable, 1. The opportunity, *And it was in their being in the field.* Time and place now serve his cruel purpose. 1. He hath him singly. 2. Remote from help. 3. Secret to his thinking that none should find out his worke. 2. The act is twofold. 1. Assault, *And Kain rose up against Abel his Brother.* The assailant ran full of rage and cruelty, the assailed Hebel, full of simplicity, and harmlesnes, as a lamb before the shearer: And the assault, he rose up against him, that is with violence, fury, and bloody revenge. 2. Victory to satisfy his bloody thirst, *and killed him.* Here is the sad issue of his unbelief, fretting against God, envy to his Brother, and his dissimulation.

יקם יחרנו
That is, unnaturally murdered him, with what circumstances, it is not expressed, but nothing would satisfy but his blood, and to take him from this earth. The spirit giveth the right reason of this, which aggravat's more, wherefore did he kill him? because his own works were evil, and his Brothers good. 1 Joh. 3:12. This is the heart of malignity to hate and destroy for goodness sake.

Now wee Note.

- D. 1. *Gods convictions and reproofe's upon the wicked, occasion but greater hardnes, and rage in sin.*
- D. 2. *It is usuall with wicked ones to dissimule their rage toward God and his saints.*
- D. 3. *The simplicity of the saints oft times make's them a prey to the hypocrisy of the wicked.*
- D. 4. *Hypocritical enemies, though they be restrained for a time, opportunity revealeth them.*
- D. 5. *Occasion, advantages, privacy and remotenes from lets, make discovery of Hypocrisy.*
- D. 6. *Nearest relations escape not the violence of Hypocrites. Hypocrisy is unnaturall.*
- D. 7. *Hypocrites rise with power, and not with justice against the saints, so Kain.*
- D. 8. *Nothing but blood of saints will satisfy cruell dissemblers, and that for goodness sake.*

D. 9. *The method of the Devil is to draw men from boyling malicious thoughts unto murder, V. 8.*

The 5th head is Gods proceeding with Cain about this fact; wherein occur these particulars.

1. Gods inquisition for blood.
2. Kains plea of ignorance. Ver. 9.
3. Gods conviction of him. 10.
4. Gods sentence on him. 11. 12.
5. The Impression of it on Kain. Ver. 13. 14.
6. Gods charge concerning him. V. 15.
7. A partiall execution of the sentence. Ver. 16.

We shall consider these particulars in order as they are here propoed, the twoe former are in the 9th Verse, as followeth.

Ver. 9. *And Jehovah said to Kain, where is Hebel thy brother? And he said, I know not, am I my brothers Keeper?* Sept. and Cald. same.

In this Verse are considerable, 1. Jehovahs inquisition for blood. And therein these terms.

1. The inquisitor, *Jehovah*, the all-knowing God, who made all, and whose eye is in every place. He by himself and not another. It might be by voice or by sting of conscience.
2. The person examined, *he said to Kain* this unbelieving Hypocrite and murderer.
3. The inquisition itself, *where is Hebel thy Brother?* The question is not here, of one ignorant or doubting, but of one judging and convincing a malefactor, to bring to the sense of evil, and calling him to an account for it. The question supposeth, 1. That Hebel was missing, 2. That Kain was found out to be the shedder and hider of his blood; therefore God inquire's of him, not of another, 3. That the sin was aggravated by his relation, where is thy Brother?

2. Kains answer to this inquiry, whereof there are two parts. 1. An impudent lye, in pleading ignorance, *he said I know not.* See the spirit of wickednes, how sottish, perverse, and hard it make's a soul; see the horror of guilt, sinners would not own it; see the power of the Devil in wicked ones, to maintain evil against so plain a light. He knew too well, but yet impudently faith to God I know not. 2. An arrogant contempt of Gods authority questioning, and rejection of the Law of nature binding him. *Am I the keeper of my Brother?* 1. Herein is pride of heart against God, as if he had said, what aske you me for him, 2. Rejection of Gods Law written in nature, that he should preserve and seek the good of his Brother; he owned no such duty, but resolved rather to be his Brothers destroyer, and murderer. 3. Unnaturalnes, he professeth that he hath no regard so much as to preserve his Brother,

אי הכל איהו

ויאמר לא ידעתי

השמר אחי אנכי

the son of his mother, and one who willingly was subject to him. Speakest thou to me of my Brother, what is my Brother to me?

The third particular is Gods conviction of him, which followeth in these words.

Ver. 10. Ver. 10. *And he said what hast thou done? The voice of thy Brothers bloods crys unto me from the ground.* — And God laid, why hast thou done this? &c. Septuag. — The voice of the blood of the generations which where to succeed of thy Brothers, cryeth before me from the earth.

וַיֹּאמֶר In this passage are. 1. The charge laid home upon him; *And he said, what hast thou done?* Wherein. 1. The accuser, God himself, and he said, viz. Jehovah, who examined him before. 2. The crime charged in this expostulation, *what hast thou done?* Which is a question of accusing, and reproving, and sharp curbing of him, not of one ignorant or doubting. Why hast thou done this, the 70. that is, in plain terms. Thou hast murdered thy poor Brother, whom I accepted, and thoughtest to cover his blood in the earth; O thou wretch, what hast thou done? What an horrid, unheard of wickedness is this? The querie aggravat's the sin abundantly.

2. The testimony which make's good the charge, *There is the voice of the blood of thy Brother crying unto me from the ground.*

אָדֹנָי The witness, Abel his murdered Brother, the fact itself upon him, whence that, *Abel being dead speaketh*, Heb. 11.

רַמֵּי 4. 2. The evidence materially produced, his bloods, that is wickedly and cruelly shed, the Cald. adds, the blood of generations, which should issue from him, or rather the bloods of all the seed of the woman, as Christ put's all upon one score, from the blood of Abel to the blood of Zechariah, &c. 2 Chron. 24. 22. Mat. 23. 25. 26. Much blood. 3. The expression of it by voice, such as God heard. 4. The importunitie, the voice of these bloods crying, the noise of it giveth God no rest night nor day, till vengeance come.

קוֹל 5. The term of its appeal, God himself the just judge. 6. The circumstance of the place, confirming the charge, it was from the ground.

From whence we gather.

D. 1. *Hypocritical persecutors think to bury the saints and all their persecutions out of sight. Supposed.*

D. 2. *Jehovah will have an account of his saints, though he leave them to be killed by such cruel ones.*

D. 3. *Hypocrisy and infidelity make*

men as impudent in denying sin, as bold in committing it.

D. 4. *Hypocrisy make's sinners deal proudly, and contemptuously with God.*

D. 5. *Hypocrisy regards not Gods command, nor suffereth repentance for the breach of it.*

D. 6. *Sin make's men unnatural, even to deny bowels to brethren.* Ver. 9.

D. 7. *Jehovah himself is inquisitor for blood.* Ps. 9. 13.

D. 8. *Jehovah aggravats bloody dealings against his saints to the uttermost. What hast thou done?*

D. 9. *Blood is a crying sin in the ears of God, but especially that of the saints.* Revel. 6. 10.

D. 10. *The earth cannot cover innocent blood which is spilt.*

D. 11. *The whole measure of bloods from the first to the last Martyr will be charged upon wicked persecutors.* Mat. 23. 35.

D. 12. *Jehovah is the God of his dead Saints of Abel. &c.*

The fourth particular in Gods proceeding with Kain is his sentence passed on him in the 2. next Verses.

Ver. 11. *And now cursed be thou from the ground which hath opened its mouth to receive the bloods of thy Brother from thy hand.* Sept. and Cald. same.

Ver. 12. *When thou tillest the ground, it shall not add to give its strength to thee, a fugitive and a Vagabond shalt thou be in the earth.* — Because thou shalt till the earth and it shall not add, &c. groaning and trembling thou shalt be in the earth. Sept. — unstable and a wanderer thou shalt be, &c. Cald.

In this sentence pronounced are observable. 1. The time of inflicting it, and now, that is, the very now of the murder committed, the judgment is not delayed by God. 2. The sentence itself consisting of three branches. 1. *Cursed be thou from the ground, &c.* Wherein. 1. The subject specified, Thou, thou Kain the murderer, thy body, thy soul, thyself bloody wretch, in laying penalty upon Adam, God said *Cursed be the ground, &c.* Adam in his person was not so damned out of the presence of God; for from him was to come, the promised seed, through which

Ver. 11.
וְעַתָּה

אֶתָּה

which he was accepted; but in him wore comprehended the portion of Gods elect to be saved. But Kain was not only a sinner in Adam, but had fold himself to do wickedness in Gods sight; therefore he is cursed in his person.

2. The penalty inflicted in this first branch, in which. 1. The evil imposed. *Cursed be thou from the ground.* 1. The evil is, cursed, which carrieth in it, all spiritual & temporal evil laid by the wrath of God upon a sinner, driving him out of his presence and from hope of favour; which seem's to be the ground of that complaint of Kain, thou hast driven me from thy face. This curse is the giving of him up to a reprobate mind, to the power of sin and Satan and all the miserable consequents of the same, an excommunication or separation of him from God. 2. The specification of it, *from the ground*, the word here is not earth which note's the continent, where he was to wander, but that which should have given him food, & he made the receptacle of his brothers blood. That ground Moses seem's to intend, by the reason following. Some conceive it the whole continent, and so make this as a peece of the curse, supposing it a defective speech, and therefore supply it thus, *cursed be thou, an exile from the earth.* But first, he was not exiled from the earth, but his punishment was to wander in it; & again, that evil is expressly mentioned afterward. *Fugitive.* Others look upon this expression, as if it were a mitigation of the curse, as if God should not curse him from heaven but from earth; and understand it, concerning his posterity, of whom there might be hope, that some might be saved, but this is not likely. 1. This sentence was for a personal sin, and so laid on the person. 2. It is evident he was cursed from heaven, therefore this expression is not by way of mitigation. The truth therefore is this, that the ground is urged as witness in aggravating his sin, as it was mentioned before, so that the meaning is, cursed be thou, even from the ground, and its testimony, which riseth up against such an execrable murderer.

2. The reason of this is added, *which hath opened its mouth to receive the bloods of thy brother from thy hand.* This proveth the former interpretation of the ground that it called for this curse upon him, because it received Abels blood. Several terms are here. 1. *It opened its mouth.* Not favouring Kains cruelty to hide it, but to keep the blood for a testimony, and in pity to the innocent that it should not be trampled on. 2. *The End,* to receive the bloods of thy brother, that is, to take it into a receptacle, to keep it, and from thy own hand, to produce the murderer, and lay him out to vengeance.

2. The second branch of the sentence is in these words. *When thou tillest the ground it shall not add to give its strength to thee.* Herein. 1. His labour supposed. *When thou*

shalt labour or shalture the ground. His calling was an husband man; And he is cursed in that. 2. The return expressed. *It shall not add to give its strength to thee.* This is a superadded curse on the earth, to that which was before upon Abels sin; and doubles carrieth a double curse unto Kain, miserable barrenness is carried in it, & with a special restriction unto him, although it have strength to give food to others, it shall not be so to thee.

The third branch of the sentence. *A fugitive a vagabond thou shalt be in the earth.* 1. The punishment in two words expressed; some make the one to note, one that is unsettled in place, and the other one that knoweth not where to goe, but it is hard so to distinguish, both together they note a most miserable, unquiet vexatious state, that a man can be at peace no where; So that here! ejection out of the church, and setting him to rove, with those sad companions *Ochim* and *Zym*. It notes inward and Isai. 43. outward disquietnes. 2. The certainty of v. 12, 22. it. Such thou shalt be. 3. The place of its execution, the *whole earth*, in every part of it, still he shall be restless. Here a question or twee.

1. Why did not God command him to Quest. dye, by that Law given Gen. 9. 6.

1. God is free for his punishment. 2. God Answ. did put him to a more terrible end; as if he did hang him in chains alive, for such was his torment all the while he lived. Ps. 59. 12. Ps. 109. 10.

Do not the Saints suffer this Penalty of Quest. wandering to and fro? Heb. 11. 36. 37.

No, not as a penalty, but a trial of graces. Answ. 2. They were never restless in Spirit, pursued with guilt. 3. Their wanderings were still to glory. This was none of Kains; he runnes up and down, till he fall into hell.

Now take these notes hence:

D. 1. *God followeth sin (especially of blood) close to the heel with vengeance And now.*

D. 2. *The person of the sinner must bear the punishment of sin. The blood shedder, thou.*

D. 3. *The curse that binds up all evil is the sentence upon hypocritical impenitent persecutors.*

D. 4. *The earth will not be quiet until such bloody ones receive their doom.* Ver. 11.

D. 5. *All sin and specially blood curseth the very ground unto transgressors.*

D. 6. *God hath driven out of his*
G 3 Church.

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בארץ

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פצהר
מה
אתה
לקחת
אתדם
אחר
מדם
Ver. 12.
כי תעבד
את
הארץ

Church, and from all communion with him, such bloody persecutors.

D. 7. Vengeance layeth upon blood shedders a restles, and fearful working of conscience.

D. 8. The place of sin God sometime's make's the place of vengeance. In the earth, Ver. 12.

The fifth particular in these judicial proceedings with Cain, is the impression, which the sentence maketh on his Spirit, as followeth.

Ver. 13. And Cain said to Jehovah, my iniquity is great above forgiving, or my evil is great above bearing. My crime is great then to be forgiven. Sep. My iniquity is great above forgiving. Cald.

Ver. 14. Behold thou hast cast me out this day from the face of the ground, and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth, and it shall be, every one finding me will kill me.

And thou wilt cast me out this day, &c. and I shall be groaning and trembling, &c. Sep. — and I shall be unstable and wandering, &c. Cald.

In this passage we have observable.

Ver. 3. 1. The reply of the condemned sinner, And Cain said to Jehovah.

1. The malefactor sentenced, and enraged, bloody Cain.

2. The judge, righteous and inexorable, Jehovah.

3. The reply in his own speech, which followeth. The manner doubtless was full of rage and discontent.

2. The matter of his reply shewing what impression the direful sentence of God did make upon him; and that in two dismal effects.

1. Despair, in these expressions; My iniquity is great above forgiving. Or, my evil, viz. of punishment, is great above bearing. Herein may we consider.

1. The subject of the proposition, עניי which word signifieth, both the evil of sin, and eminently of idolatry, and the guilt thence arising. Hof. 4. 15. And also the evil of punishment or affliction, but always that which is the fruit of sin, both may be taken in here, but primarily the former.

2. The attribute is here under a double acceptance also, which the word alloweth. 1. Lifting up, or taking away of sin, that is by forgiveness, so we have shewed the burden of the word. Ver. 7. Pl. 32. 1. So it is proper to the subject, sin. 2. Bearing or enduring, so the word doth note also, and if so it be understood, it agreeth with punishment: this variety we must observe; that if sin be meant in the subject, then it is

above Gods forgiveness, as he apprehendeth; but if of punishment, then it was above Kains strength to bear. Both discover the deep impression of despair; from the inseparable connexion of the attribute to the subject. Sin is greater than to be forgiven, & punishment greater than can be borne, so Cain cryeth and fineth. 2. Fear and terror vexing him, from the apprehension of 4 things in the sentence pronounced.

1. Behold thou hast cast me out from the face of the ground. Herein. 1. A note of demonstration, which he expresseth from the clearness of his own sense upon whom the sentence was passed, which sheweth, that the evidence of it was upon him. 2. The evil here demonstrated, wherein.

1. Gods act, thou hast cast me out, or driven me out, execution as well as sentence. 2. Term from whence, from the face of the ground, that is the ground he tilled, his own habitation, not the whole earth for therein he was to wander. 3. The time this day, that is the day of the sentence, God suddenly removed his Tabernacle, and drove him out of his habitation, this terrifieth.

2. The next part of his sentence is, And from thy face shall I be hid. 1. The subject, Cain. 2. The sentence, hiding, turning into darkness, separation, never more to see. 3. Term from whence, Gods face, from thy face, that is thy favour and the manifestation of the same. 1. In protection, now God hath cast me from his care, and given me to myself. 2. In acceptance, neither my person nor offering shall ever more be accepted, from his ordinances and from the blessing of them am I hid, in darkness. 3. In respect of hope, I am hid, and never hope to have thy face revealed. Wo is me. This worketh terror.

3. The next cause of fear, And I shall be a fugitive and a vagabond in the earth, that is. 1. Disquieted with terrors within. 2. Unsettled. 3. Roving up and down restles.

3. The last impression which raised this terror is, And it shall be, every one finding me will kill me. This he gathers himself, from the former sentence of being cast out and hid from Gods face; 1. The certainty of apprehension, It shall be, 2. The universality of it, Every creature I meet. 3. The severity of vengeance apprehended no less than death, I shall be killed; and so he wanders under infinite deaths apprehended by his guilty conscience.

Note we here

D. 1. Gods sentence upon sinners maketh them sensible: however sensible before.

D. 2.

Ver. 14.

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אתי
מעל פני
הארמה
היום

אסתר
מפניך

וחיית
נע ונר
כארץ

והיה
כל מצא
יורגי

D. 2. Wicked souls under sense of wrath do quarrell, with God more.

D. 3. The revelation of Gods wrath on sinners make's them desperate. Ver. 13.

D. 4. Intolerable do the burdens of vengeance become to sinful persecutors when God awakens their sense of it.

D. 5. Terrors and frightments come invincibly upon hypocritical persecutors of the saints.

D. 6. Mans habitation can give him no shelter, when God curseth it for sin.

D. 7. It is a terrifying vengeance unto hypocrites to be driven from the face of God.

D. 8. Sense of Gods wrath hunting sinners up and down is terrible.

D. 9. Hypocritical persecutors, of Kains race, are shut forth from Gods protection of Grace.

D. 10. Terrors of death in every place and from every thing possess such sinners. Ver. 14.

The sixth and last head in Gods dealings with Cain is the charge which he giveth concerning him, upon his apprehension of death upon every hand.

Ver. 15.

Ver. 15. And Jehovah said to him, therefore every one killing Cain, shall be avenged sevenfold; and Jehovah put a sign upon Cain, that none finding him should smite, or slay him. And the Lord God said unto him, not so, every one that killeth Cain, shall suffer revenges, &c. Sep. Vengeance shall be taken of him unto seven generations, And Cald.

This being a special word from God concerning Cain, and his condition, the true scope of it, is of much importance to be known by us. And the rather because it is by several men turned to several purposes, some carrying it toward a mitigation of the former sentence, others rather to an aggravation of it as to himself, what ever herein of good might be intended unto others. This last is most consonant to the truth, and to the context, and therefore the interpretation of the words must be suitable hereunto.

It the whole passage, occur these particulars. 1. The sovereign ruler, judge and disposer replying to Kains complaint, And Jehovah said unto him. The great Lord manageth all the business against him himself;

he gave the sentence, and he giveth charge for execution, and for the circumstances, and manner, how it shall be done to the malefactor. 2. The disposal of him, and charge concerning him, with reference to his fear of being slain. Hereabout are observable,

1. The word which Jehovah giveth out, Therefore every one killing Cain, shall be avenged sevenfold. Wherein these terms.

1. The illative, therefore, which sheweth the occasion of this charge, to be Kains mistake of his sentence, when he saith, every one finding me will kill me, for God had not adjudged him to be killed; but this his own guilty conscience suggested, that it was due from every hand; where upon, God giveth him to know, that he had otherwise determined his execution.

2. The word upon this occasion spoken by God, which is by way of threatening all that shall so pervert the sentence of God given, as to aid him out of his pain. Herein the subject threatened every one killing Cain, that is any that by violence should take away his life, before the time allotted him. 2. The threatening it self, he shall be avenged sevenfold. That is, he shall be far more severely punished than Cain, many strokes of vengeance shall be laid on his back; for so the number seven is put for indefinite. Pro. 26. 25. The Cald. reads, to seven generations.

But why should he be exempt from killing who deserved not to live?

1. Gods will in punishing is not questionable. 2. His life was a continual death, nor any way given him in mercy to himself. Pl. 55. 12. 3. It is justly conceived it was likewise for the increase of the world, and serving Gods providence in them who were to be borne of him.

Why should his death be punished more than his Brothers?

1. Not that his blood was more precious. 2. It would have bin expresse rebellion against Gods own sentence, seeing he would not have him cease. 3. It was to make the sin more terrible in that corrupt age which followed.

2. The worke of God in this disposal of Cain. And Jehovah put a sign upon Cain, that none finding him should smite him. Herein we have. 1. Gods act, he put a sign upon Cain, that is he marked him out, and fastened some visible note upon him, and legible, and to be understood by such of whom he was afraid.

The great question of curiosity is, what this signe was? And many are the fabulous conceits of Jews and others about it; not worth the naming. In short, it is not here expressed by Gods Spirit, and therefore it will be rash to determine. Some piously conceive it was a trembling body from a perplexed soul; but all is conjecture. This onely is revealed and certain, that it was such a visible token, that did distinguish him from others, and discover the mind

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of God concerning him. 2. The end, that none finding him should smite him, that is, to death; doubtless this concerned not only Adam, and that seed of his then living, but those to be born, that in all generations, so long as Cain continued, men might see the mark of a murderer, and first bloody persecutor; and might let him alone to the Vengeance God had determined on him.

Observe we,

- D. 1. *Jehovah is the sovereign disposer of the life and death of his very enemies; it hangs upon his word.*
- D. 2. *Jehovah's word interdicts murder upon murderers.*
- D. 3. *God hath made the very murder of the wicked odious to man by seven fold vengeance.*
- D. 4. *Jehovah may exempt persecutors from the stroke of man, but not from his own vengeance.*
- D. 5. *Interdiction of death to the wicked may be with designed good to others, though not to them.*
- D. 6. *Outward signals for delay of execution may be vouchsafed to the wicked.*
- D. 7. *Such signes carry terror to such horrid ones from God.*
- D. 8. *Mysterious is the Providence of God in continuing and taking away the lives of his saints and of his enemies. That Abel should dye & Cain live, & yet Cain be cursed of God, and Abel blessed. V. 14.*

The last thing in Gods proceedings with Cain is the impartial execution of the sentence,

Ver. 16. *V. 16. And Cain went out from the face of Jehovah and sat down in the land Nod, to the east of Eden.* — Cald. same, — from the face of God, and dwelt in the land Nod over against Eden. Sep.

In the whole is declared the execution of the sentence of banishment upon Cain; and his entrance upon his fugitive estate; and restless agitations. In the whole are these terms. 1. The subject of this execution, Cain the murderer. 2. The penalty itself wherein.

1. His motion, *And he went out*; this was it that God laid on him, that he should

be a fugitive; that is, to wander & fly. 2. The term from whence, *from the face of Jehovah*. His banishment and departure hence is the sting of his judgement. The face of Jehovah doth usually note his favour and respect of love unto poor creatures. Pl. 80. 3. 7. 19. This falleth under a double consideration. 2. Of Gods invisible favour, which is given out in the face of Jesus Christ. Pl. 17. 11. 2. Cor. 4. 6. 2. Of Gods visible signal presence in his ordinances, in which sense, Gods face and presence is oftentimes used. 3. The term where unto of his motion, which is thus expressed, *and sat down in the land Nod to the east of Eden*. In these, 1. The manner of his approach hither, *he sat down*, not as if he had ease in this posture, but fixing and abiding. 2. The term it self set out, 1. By the continent the land or earth. 2. By the quality of it, it was Nod, from the name Nod a fugitive, where ever he was it was a place of fustiness, he was never quiet there, he went from Gods face, the only rest, unto Nod, that is, the place of trouble, and disturbance, and vexation. 3. By the situation of it, to the east of Eden. 1. A place distinct from the Church, whence the seeds came to be distinguished, Adam and his family were on one side of Eden, Cain and his on the other. 2. A place remote from pleasure having no comfort by its situation, but aggravation of torment to be excluded the place of pleasure.

It is conceived by some to be a place Nod-madur in the desert of Arabia bounding upon Babilon. All is but conjecture, and where Eden or that were after the flood, none can determine.

The Notes hence are these.

- D. 1. *Gods threatnings of wrath ends in execution of the same.*
- D. 2. *Banishment from Gods favour temporal and eternal is the doom of impenitent persecutors.*
- D. 3. *Impenitent persecutors sit down nowhere but in the place of trouble, and restlessness, there they pitch.*
- D. 4. *Providence hath distinguished the seed malignant from his Church of old.*
- D. 5. *Pleasure may be on the side of of the wicked, but they never reach it.*
- D. 6. *Excommunication from Gods pleasant face in ordinances, draweth after it all vexation. Ver. 16.*

This sixth head of this chap. Is the history

story of the malignant race issuing from this cursed root, *Cain* the first bloody persecutor; wherein many observable passages of providence occur. The whole history concerns seven generations from Cain even to the time of the flood. It is concise and therefore much obscurity is in it. It may be divided into two parts

1. That which respects five descents. Ver. 17. 18.
 2. That which concerne's the two last from Lamech. Ver. 19. 24.
- The first issue of Cain in his fugitive condition is thus described.

Ver. 17. *And Cain knew his wife, and she conceived and brought forth Chanoch, and he was building a city, and called the name of the city according to the name of his son Chanoc.* — And she conceiving brought forth Enoch, &c. Sep. — Cald. is to the same with the Hebr.

Ver. 18. *And there was born to Chanoch Yirad, and Yirad begat Mechuiah, and Mechuiah begat Methusael, and Methusael begat Lamech. Cald. to the same.* — And to Enoch was born Gaidad, &c. Sep. Maiael, Mathousaja, &c.

In this partial description of Kains posterity we have five degrees, which will fitly divide this history into so many parts.

1. The first descent from Cain is thus described. *And Cain, &c.* Wherein are these particulars.

1. An act of Cain in order to this seed. *And Cain knew his wife.* The curse formerly passed on him permit's this act, and God taketh course to execute it further by this means, conjugal enjoyments are here under a curse. The phrase of knowing his wife is the favory expression of conjugal benevolence by the Spirit of God. The questions here are, who was his wife? And when he took her? To which is answered. 1. It must surely be one of Adams daughters; many vain conceits there are, that she was a twin born with him, that her name was *Schave*, others *Calmana*; but the scripture is silent of these, therefore no faith can be on them. 2. It is most probable, that he took her in marriage before the murder of his Brother, and that now both are driven out together from the Church; that the seed of these might be distinguished from the seed of the Church.

Were such marriages then lawful? Why also not so now?

1. Gods constitutions from the beginning are to be followed, where God hath not reversed them. Mat. 19. 8.
 2. The Lawgiver hath power to make just what he pleaseth, and in the infancy of the world, he so ordered it.
 3. Now God hath expressly by Law forbidden it, therefore it is but corruption to strive against it.
2. The issue of that conjugal act, 1. Conception and the conceived, the curse did

not hinder that privilege of fruitfulness, 2. Production. *And she brought forth Chanoch*. This was the first son born to Cain. The name the same, with his, who was the holy seed, and walked with God; so other names here occur common to both seeds of Cain and of the Church, so farre God ordereth this outward increase under the curse.

2. Kains act after this first son was born to him which is two fold. 1. Edification. *And he was building a city.* Wherein. 1. The work aimed at, a city, which doubtless though it were not of that stately fabricke, as in after ages of the world were made, which that time could not afford. Yet in it see, what cursed man aimeth at. 1. An earthly place, no heavenly. 2. A place of earthly defence, or delight, where he meant to satisfy himself being driven out of the Church, so at Babel afterward. Gen. 11. 3. A place opposite to the Church, therefore the first visible city of the world which should be collected in opposition to the holy seed.

2. The acting about the worke. *He was building*, that is, an endless act as some make it, he was ever building and never finished. *Sum.* But that he was interrupted by God who made him wander. But be it that he did finish it, yet it no way abated his sentence.

2. Dedication, or Nomination of it. *And called the name of the city according to the name of his Chanoch.* In this also the curse worketh to give him up to mind his own name, and forget the name of God; A property noted among the cursed seed of the wicked, that they call their lands after their own names; and so set up their names against Gods. Ps. 49. 12.

The second descent is thus laid out, *And there was born unto Chanoch Yirad.* Here is nothing of note but the name of the second son; the etymologie of which with the rest is but forced and uncertain.

The third descent, *And Yirad begat Mechuiah.* Neither is any thing here but the name, which giveth nothing of note, though some make matters of them.

The fourth descent, *And Mechuiah begat Methusael.* In this also nothing is reported but the name.

The fifth descent, *And Methusael begat Lamech.* Thus farre the line of Cain to the fifth son of him; more is recorded by the Spirit in the following history, which we shall consider, but here some questions must be satisfied.

Why should the name or seed of the wicked be mentioned at all? Should they not dye?

1. It is not to honour them, that here the Spirit records them. 2. It is to shew their disposition and works, how they are for earth and earthly habitations. 3. It is not as the record of the Church is made, but short, and bitter to make them odious.

Why should they be fruitful?

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1. To serve Gods providence. 2. To aggravate their sin.

Now take the Notes.

- D. 1. Conjugal comforts may stand with Gods curse, and serve to execute it.*
D. 2. Fruitfulness of body may be given to extend the execution of the curse of God upon posterity.
D. 3. Soules cursed from heaven are apt to seek their satisfaction and security on earth.
D. 4. The disposition of soules cast out from the Church is to build places against it.
D. 5. Such whose names are not written in heaven are very laborious to make their names famous on earth.
D. 6. There hath bin a malignant city still set up against the city of God. Ver. 17.
D. 7. Many generations may issue from the wicked under Gods curse.
D. 8. The memory of all the wicked which God maketh is to make them stink. Ver. 18.

The second branch in describing Kains line concerns the two last issues from Lamech, about whom the Spirit of God noteth something more than of the fore mentioned sonnes; the whole relation may be branched into three heads.

1. Lamechs marriage. V. 19. 2. Lamechs offspring. V. 20. 21. 22. 3. Lamechs carriage to his wives. V. 23. 24.
 1. His marriage is thus reported.

Ver. 19. And Lamech took to himself two wives, the name of the first was Yadah, and the name of the second Tzillah. Sep. And Cald. to same. Adda, and Sella.

It is of some importance sure, that the Spirit of God maketh such a special relation of this son of Kain beyond all the former, of whose marriage and seed there is no mention.

It may be he was grown eminently great in the world above the rest; it is evident he was eminently wicked; and doubtles the Spirit observeth about him eminent practices of evil, and eminent passages of providences in his issue, Which continued to the flood.

In the present these particular terms occur.

1. The Son whom this history concern's Lamech, the fifth son of Kain. 2. His act reported, he took to himself two wives. 1. The Anchor, He, Lamech. 2. The end, himself, he terminates this act as well as frameth it. 3. The act it self, he took two wives, that is, violently against Gods command, for God gave Adam but one and made the law expressly for one; he had spirit enough and could have made more, but he gave but one to raise an holy seed. This wicked man, a child of Belial will not be subject to Gods law, but against God taketh two wives to himself at one time. Behold the first Bigamist.

3. The names of his wives are recorded, the name of the first was Adah, which some think to be given her from her beauty it notes beautiful, the name of the second Tzillah, which notes a shadow; the special reason of their names is but to shew their various issues which followeth.

2. Lamechs children or offspring are described.

Ver. 20. And Adah bare Jabel, he was the father of one sitting in a tent, and of cattle, or the Father possessing tent and cattell. Jabel, he was the father of shepherds dwelling in tents. Sep. of those who dwell in tents and possess cattle.

Ver. 21. And the name of his brother Jubal, he was the Father of all that handle the harp and organs. Master of them who sing with harp and organs. Cald. That is he, that hath discovered the psalter and harp.

Ver. 22. And Tzillah also she brought forth Tubal-Kain whetting all workmanship of brasse and iron; and the Sister of Tubal-Kain Nagamah. Thobel, and he was an hammering smith of brasse and iron. Sep. He was the Master of all that have skill to worke brasse and iron. Cald.

We have here reported Lamechs seed by his two wives. 1. The issue from Adah Ver. 20. 21. Wherein note the description of them to be, by their names, and indowments. From her did issue two sonnes.

1. The elder is thus reported, [by his name. And Adah bare Jabel. There is no more here, but the mother, the son, and the birth. 2. By his occupation or indowments, wherein two inventions are attributed to him. 1. Of tent-making: He was the father of the siter in tents. The father here is the inventor, or Author, of first making tents, such as shepherds use.

2. Of pastorage, or ordering and keeping cattel more exactly by disposing them to heards and flocks, and of cattel by a metonymie. He was the Father or inventor of the art of keeping cattel.

The second son of Adah is described. 1. By his name and relation unto the former, And

Ver. 23.

יובל
היה אבי
הבקר
ומקנה

Ver. 21.

And

יובל
אבי
כל
הבשר
והעוף

ויהי
לרעה
אח
הבלקן

למש
כל
השר
נחשת
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And the name of his Brother was Jubal. This was Lemes second son by Adah. 2. By his occupation, He was the Father of every one handling the Harp and organ; that is he was the inventor of Musical arts and instruments, here some are named for the rest; all that are either by hand or breath to be founded.

2. The issue of Tzillah followeth. 1. A son, And Tzillah also, she brought forth Tubal-Kain, This beareth his great Grand Fathers name; Tubal-Kain. Whence some conceive the Poets Vulcan was made by corrupt tradition, because the same employment is given by them to him. 2. By his occupation is he described, he whet every artifice of brasse and iron, that is he held forth more fully the art of making instruments, for plowing, felling wood, and killing sacrifices; which doubtles must be in use in the time of Kain and Abel.

2. A daughter by this wife is mentioned. And the sister of Tubal-Kain Nagamah. There is nothing reported of her, but her name: it is conceived she was eminent for something also (some say for making linnen) but that is not expressed. This short relation of a wicked progeny we have thus farre. And that is all which the spirit noteth.

It is questioned, whether Shepheardy were not in Abels time?

Doubtles yea, for he brought of his focke for sacrifice. 2. Abels time might be extended so farre. 3. If not, yet the art was more eminently set out by Jubal, for pitching tents, and separating flocks.

Were not these arts, and indowments good things, how come they upon the family of Kain, who was accursed?

1. Common gifts may be vouchsafed to the wicked for greater condemnation. 2. They received not these as gifts from God but as self inventions. 3. They used them all to serve the flesh, not to serve God, which was a curse.

Now the Notes.

- D. 1. Polygamie is the fruit of an unclean sinner, taken up by lust against God. Ver. 19.*
D. 1. Wives and offspring may be given to the most wicked in great numbers.
D. 3. All arts and indowments liberal, and mechanical may be vouchsafed to ungodly and wicked men.
D. 4. Wicked men may be renowned for external inventions.
D. 5. All such indowments leave men without grace, & without God.

D. 6. Gods curse may and doth work through such providential privileges to the wicked. Ver. 20. 21. 22.

3. Lamechs carriage to his wives is thus described.

Ver. 23. And Lamech said unto his wives Adah and Tzillah, hear my voice ye wives of Lamech, hearken unto my speech; for I have killed (or may hereafter kill) a man to my wounding, and a young man to my hurt.

Sep. For I have not slain a man, that I should bear sin for him, neither have I destroyed a youngman, that my seed should be consumed for him. Cald.

Ver. 24. Seeing Kain shall be revenged seven fold, then Lamech, seventy and seven fold. Because Kain is avenged seventimes, and of Lamech, seventimes seventy, Sep. For if vengeance be taken of Kain for 7 generations, shall it not be taken of Lamech for 77? Cald.

In this passage we have a further character of the wickednes of a Polygamist; for by the connexion of this speech, unto the precedent history of his marriage, the scope of this seemeth to carry some special intimation of a peevish demaour unto them, whom he doth here bespeak. Moses describe's Lamech here, by way of Apostrophe turning his speech to his wives, wherein. 1. His preface, therein. 1. The speaker Lamech and Lamech said. 2. The hearers, his wives Adah and Tzillah. 3. The invitation to hear, It is a double call to audience, which note's, his heat of spirit, and violence, with which he is transported; as if he should mean, your eares are open to others, let them listen unto me, if ye be mine. Are ye my wives? Know ye your duty to hear my voice, and hearken to my speech. A proud imperious, harsh preface.

2. The matter of his speech, wherein are two heads. 1. A narration of his act, which is read two wayes and therefore is made more obscure. 1. In the time past, and so it is onely narrative, what he had done, and unto this the letter is more punctuall. For I have slain a man to my wounding, and a youth to my hurt. In this fence it is a bold confession of some murder, which tended to his hurt and wounding. The fable of the Rabbins about killing Kain his Grand Father, when he was blind, and afterward his Son Tubal-Kain, who led him to this mischief, is ridiculous and wickedly false. They who keep this reading understand it, of some of the Church seed; which Lamech slew though not named. Being persuaded it was some more blood of that time spilt, carried in the exprellion of Christ, from the blood of Abel, &c. If it be so

H 2

read

Ver. 21.

ויאמר
לכך
לנשו
שמעון
קולי

כי
אשר
הרנית
לפצעי
וילך
לחברתי

read, it is boasting in his bloody cruelty. Though it be to my wound or hurt, yet I have done it. 2. it is read by most of our latter writers, in the future tense potentially, such change of tenses being frequent in the Hebr. then it is an intermination or threatening, to this sense, for I may hereafter kill a man, though to my hurt, yet the most youthful and strongest, though with danger of my life, and I will do so, if ye provoke me (which was conceived to be the occasion of this threatening.)

2. A narration of the issue, proudly vented by himself in the abuse of that word which God passed concerning Kain, that none should touch him under seven fold revenge; of which he make's this cursed use. 1. Repeating Gods word, seeing God hath spoken, Kain shall be avenged seven times. As if he should say, Kain killed but one, & he was privileged with a seven fold revenge upon any that should hurt him. Thus a wicked wretch urgeth Gods word, as if he should approve of murderers, & secure them & takes heart from thence to do wickedly. 2. Inferring his own, then Lamech seventy times seven, that is I shall be secured, though I slaughter such as stand in my way, yea much more than Kain, by multiplying 77 times, thus a wicked wretch hardeneth himself in wickedness, when he perverteth the word of God to his own destruction. As he taxed the Gods to be sacrilegious, because they did not presently punish sacrilege. Or to this purpose that he would do as much for his own security as God did for Kains. I will take 77 times vengeance on such as offend me.

Hence we collect.

- D. 1. Polygamie from the first hath brought intestine vexations into families.
- D. 2. A lustful spirit, which will have many wives against Gods Law, will be tyrannical to all.
- D. 3. Lust and cruelty are usually Co-inhabitants in the same heart.
- D. 4. Insolent, audacious, and desperate cruelty is in the hearts of lustful men.
- D. 5. Gods forbearance of some wicked ones makes others impudent to sin. Ver. 23.
- D. 6. Lust will make men pervert the righteous word of God to their destruction. Ver. 24.

The seventh & last head in this Chap. Is the history of the Churches line, and of the

first eminent reformation, in the verses following.

Ver. 25. And Adam knew yet again his wife, and she bare a son, and called his name Scheth because Elohim hath set unto me, one seed for Hebel, for Kain slew him. Cald. Same. Eve his wife, & she conceiving brought forth a son, &c. saying, God hath raised unto me another seed for Abel, whom Kain killed. Sep.

Ver. 26. And to Scheth also himself, was born a son and he called his name Enosh. Then was it begun to call on the name of Jehovah. He hoped to call on the name of the Lord God. Sep. Then the sonnes of men began to pray in the name of the Lord. Cald.

In which narrative, these particulars occur to note.

1. A special relation of another eminent seed of Adam, Ver. 25.

2. A report of a second descent from this eminent seed of Adam, to Scheth, &c.

3. An intimation of the state of religion in the Church at that time.

In the former these things are obvious.

1. The meane of this seed described, And Adam knew his wife yet again, or further. It is the exprellion of the Spirit, to note conjugal enjoyment, whereby God was pleased to propagate mankind, and especially his Church among them. But here one term mooveth a question, when it is said yet again, or further; unto what doth this relate? To that time of the birth of Abel, or to any other? Doubtles to the last birth, that was from the death of Abel: for it is safely presumed that Adam had other sonnes and daughters after the birth of Abel and before Scheth, though not here named; many circumstances clear that; but doubtles upon the death of Abel, the parents were not a little cast down and troubled, which for some time did keep them apart; and some time of grief being over, God now brings them together again, for bringing forth an eminent seed.

2. The birth is mentioned, and she bare a son, that is, in the due account of time following, after conception, bearing, and bringing forth.

3. The nomination of him, which is given to the mother, but doubtles by the Fathers direction; and Gods over-ruling providence, and she called his name Scheth. This son was born to Adam, in his 130th year, and the next after that sad blow upon Abel, as is to be gathered, therefore probably not long after his death. This nomination carrieth something in it.

4. The reason of this name, For Elohim hath set to me one seed for Hebel, because Kain slew him. Herein. 1. The reason of the name, a gracious act of God to her. 1. The

וידע
אדם
עור
את
אשתו

ותלד בן

ותקרא
את שמו
שתי

כי שתי

צדע
אחר

תחל
הכל

כי
הרגו קין

Ver. 26.

The author Elohim, the mighty God, 2. Act, hath set, or firmly placed, or established, note's firm, and solid, and unmovable workle. 3. Object. One seed. By seed is doubtles the on, by the numeral term one is signified an eminent one, even by whom the promised seed, should be brought forth. Luk. 3. 38. It was not therefore another common son, as she had many. Gen. 5. 4. But a most excellent one. 4. The specification of it, by that in whose stead he was set and that for Hebel, who had a precious report with God, and was the glory of his age for grace. This then was a seed to match and supply him. 5. The reason of this supply. Because Kain had killed him. This recognition is a brand on Kain, but an honour upon Hebel, he was the first Martyr, or witness to the free grace of God, for which his brother took him away. But he being gon, God will not have his Church dye with him, therefore he set's one seed, that shall abide and build his Church.

2. The relation of the next descent from Scheth followeth. Wherein. 1. The birth. And to Scheth himselfe, or to him also was born a son. This is noted afterward, C. 5. 6. To be in the 105th year of Scheth, and 235th of Adam. 2. The nomination of him, he called his name Enosh. Here is no reason of this name added, by the Spirit, it note's a weak, frail and miserable man, of such God beginneth the best frame of his Church, but that is not expressed here, as God speaketh of other names. 3. The last thing here is the history in brief of the state of the Church at this time, Then began men, or was it begun to call upon the name of Jehovah.

1. The time here is pointed. Then, that is, when Scheth was thus set up of God, & his family increased; This point of time is not to be slighted, it imports before some strange evil and remissions in the matters of God, which doubtles was brought about by the wickedness of the Kainite family, and their corruptions.

2. The worke, wherein. 1. The degree of it; A beginning. It was begun or men began; the variety of this signification of this word hath made some difference in reading; some taking it from Chalal, which sometimes signifieth to profane, read it, men profaned to call; and to this sense some of the Rabbines read. But considering this is the line of the Church, and that the history sets them in opposition unto Kains family, it must not be here so understood, as if they did profanely call on God. Others more rightly take it, as signifying to begin, The 70 seem to take it from another word, to hope and so read, He hoped to call. But it is more naturall to the word and scope here, they began, or men began.

But was this the beginning of religion, did not Adam and Abel pray before? Yea doubtles; but 1. more privately as

Quest.

Ans.

some say. 2. I conceive this beginning was not of the worke properly, but of the Reformation of the worship, which was corrupted by Kain, &c.

2. The worke itself, to call on the name of Jehovah, the Cald. to pray, doubtles this is a synecdochicall exprellion, noting the whole busines of religion, both declaring the name of Jehovah, praising of it & praying to it. And this was the work of the Church, while Kain and his, mind earthly things.

לקרא
בשם
יהוה

The Notes from hence.

- D. 1. Sad strokes upon the saints in taking them a way may well interdict the lawfull comforts, of Gods servants.
- D. 2. There is a time fit to break off sad recluses, and wallings for saints departed. So it was here.
- D. 3. Sin cannot hinder the faithfulness of God from making good the promised fruit of the womb.
- D. 4. Names on men sometimes are as prophecies and doctrines to Gods Church.
- D. 5. God hath set firmly his Church to be and grow, and none shall let it.
- D. 6. Succession of saints is the reviving of dead Martyrs. Scheth is Abel.
- D. 7. Persecutors bloody execution offaints, make's God to multiply them. Sanguis Martyrum est semen Ecclesie. V. 25.
- D. 8. Some special one seed hath God given sometimes to typifie Christ the promised seed.
- D. 9. God will have his Church propagated in the same naturall way with the world.
- D. 10. The chiefest in the church may deem themselves poor weak creatures. All is but Enosh.
- D. 11. God hath his stated time of renewing his worship where it hath decayed.
- D. 12. The Churches care is taken up in worshipping God, not in matters of the world.
- D. 13. The Churches worship is in pure duty to God not in vain shewes.

H 3

D. 14.

D. 14. The name of Jehovah must terminate all the worship of Gods Church. V. 26.

CHAP. V.

The summary contents of this Chapter is a Narrative Genealogically, and Chronologically concerning the line and state of the Church from Adam unto the flood. The scope of it is to make out the special Providence of God toward his Church for the space of all those years, in contradistinction unto the Kainits families, and generations of the wicked.

It giveth onely the direct line (without mentioning the Collateral, which was manifold) enough to draw out the line of Christ the promised seed so farre, which is the main matter of use intended in it. As Luke makes it, Luk. Chap. 3.

The parts of the Chapter generall are three.

1. The title, *this is*, &c. 2. The brief history of mans creation repeated. Ver. 1. 2. 3. The speciall Narrative of the descents. Ver. 3. &c. The two former are thus set down.

Ver. 1. *This is the book of the generations of Adam; in the day when Elohim created Adam, in the likeness of Elohim he made him.*

— This is the book of the generation of man, in which day God made, &c. Sep. — Cald. Same with Hebr.

Ver. 2. *Male and female he created them, and blessed them, and called the name of them Adam in the day of their being created.*

— Cald. Same — Named his name Adam, &c. Sep.

Ver. 1.

1. The title of this Chapter sheweth its contents. The terms carry no difficulty in them. 1. The subject here is in the relation, *This*, that is, *This scripture*, or chapter here recorded. 2. The attribute, *the book*, so it note's a writing compiled of several leaves, a catalogue, a register or record, it commeth from a word signifying to number. 3. The specification of this attribute, *Of the generations of Adam*. This word generation, sometimes noteth, the succession of descents from the same stock. So it is. Matt. 1. 1. Sometimes it carrieth in it not onely the progeny descended, but the events and conditions proper to the same. Gen. 2. 4. And. 6. 9. Prov. 27. 1. It may very well import both here. Here being joyned with the genitive of the efficient, it must be understood actively, that is, the record of those succeeding children, seed, and their conditions, which Adam begat, or brought forth; This name is usually understood of the man, but no

prejudice can be, if it be of the woman also; as afterward it is given.

But doth this expresse all the line of Adam, as an intire genealogy?

Surely no: for it is evident he had many sons and daughters, who are not here named; this therefore must be restrained to the line wherein the Church was propagated, which the spirit thought sufficient to reveal for edification.

2. The brief of mans creation is repeated. Wherein is laid forth the state of creation in respect.

1. Of the main discriminating property of this creature from all the rest; in which description. 1. The time is touched, *In the day of Elohim creating Adam*, that is, in the sixth day when God created Adam.

2. The excellent specifying property is declared, *in the Image of Elohim he made him*. That was not a dead image, as of Cesar upon his money, no such can be of God. But a living, active form, which made man know God aright, will what he willed, &c. A rectitude conformed to Gods will, as before it hath bin opened; this goodness of God is repeated to his glory and mans shame.

2. The sexes are declared, *male and female he created them*. Gen. 1. 27. That is, in such a state as from them should issue the generations, of men, unto which both sexes must concur.

3. The blessing is recorded, which is spoken of Gen. 1. 28. *וַיְבָרֶכְהוּ אֱלֹהִים* The summe of that, was much good superadded to their being. 1. In propagation. 2. In dominion. 3. In allowance of all necessities abundantly for life, &c. No cause had man to sin against his God.

4. The naming of them. *And he called the name of them Adam in the day of their being created*. The name, though sometimes proper to the husband, yet here is common to man and woman.

The Jewish fables, that it is the name of a man onely who hath a wife, and so of a woman who hath an husband, is too vain to touch upon.

Now take the Notes from hence.

D. 1. Providence hath made a sufficient Register of the Churches rise and growth and state, for faith, not for curiosity.

D. 2. Genealogies of the Church revealed by God ought to be known and believed by men.

D. 3. Gods will is made out, that his Church was to be propagated by generation, not creation.

D. 4.

ביום
הוא
אלהים
ברא
אדם
עשר
אבות

Ver. 2.
זכר
ונקבה

ויקרא
אדם
שמו
אדם
ביום
הברא

D. 4. The generations of the Church, were ordered to be from Adam fallen, that grace might appear.

D. 5. The record of mans creation in Gods Image is necessary to be studied by man in his fall. Its Gods glory, Ver. 1.

D. 6. Sexes in mankind God hath made necessary for the generations of his Church.

D. 7. Gods blessing make's man onely fruitfull to propagat his Church.

D. 8. One nature and name hath God given to both sexes of man; that they might learn their union in conjugall estate.

D. 9. In the day of Creation, or in their best estate Man and woman were Adam. That is, dust. Ver. 2.

1. The third generall of the chapter is a narrative of ten descents from Adam, and the propagation of the Church from the creation to the flood, which will divide it self into 10 portions.

1. The History of Adam for his time.

Ver. 3. *And Adam lived 30 and 100 years and begat in his likeness, in his image, and called his name Scheth.* — Cald. same. Son must be supplied. — Adam lived 230 Years &c. Sep. a mistake.

Ver. 4. *And there were dayes to Adam after he begat Scheth 800 years, and he begat sonnes and daughters* — seven hundred yeers, &c. Sep. Cald. same with Heb.

Ver. 5. *And all the dayes of Adam which he lived, were 900 years, and 30 years and he died Sep. And Cald. same.*

Ver. 3.

וידי
אדם
שלשום
נמאת

In this narrative of Adams course, for passages are remarkable. 1. The time of his life before Scheth. 2. The time after Scheth was born. 3. The summe of all his years. 4. His conclusion.

1. In the first head, these particulars occur. 1. The number of his forepast years. *And Adam lived, 30 and 100 years;* the Hebr so number years from the less to greater, no other father can be reckoned of Adam but God himself, he the first man created, with whom beginne's the history of the world, the years were Solary, as long as we enjoy, however some have laboured to make this history vain by feigning years for months, the constant distinction of the words which signify Year and month by the Spirit of God will teach

us what Moses meaneth by years in this place, and besides this the description of years about the time of the flood, which questionles upon the same account as here, will clear the exprellion, to not Solary years. The right acception of this is needful to take a true chronology, which the Spirit is pleased to give us.

2. The birth of Scheth at the end of those years, wherein is declared, 1. His production *he begat*, nothing els is in the original, but the act, yet by what followeth, a son must be added, he begat a son, such defects are usual, where the supply is carried evidently in the context. As 1. Chro. 18. 6. *David put in Syria*. That is, a garrison though not exprest, for that was proper to keep footing in the enemies country. 2. Sam. 8. 6.

2. His condition, Adam begat him *in his likeness, in his image*. The very same words which God useth to expresse the condition of mans creation, it was in the image and likenes of God. But here it referre's to Adam, he begets a son in his own likenes and image, not onely in substantialls of nature, but in the accidental corruption; for as Gods image was rectitude to his will, so Adams image being fallen, was Lust, corruption, and perversities against God. 3. His nomination, *And called his name Scheth*. Here the Father name's him, in the former chapter, it was the mothers act, but doubtles guided by her husband, The reason of this name was touched before.

2. The calculation of Adams time after this. 1. The number of his year. *And there were dayes to Adam after he begat Scheth, 800 years.* These are to be accounted proper solary years, and by them is begun the true Chronology of the world which Pagan histories knew not. 2. One special end of his long continuance, which was, *And he begat sonnes and daughters*; Doubtles providence did so continue for the increase of the world; whence also the age of Chauvah may be guessed, though the time of her expiring be not mentioned, she being mother of all these, as Adam father.

3. The summe of all his time. *And all the dayes of Adam which he lived were 900 years and 30 years.* So that he continued to the 800th year of Scheth, to the 695th year of Enosh, to the 650 year of Kenan to the 505th of Mahaleel, to the 470th of Jared to the 308th of Hnoch, (whom he saw not translated; but died 57 years before,) to the 243 of Methuselah, and to the 48th of Lamech, 726 years before the flood. So that nine generations of these ten he saw, and doubtles all this while, taught his seed the wayes of God, what state that was in innocency, what misery came in by his transgression, what remedy was to be expected in the promised seed; so God kept him to be a sufficient witness of his dealings from the very first unto the world for

ויולד בן

ברמות
בצלמו

ויקרא
את שמו
שח

Ver. 4:
שבעת
מאת
שנה

ויולד
בנים
ובנות

Ver. 5.
תשע
מאת
ושלשים
שנה

for their due conviction, and after him, continued of the seed of his Church to glorify him.

4. His conclusion is here declared, and he died, this catastrophe of all these aged patriarchs, which shuts up the longest time, must be meant of bodily expiration; their bodies returned unto the dust, and their spirits unto God, who gave them, only this came on them, as a fruit of sin, yet as overcome by the promised seed, and as a step to the resurrection.

The Notes hence are.

- D. 1. The spirit of God hath taken care to give a sufficient chronology unto the Church from the first.
- D. 2. Some distance of time may be in delaying the reforming seed of the Church, but it shall come.
- D. 3. Sinful Adam begets his seed in his full image sin, ul as himself.
- D. 4. Grace can make a sinful seed of man to be a settled Church-reformer. Ver. 4.
- D. 5. Providence gave out large progenies, and long time, to the first fathers.
- D. 6. The Spirit willingly hath silenced the history of all the first times but of the Church.
- D. 7. Gods pleasure hath bin to give the world a full witness of his creation, &c. by Adam. Ver. 4.
- D. 8. Death though overcome by Christ shutteth up the time of the greatest saints below, in way to a resurrection. So farre Providence hath ordained. It is good so to dye. Ver. 5.

The second part of this narrative of the Churches line concerneth the second Patriarch Scheth, of whom it is thus written.

Ver. 6. And Scheth lived five years, and 100 years, and begat Enoch. Cald. fame. Seth lived 205 years, &c. Sep.

Ver. 7. And Scheth lived after he begat Enoch seven years, and 800 years, and begat sonnes and daughters. Cald. fame. 700 and 7 years. Sep. mendose, but this makes the full number, with that before.

Ver. 8. And all the dayes of Scheth were twelve years, and 900 years, and he died. Sep. and Cald. fame.

Herein may be taken to observation these periods. 1. From Scheths birth to the next seed wherein the line of the Church is continued, wherein. 1. The number of years. And Scheth lived five years, and 100 years, in 235th of Adam. 2. The seed produced he begat Enoch. This was the seed of the Churches line, but not to be conceived to be the first born of Scheth, as neither he was of Adam.

2. The term of life after, wherein. 1. The number of year. And Scheth lived after. &c. 807 years. 2. His race indefinitely spoken of, and begat sonnes and daughters. The number not named, nor his wife of whom, though some are to bold as to say, her name was Hixura.

3. The final summe of his dayes, 1. The number. And all the dayes of Scheth were 12 year and 900 year. 2. The conclusion, and he died. He lived lesse than Adam in the whole, 18 year, he survived Adam 112. His death is to be understood as before, as the fruit of sin, and yet as hopeful in the Church toward a resurrection. It may be demanded.

Why is there no more mention of Scheths acts?

It is the pleasure of Gods Spirit to be silent, yet enough was touched before, that he was a sure, and firme restorer of religion instead of Hebel.

The Notes here are.

- D. 1. Succession of Gods witnesses in his Church is the Constitution of his Providence.
- D. 2. The distance and end of them on earth are surely determined by the Lord; yet death hath its peculiar consideration in the Church, they dye not like other men, Ver. 6. 7. 8.

The third portion concerneth Enoch, the third from Adam, of whom thus.

Ver. 9. And Enoch lived 90 year and begat Keinan. Cal. fame. 190. Sep.

Ver. 10. And Enoch lived after he begat Keinan, 15 years, and 800 year and he begat sonnes and daughters. Cal. Same. 715. Sep.

Ver. 11. And all the dayes of Enoch were five years, and 900 year, and he died. Sep. and Cald. Same.

Three periods may be observed in this Patriarch as in the former. No difference starts but in the number of his years. As to

Ver. 6.
שש
ומאת
שנים

Ver. 7.
שבע
ומאת
שנים
שמה
שנה

Ver. 8.
שתי
ימים
ונחת
השע

Quest.

Ans.

to his name though it note a miserable man, yet it is not observed by the spirit, that the reason of his name was from thence; yet good use may be of it. This fourth seed was born. 195th year of Scheth, the grand Father, in the 325th of Adam the great-grand Father. Enoch lived lesse years than his Father 7. He survived his Father 08 year. He lived to the 161 of Lamech, 84 of Noah. 156 before the flood.

D. 1. Miserable poor creatures may the seed of the Church be in the world. Worms, and nomen.

D. 2. Death puts an end to their misery and lets them into joy. Ver. 9. 10. 11.

The fourth history is as brief of the fourth Patriarch.

Vers 12. Ver. 12. And Keinan lived 70 years, and begat Mahalalel. Cald. fame. 170. Sep.

Vers 13. Ver. 13. And Keinan lived after he begat Mahalalel, 40 years, and 800 year, and begat sonnes and daughters. Cald. Same. 740 year. Sep.

Vers 14. Ver. 14. And all the dayes of Keinan, were 10 years, and 900 year, and he died. Sep. and Cald. Same.

The same periods of time occur here in the history of this Patriarch. His name also signifieth lamentation. He lived in whole, five year longer than Enoch, he survived him, 95 year, he lived, to the 909 of Noah 1235. Of the world.

D. 1. Lamentable may be the state of Gods Church.

D. 2. The Church groweth under such state, and in time that endeth. Ver. 12. 13. 14.

The fifth from Adam Mahalalel is the next.

Vers 15. Ver. 15. And Mahalalel lived, 5 years and 60 year and begat Jared. Cald. fame. 165. Sep.

Vers 16. Ver. 16. And Mahalalel lived after he begat Jared, 30 year, and 800 year, and begat sonnes and daughters. Cald. fame. 730. Sep.

Vers 17. Ver. 17. And all the dayes of Mahalalel were 5, and 90 year, and 800 year, and he died.

The same periods are remarkable here, the name of this founds the praise of God.

He begat his son Anno. 65 of his own, of Keinan 135, of Enoch 235, of Scheth 330, of Adam 460. He lived lesse in number of

years than his Father, 15. He survived him. 55 year. He died. 234 of Noah. 1290. An. Mundi.

D. 1. Some times of praise to God may succeed in the Church on earth.

D. 2. All earthly praise must have its end below. Ver. 15. 16. 17.

The sixth portion describe's the sixth from Adam.

Ver. 18. And Jared lived 2 and 60 year, and 100 year, and begat Chanoch. Ver. 18. Sep. and Cald. Same.

Ver. 19. And Jared lived after he begat Chanoch, 800 year, and begat sonnes and daughters. Sep. and Cald. Same.

Ver. 20. And all the dayes of Jared were 2 and 60 year, and 900 year, and he died. Sep. and Cald. fame.

The same distinctions of time are observable about this Patriarch. He survived his Father 132 years. The number of his years were, 67 more than his Father. He lived to the 306 of Noah, 234 year before the flood. His name some derive from a word signifying dominion. These notes may arise from that conjecture.

D. 1. The Church seed may be in dominion sometime here below. Jared from Radah.

D. 2. The dominion of the Church below hath its period. Ver. 18. 19. 20.

The seventh part of this history of the line of the Church concerneth the seventh from Adam Chanoch of whom it is thus written.

Ver. 21. And Chanoch lived five and sixty year and begat Methusalach. Cald. Same. 165. Sep.

Ver. 22. And Chanoch walked earnestly with the Elohim; after he begat Methusalach 300 year, and begat sonnes and daughters. And Chanoch walked in the fear of God, &c. Cald. And Enoch pleased God, and Enoch lived after he begat Methusalach 200 years, &c. Sep.

Ver. 23. And all the dayes of Chanoch were 5 and 60 year and 300 year. Sep. and Cald. to fame. 365.

Ver. 24. And Chanoch walked earnestly with the Elohim, and he was not, because Elohim took him. And Enoch pleased God, and he was not found, because God had translated him. Sep. And Chanoch walked in the fear of God, and appeared.

appeared not, neither also did God kill him. Cald.

In this narrative occur these particulars.
Ver. 21. 1. The period of time unto this eminent seed, wherein. 1. The number of years, *And Chanoc lived five and sixty year.* 2. The issue, *and begat Methushalach.*

Ver. 22. 2. The period of time after the birth of this seed. He was after he begat Methushalach 300 years and begat sonnes and daughters. Wherein we have, 1. The manner of his life, *and Chanoc walked with God.* Of which we shall speak hereafter. 2. The number of years. *After he begat Methushalach 300 years.* 3. The progeny added, *and begat sonnes and daughters.*

Ver. 23. 3. The term of his life on earth. *And all the dayes of Chanoc were five and sixty years and 300 year.* So long he converted among men.

Ver. 24. 4. The course or manner of his life is recorded, *and Chanoc walked with God.* The verb in the conjugation *Hithpaal*, note's so much, and the notable mark which the Spirit of God hath put upon Chanoc, teacheth a more than ordinary walking with God. In which these particulars are eminently observable.

1. The kind of his life expressed in the term or scope of it. God, it was with God, or to God, that is, a life from God the principle, unto God the Lord and end of it, and by God, as the mediator and rule of it, for so the Apostle writes it, by faith Enoch had a testimony that he pleased God, which must be, by believing in him, in whom God is only well pleased. So that this was the life of Christ in faith and holines called here a walking with God. Hebr. 11. 5. Pleased. Sep.

2. The reality of life in the motion, or operation of it, he walked, it was no sedentary or speculative life, but a moving, walking, working life. It is an usuall phrase to set forth the life of God. *To walk before God.* Gen. 17. 1. *To walk in his law.* Ex. 15. 16. It notes, 1. Reality of life which giveth action, 2. Progress or growth in walking, 3. Perfection of it in his way. In fear of God. Cald.

3. The eminency of intention, noted both by the conjugation, which notes a repeated act, with more violence, and by the doubling of the testimony, he walked with God.

And again, *He walked with God*, which doubtless teacheth, that he Eminently, and zealously and more powerfully bestowed himself for God than others of the holy Patriarchs. So the Spirit witnesseth, That Enoch the seventh from Adam, witnessed more against sin, and prophesied saying, *The Lord commeth &c.* Jud. v. 14. 15. He was Eminent in exercise of Faith, of the duties of his calling, of conversation in Holines. It is observable the opposition of

this to Chanoc the third from Adam, his name is upon Earthly titles and fabricks, but this hath his name only with God. He did the work of God, and walked with him in a full Spirit and all his might.

4. The Continuance of this manner of life, it was so long as he had continuance on Earth, after the time of his Calling; he began his course and ended it with God while he was below; This crowned his walking with God, even *Perseverance*.

5. The Conclusion of his time on Earth, wherein 1. The manner of it, *He was not*, that is, he vanished, and ceased to be here below, but not by death for then Moses, would have said of him as of the rest, *he died*, but here he faith, *He was not*, or he disappeared, he converted not any longer among those holy Patriarchs on Earth; but having finished his Testimony, he was not found. It is a grosse fable that God should take him, because he was given to lust, as some Jewes imagine; and it seemeth to be favoured. Wild. 4. 11 And no less a groundless conjecture, that the Patriarchs should think him to be slain by some of the Kaimites, Enemies to the Church; for the reason of his disappearing followeth. 2. The ground of his not being any longer here below; *He was not*, because God took him. Translated him, faith the Apostle with the Sept.

Either with the Lord say him, so the Cald. Doubtless this was Gods miraculous art, exempting him from the common lot of the rest, changing him in a moment, and assuming or taking him to himself, as he did *Elijah* in the Law, and Christ in the Gospel. It is foolish to say God took him by death. Miraculous was this act of grace. His translation was *Anno mundi 587*, before the flood 669. Why God should make this saint more eminent in respect of his change than Adam, or any other of those Patriarchs, no reason can be given but the free grace of God, who giveth what he pleaseth; when he pleaseth and to whom he pleaseth; who also hath revealed that in all times some special witnessers are needful.

I learn hence.

D. 1. *God of his own will hath chosen some eminent witnessers to bear out his name in all ages* Enoch, Elijah and CHRIST.

D. 2. *God alone is the terme and scope of life to gracious saints.*

D. 3. *Eminent conversation with God becommeth them who are eminent witnessers to him.*

D. 4. *Exact walking with God must discover the life that is from him.*

אננו

Ver. 24.
נִי לֵקֵחַ
מִן הַחַיִּים
סֵפֶר הַחַיִּים
נ. 5.

D. 5. *Holy walking with God, as it must be by faith, so it is pleasing to him.*

D. 6. *True life of God and conversation with him always carrieth perseverance with it.*

D. 7. *Marriage is no hinderance in it self to the highest measure of grace.* Ver. 21. 22.

D. 8. *The highest measure of grace is not to be perfected here below.*

D. 9. *There is a state of life for saints, when men cease to be here. Souls are immortal.*

D. 10. *God will take and crown those souls that walk with him.* Ver. 24.

The History of Methushalach the eighth from Adam now followeth.

The name of this Patriarch seemeth to be Prophetical to some. It signifieth, *He died and the emission, or dart then came, viz the flood*, which was the year of his death. Or it may be the sending out of death, which is conceived Enoch foretold to come in the flood after this son.

The history relates nothing of him, but the usual periods of time.

Ver. 25. 1. The space of years before the next seed of the Church. 187 year. Ver. 25. *And Methushalach lived seven, and eighty year, and an hundred year and begat Lemech.* Cald. same. 167. Sept.

Ver. 26. 2. The remainder of his time, ver. 26. *And Methushalach lived after he begat Lemech two and eighty year, and seven hundred year and begat sonnes and daughters.* Cald. same. 802. year Sept.

Ver. 27. 3. The summe of all his time and his conclusion, ver. 27. *And at the dayes of Methushalach were nine and sixty year, and nine hundred year, and he died* Sep. and Cald. same.

These Notes may be from this longest liver.

D. 1. *God sometimes may Prophecy of vengeance unto his enemies in the very names of his servants.* So in Zerubbabel, &c.

D. 2. *The longest life on earth will not perfect man, it will cease and yield to change.* The 1000 year is short of perfection.

9. The history of the ninth from Adam carrieth in it more and is thus related. Ver. 28. *And Lemech lived two, and eighty year, and an hundred year, and begat a son.* Cald. same.

180 year. Sep. --- V. 29. *And he called his name Noach, saying, this shal comfort us from our work, and from the grief of our hands from the ground which Jehovah cursed.* Cald. same. --- Sept. ---

Ver. 30. *And Lemech lived after he begat Noach five and ninety year, and five hundred year and begat sonnes and daughters.* Cald. same. 565 year. Sep. But falsely. Ver. 31. *And at the dayes of Lemech were, seven and seventy year, and seven hundred year, and he died.* Cald. same. 753. year. Sept.

In this narrative are observable these particulars. 1. The space of time between Lemechs first being and the next eminent seed of the Church, wherein we have, 1. The number of years, 182. 2. The issue he begat a son. 2. The nomination of this son, wherein we have, 1. The imposition of the name, *And he called his name Noach.* 1. Imponitur, the Father, doubtless not without the instinct of Gods Spirit, forasmuch as we see the event sure aimed at by it. Therefore it is strange to think that Lemech was deceived, as Chavah concerning Kain. It is a groundless conjecture that Lemech should think this son to be the Messiah; as Luther. 2. The name imposed signifieth rest, *Noach*, And although the word which giveth the reason of it signifieth comfort *Nacham*, yet no necessity it should be derived from that word, but it is sufficient that by comfort rest is given. 3. The reason of the name. *Saying, this shal comfort us from our work*, wherein, 1. The subject prophesied of, *Noach* the son of Lemech. 2. The good prophesied by him, which is *Comfort*, now this Noach is said to bring in Typically as representing Christ, or initially, for in his dayes God performed something of the comfort here spoken of. Gen. 8. 21. And by that means brings in rest in some measure to the Church. 3. The sad conditions against which this comfort is promised in this seed. 1. Against their works. Such were doubtless the hard travails and burdensome labours unto which the first sin had subjected them. This son is prophesied typically to bring in some remission and ease against such fore travails.

2. Against the grief of their hands. --- This is an aggravation to the bitterness of those afflictions which sin had brought upon them. So sweat and weariness are great sorrows, or, concerning these, he shall give us more rest, he typically setting out the Mediatour, who was to give rest indeed; and sanctifie all labours to make us more partakers of Gods holines, by which comes true rest. So we read God smelt a savour of rest in Noachs offering. 3. Against the curse which was the cause of bitterness in both the former, God laying that upon the earth for mans sake, Under which curse the whole state of misery below in mans destitution is certainly carried; of the redress whereof Noach was not

Ver. 18.

Ver. 29.
וַיִּקְרָא
אֶת
שְׁמוֹ

נח

נחם

נח
ינחמו

ממעשנו

ומעצבון
ירינו

מן
הארמה
אשר
אררה

- Ver. 30. onely a type in figuring Christ, but in his time God renewed his covenant of grace and made a further initial discovery of his grace unto the Church at that time. Fourthly, the space of Lemech's life after ward with his progeny. He lived after he begat Noach 595 years, and begat sonnes and daughters.
- Ver. 31. Fiftly. The summe of all, and his conclusion, all his dayes were 777 years, and then he dyed, that is, in the Faith, as the other eminent members of the Church; Anno. M. 1651. 5 year before the flood.

These Notes.

- D. 1. Outward names may be the same to the righteous and the wicked; so it was to this seed, and that Digamist of Kains family. Ch. 4. 18. Ver. 28.
- D. 2. God hath set times for eminent refreshings to his Church. Act. 3.
- D. 3. God makes the names of his seed propheticall of the peace of his Church.
- D. 4. The first times before the flood had real and typical discoveries of Gods rest in Christ.
- D. 5. The rest, in Christ onely, being seen, can give comfort against Gods curse in temporal and spiritual things. So it was here in the type.
- D. 6. Faith must fetch out the comforts of Christ both before and after his coming. So Lemech, This shal comfort us. He speaks in faith. Ver. 29.
- D. 7. The holy Patriarch had a numerous progeny, not all eminent in the Church. Ver. 30.
- D. 8. Soules may foresee the comforts of the Church, and yet dye before the accomplishment of them. So Lemech. Heb. 11. ult. Ver. 31.

The history of the tenth from Adam is continued from the last verse of this Chapter to the close of the ninth Chapter of this book, wherein many memorable passages are related of Gods providence in the acts of justice and of grace, which we shall take notice of in passing over this narrative.

- Ver. 32. All recorded in this Chapter is in the last verse. Ver. 32. And Noach was the son of five hundred year, and Noach begat Schem

Cham, and Jepheth. ——— Cald. same. ——— And Noe begat three sonnes, &c. Sept. In this is related onely, 1. The age of Noach to the springing of his Family. ——— He was the son of 500 years that is, before this progeny was, which were preserved with him in the Ark. That Noah abstained all this while from marriage is a groundless conjecture, or whether he might have any Children before is uncertain, the scripture is silent, and therefore is it rash to determine; onely so old he was, a son of 500 year, that is current; as the son of a year with the Hebrews is of the first year current. 2. His Progeny, ——— And Noach begat Schem Cham and Jepheth.

Two things are here considerable. 1. The act of Noach, he begat, which is questioned how to be understood, whether of time past, as if he had begotten them all already, which cannot be by what is revealed: or of time present, which is more than probable that he began to beget and had one of them that year, or of time to come, from that time he begat afterward, which must be meant of Schem, and Cham.

2. The order of these sonnes, Schem is here named first, &c. The question is whether he were the firstborn; which the Scripture afterward declareth he was not, for Jepheth is said to be the elder, Gen. 10. 21. Again it is evident that Schem was born in the 502^d year of Noach, for he was of 100 years when he begat Arphaxad, two year after the flood, Gen. 11. 10. Jepheth therefore must be begotten first, in the 500 year of Noach, Schem the second; and Cham the third, Gen. 9. 24. So that the method here in naming is not naturall as they were born, but personal, Schem being first for dignity, because God made him the Eminent Father of his succeeding Church. It is certain they were all grown up and married before the flood; for they went and their wives into the Ark. Gen. 7. 13.

Note.

- D. 1. A stated and full time of warning doth God vouchsafe to his, of his judgments to come on the world. So the 500th year of Noach is here mentioned.
- D. 2. The time is stated by God of bringing forth soules either to common; or speciall Salvation.
- D. 3. God accounts not of any, as man accounts upon outward privilege; he is no respecter of persons.

D. 4.

יהי
בן
שנה
חמש
מאות

וולד

- D. 4. To whom God giveth preeminence, with him it must stand. So with Schem.
- D. 5. It is a blessing upon the holiest to have families, and progeny.
- D. 6. The Scripture record of persons is not alwayes naturall, as men are born, but gratuitous to whom God vouchsafeth; as Jacob also before Esau: sometimes historical, leading to a further narrative. Ver. 32.

CHAP. VI.

Hitherto in the whole fifth Chapter is finished the digression, which Moses made to set down the line of the Church from Adam to Noach from the creation to the flood. Which genealogy could not well be spared, it helping much to understand in what times the events following in the history were extant. The beginning of this sixth Chapter, seemeth fitly to be joynted to the end of the fourth, it giving the narrative of the sad Apostasie of the Churches seed, after Scheth was set as a reformer, even from his time and forward unto Noach's time, when wickedness was so much expiated, and piety confined within one family.

In this whole Chapter these general heads occur.

1. The state of Apostasie of many in the Church, from that state of faith and holiness renewed by Scheth which was the provoking cause of the flood; from ver. 1, to the end of ver. 8, where the Hebrews cut off the first paragraph or lecture of the Law.
2. The state of the true Church in that time, from ver. 9. to the end of this, and in the following Chapters to the end of the ninth.

In the former general are observable. First, the occasion of this Apostasy. Ver. 1, 2.

Secondly, Gods resolution hereupon previous. Ver. 3.

Thirdly, the state of Apostasy itself, set out 1. By the character of the men Ver. 4. 2. By the observation of God. Ver. 5. 3. By Gods turning his respect. Ver. 6. 4. By Gods resolution for vengeance. Ver. 7.

Fourthly, an exception of one in whom the Church was preserved. Ver. 8. First, the occasion of this Apostasy is thus given Ver. 1. And it was when Adam began to multiply upon the face of the ground and daughters were born unto them. ——— sonnes of men began, &c. Cald. ——— And it came to

pass when men began to be many upon the Earth, &c. Sept. ——— Ver. 2. And the sonnes of Elohim saw the daughters of Adam that they were good (in form) and they took to themselves wives of all which they chose: ——— Sonnes of God seeing, &c. Sep. ——— And the Sonnes of the Princes Law, &c. Cal. the occasion of this great Apostasy as is here expressed, was the marriage of the Churches seed, such as are called the Sonnes of God, with the wicked idolatrous daughters of the world. In which passage these particulars are obvious. 1. The term of connexion, and continuation of the history unto that mentioned in the close of the fourth Chapter. And it was, or came to pass, ——— which immediately connected unto that memorable record of Scheth's time (that then men began to call upon the name of Jehovah, or to mind truly the things of God) this must be the meaning, and then upon this, when men began to multiply in the Church, did the mystic of iniquity work, by the means afterward expressed to make this great Apostasy from pure religion set up by Scheth. 2. The events supposed in this history as previous & occasional to the following evil. First, When Adam or men began to multiply upon the face of the ground, ——— Wherein note.

1. The time hinted when they began, viz from the daies of Scheth.

2. The subjects spoken of, Adam as being now a common name to all his seed, and in speciall, noting the seed of Kain who were out of the Church. So Adam, is taken in opposition to the sonnes of God, in this place. Sonnes of men Cal. — Men Sep. 3. The effect concerning them, they were multiplied, so was their ambition to exceed the Church in number, therefore took they more wives as Lemech did. 2ly & daughters were born unto them, ——— Here note 1. The subject of whom it is spoken, daughters, these became nets and snares to destroy soules, 2. The subject to whom, to them, viz the Cainite Familie, who never look to the education of their daughters in the fear of God; like Fathers, like children. ———

3. Their production, they were born, and came out into the world under Gods providence, to be such temptations unto the Churches Seed, 3ly The first fall of the sonnes of the Church toward that great Apostasy which vexed Gods Spirit: wherein are discovered two great evils.

1. The lust of the eye, and the Sonnes of God when saw the daughters of men, that they were fair, good, that is, of countenance Gen. 24. 16. ——— wherein, 1. The subject falling, the Sonnes of God, which doubtless is a term in opposition to Adam here, sonnes of men, as Sep. And it must note the seed of the Church such as came of the holy fathers, and for their professions sake are called sonnes of God, The Caldee reads sonnes of Princes, unto which signification

Ver. 1.

ידי

הארם

בנות

Ver. 2.

בני
האלהים

fication *Elchim* may sometime be applied, and if so, here it must note, these holy Patriarchs named; but the first is better; that it be referred to God himself. 2. The lapse or fall itself, which was the lust of the eye. 1. The act, *they saw*, that is, they lustfully looked after, their eyes were full of adultery. 2. The object, *the daughters of men* with the specification of them, *that they were fair and beautiful*, or good of countenance; this drew their eyes, no goodness or fear of God; only carnal beauty, fit to take lustful eyes.

Ver. 2. The lust of the flesh, *And they took to themselves wives, of al which they chose*.

Herein. 1. The act of these declining soules, they took to themselves, They were, as if, *sui juris*, authors of their own acts, they desired no guidance, neither did they expect them to be given from God or by Gods will, but they took them, and they are the End of this too, for they took them to themselves, making their own carnal pleasures the end of all their actions.

2. The object *wives*, that is, women of an idolatrous, and wicked disposition to lie in their bosoms, and take away their hearts from God: that now they become altogether *their wives*, none of Gods. Deut. 7. 3. 4. 3. The rule of their action their own will, of al which they chose, which they would faith the Caldee; neglecting counsel from God, and advice of the holy Fathers then surviving; their lust is their rule, therefore they take such yolk fellows whether God will or no.

Now take these Notes.

D. 1. In the highest times of reformation there have bin secret workings to apostasy. So in Seths time, so in Christs.

D. 2. In the multiplying of the world usually abounds corruption, more infection among men and defection from God.

D. 3. It is a forerunner of an evil time of defection from God, the multiplication of the corrupt daughters of Adam. Ver. 1.

D. 4. The worst of women may be most beautiful in the flesh, so it was now.

D. 5. Such being daughters of Adam or corrupt men only, become dreadful snares to catch and destroyem next soules in the Church. So the Midianitish women. Num. 25.

D. 6. Men as Adam are opposit to the sonnes of God, in disposition & profession.

D. 7. Eminent sonnes of God by profession may be carried by the lust of the eye upon the beauty of corrupt and idolatrous women.

D. 8. The lust of the flesh may cause such sonnes to take such wives to them neerer then God. So with Salomon. 1. Kings. 11. 1. 2.

D. 9. Mens lust or will of flesh regulate them only in this against God.

D. 10. Carnal sensuality and uncleanness in the flesh, disposeth to all spiritual adultery and defection from God. Such was the issue.

The second head in the former general, is Gods resolution of forsaking them in their own lusts, which is previous to the full vengeance following. Ver. 3. *And Jehovah said, My Spirit shall not strive with man or Adam, in that also he is flesh, and his dayes shall be an hundred and twenty year.*

My Spirit shall not abide among these men for ever. Gr. Sept. This most wicked generation shall not abide before me for ever, because they are flesh, and their works most wicked; and an end shall be given unto them, an hundred and twenty years, if perhaps they be converted. Cal. In this resolve we have considerable;

1. The manner of its expression, *And Jehovah said*. Wherein, 1. The discoverer, Jehovah himself, the Creator.

2. The discovery, *He spake*, i. e. made out by revelation. 3. The subject to whom he said it, which, though not expressed, yet doubtless, Noach especially is intended, who was a Preacher of righteousness. 2. Pet. 2. 8. To him God made known his resolution, and by him to these Apostate Children: However the other surviving Fathers of the Church Lemech & Methuselah, might also hear the word from God. 2. The matter here resolved and expressed. *My Spirit shall not strive with Adam for ever.* This is a spiritual judgment threatned, making way for the devouring deluge; it is in short Gods prohibition or restraint of means, which should have done them good; Wherein,

1. The Agent prohibited, *My Spirit*, of which are several understandings. 1. Some conceive it put for the natural soul which God gave them, as if it were, *My Spirit* or life which I have given them, to which the Caldee seem's to bend, rendering it, wicked generation. 2. Some look on it, as Gods Spirit of Anger, as if it should be that God would not alwayes restrain his

Anger

Ver. 3.

רוחי

anger but unsheath it. 3. By others and as the truth is it is taken for Gods Spirit which by Ministry, as well as secret operation did convince, rebuke, exhort, these backsliding children. By this spirit Christ is said to preach in Noach unto the spirits which were disobedient and now are in prison. 1. Pet. 3. 18. 19. This is Gods Spirit indeed proceeding from the Father and the Son, which is promised also by Christ to come and convince the world of sin, &c.

2. The act prohibited *shall not strive*; taking it from a word signifying a sheath, and so read, *my spirit shall not be sheathed*, or in a sheath, viz. The soul should not continue in the body, but God would kill them, making this and the following judgment all one. The Sept. and Caldee read, *Shall not abide*, My Spirit shall not abide. Sept. This wicked generation shall not abide. Cald. But both different from the letter of the Text, *Shall not strive* is most natural in this place; and then the meaning is, That Gods Spirit in ministry, and otherwise, should no more labour, teach, convince, reprove, exhort, by which means it had a long time by all the holy Fathers of the Church striven to keep this Apostat seed close unto God. Now faith Jehovah, it shall no more reason nor dispute, nor work upon them. This is a dismal sentence, and a sure forerunner of destruction. Nehem. 9. 30.

The Spirit testifieth in the Prophets, 1. The subject of the prohibition for Adam, with Adam, or in Adam, so it is read by several men; Adam doubtless notes these backsliding soules who were fallen from the faith and holiness of the Church, and they are men in opposition to it; Now God faith, his Spirit shall not strive for them, that is to do them good, nor with them, that is by preaching in the Ministry, &c, nor in them, by enlightning, checking or convincing them, but they should be given up to their own reprobate spirits. 4. The time of this prohibition, it shall be for ever, that is, God will break of the strivings of his spirit, and it shall no more for ever bestow paines upon these lustful creatures. It is a long day of revenge. 3. The reason of this severe resolution from God, *In that also he is flesh*. Because they are flesh. Sept. That is, not flesh natural, nor flesh weak and infirm, but flesh corrupt, wicked, sinful, extremely opposit to the spirit of God. This man is in himself only and fully. Flesh is enmity to God. Rom. 8. 7. Lust the very being of a sinner. 4. The respite, or limits of time, which yet God vouchsafed to these Apostat soules, *And his dayes shall be an hundred and twenty year.* Where may be noted. 1. The matter limited, that is, mens dayes, even the time granted to these wicked ones to repent, before the overflowing scourge shall come. For it cannot be of the dayes of mens lives after the flood, because some lived much longer, but these

dayes were doubtless belonging to that wicked seed. 2. The limitation, 120 years, this therefore was spoken so long before the flood and then it must be about the 480th year of Noach, and the 662, of Lemech, and 840, of Methuselah. Thus did God extend his patience to a wicked generation, A term, &c. Cald.

It teacheth us,

D. 1. God may hold his peace at the lustful uncleanness of sinners some time, but he will speake with terror.

D. 2. It is Gods word of threatning which is through revelation made out by his Preachers.

D. 3. Gods Spirit striveth for and with, and in men by the Ministry for their salvation.

D. 4. God may prohibit his Spirit anymore to labor with rebellious soules.

D. 5. The impetuous lustings and uncleanness of flesh inforceeth God to forbid his Spirit striving with man.

D. 6. God will not alwayes labour in vain by his Spirit with corrupt man.

D. 7. Usually God forbears sinners through patience in their resistings of his Spirit.

D. 8. There bath bin, and so is a term set to Gods patience towards sinners and then followeth his vengeance on them, 120 years. Ver. 3.

The third head in the first general is a description of the state of these Apostats four wayes. 1. By the Character of the men in themselves. Ver. 4. There were Giants in the earth in those dayes, and also after that the sonnes of Elchim went in to the daughters of Adam, and they brought forth unto them, These were mighty ones; who from old were men of name. 2. Sep. *men of name*. Sep. The sonnes of Princes &c. Cald. In this character we have these particulars to note. 1. A proposition of the state of these men, what they were with whom the Almighty hath this contention *There were Giants in the earth in those dayes* wherein may be conceived. 1. The nature of them, *They were Giants*. The word in the Hebrew comes from a root noting to fall, נפל and it is read by some Apostates, such as were fallen from

Ver. 4.

גנפים

from God — by the Caldee, mighty ones, men of stature and strength, which made others fall before them, by tyranny and cruelty. The Greek calleth them Giants, men of huge stature and of fierce, wicked, cruel dispositions, such as afterward would scale heaven if they could, it notes an excessive growth in wickedness, and disposition, and power to execute it. Num. 13. 33. 2. Their place, *in the earth*, there where God had placed them to learn righteousness and do good and so to provide for heaven, but here on earth they forget God, and grow mighty in wickedness. This must needs be imputed, for the bigness of their bodies on earth could not of it self provoke God; but herein the habitations which God gave them, they wrought wickedness with an high hand. 3. The time is noted also, *in those days*, that is, the very days of Gods striving with them, and waiting for their repentance, in this time they exercised their giant-like lusts, rapines, adulteries, cruelties and idolatries. This aggravates. 2. A proposition of their original, wherein we may note, it was from promiscuous marriages of Gods seed, with the seed of Adam, *And also after that the sonnes of Elohim went in unto the daughters of Adam, and they brought forth to them, or they begat to themselves, as some read.* Herein note. 1. The parents, sonnes of God and daughters of Adam; These were sonnes of the Church and of those holy fathers, and so in profession sonnes of God, and these daughters idolatrous, whorish women of Rains family. 2. There acts, 1. Congression, *they went in*, that is, not rightly as in Gods way, but lustfully, promiscuously, adulterously. 2. Production, they brought forth to them, that is, the women bore the children to them, or the men begat children to themselves, both wayes it may be understood, so that unclean association and production are the causes of these Giants. 3. A proposition of their repute in the world, *these were mighty ones who from old were men of name.* Herein is reported. 1. Their power **נְבִירִים** so Nimrod is called, that is, earthly might, and an arm of flesh to execute lust. 2. Their fame, they were men of name that is, *renown*, as ours read, but this is in the account of themselves, and their generations, but infamous in the Church and with God himself. 3. Their antiquity, *from of old*, that is, from Kain, Lamech, &c. they got them this repute on earth, but not from the beginning. So boast the wicked of their Ancestors, but it is all vile with God.

Note from this.

D. 1. *Giants in natural might and power, may be also Giants, might*

men in sin, mighty to drink, &c. Ifai. 5.

D. 2. *Gods earth is made the habitation of all impiety and wickedness by mighty sinners.*

D. 3. *The greatest might of sinners is but earthly.*

D. 4. *Giants in sin are most violent with God when he strives to save them.*

D. 5. *Vngodly, adulterous, and lustful mixtures of men and women bring forth these Giants.*

D. 6. *Sinphansteth a mighty power, Antiquity, and Renown to it self.*

D. 7. *It is but a contemptible name and power with God which the mightiest of sinners have.*

D. 8. *The spirit records these names of sinners that they may sink and rot. Ver. 4.*

The second character of these Apostats, Ver. 5.

is made by Gods observation of them as it followeth. Ver. 5. *And Jehovah saw that much was the wickedness of Adam in the earth, and every imagination of the thoughts of his heart was only evil at the day, or every day.*

But the Lord God seeing that the maliciousness of men were multiplied in the earth, and that every one imagineth in his heart carefully upon evil things every day. Sept. — And it was open before the Lord that much was the wickedness of man in the earth, and every imagination of the thought of his heart was evil every day. Cald. In this second discovery of the old world which perished by the waters, are considerable.

1. The order of it, and that must needs be consequent upon the former warning, after the 120 years determined, and probably it was something near the expiring of this term, when it was observed, that there were notwithstanding such Giant sinners, and an universal depravation of all flesh.

2. The particulars in it, which are these, 1. *An ally God, and Jehovah saw, &c.* 2. The object of that act is twofold (1) External, *that the wickedness of man, &c.* (2) Internal, *And every imagination, &c.*

Or els thus, First, the provoking cause of the vengeance following set out two wayes. (1) By outward wickedness, (2) By inward filthyness of man. Secondly. Gods animadversion thereupon.

3. The meaning of the words is to be declared. 1. Gods act of animadversion, — *And God saw.* 1. The copulative

particle is read by some, as noting time, *when, &c.* And so this verse runneth into the next that followeth, which no way varieth the sense, for the vengeance expressed after, is consequent on this. 2. The act is *Jehovahs seeing*, which carrieth in it, as it is used after the manner of men.

1. Forbearance while he looked on all this. 2. Indignation against that evil which he saw. 3. Animadversion to meet with the workers of iniquity. God is not as those atheists said. Pla. 10. 11. Job. 22. 13. 4. Certain conviction by Gods sight, that mans evil was in himself and from himself.

2. The evil which Jehovah observed hath a double character here. 1. External, *That much was the wickedness of Adam in the Earth.* In which these terms are observable. 1. The subject of this evil, it was not a small number of men, but man in universal, only Noah and some few excepted by grace; *Adam* as Adam in himself considered without the manifestation of grace is the subject here spoken of.

2. The evil it self seen, *wickedness*, this word is comprehensive of all evil of sin, but being here contradistinct to the sin of thought, it must in reason note the external practice of all abominable prophaneities and ungodliness, and the audacious acting of their villanies before the sun. 3. The adjunct of this evil, *It was much*, (1) multiplied in number. (2) Aggravated in weight. (3) Heightened in degrees, it was numberless, unmeasurable, and overflowing wickedness after all the warnings given from the holy Patriarchs. Fourthly. The extent for place, it was *in the earth*, that is spread over all the face of the earth where ever a man was there was this wickedness; so that the whole earth was corrupted, as ver. 11. Fifthly. The truth and certainty of this, it was no false report brought upon man, but God himself saw it, and observed it. So that from all these may appear. (1) Universality and (2) Bitterness of evil; (3) Multiplicity, weight and impudency of sin. (4) Overspreading (5) Certainty of his cause. 2. Evil internal, which added to the cause of this vengeance threatened, and which God observed is thus described. *And that every imagination of the thoughts of his heart were, only evil at the day* — In these is a deeper search and more emphatical discovery of the provoking evil of man even from overflowing sin in their inward parts. The subject of this evil is also the universality of man in himself [only such excepted whom grace changeth] of all the rest the observation of God here is true,

Ver. 5.

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1. The part depraved set out in three expressions. 1. *His heart*, which in scripture sense comprehendeth the whole inward man, Mind, Will, affections, conscience, &c. Prov. 23. 26. 2. *Thoughts of heart*, these note inventions, determinations, purposes and resolutions, all

the workings of the heart from **חשבו** Ch. 8. 21. Deut. 31. v. 21.

3. *Imagination* of those thoughts, which notes the very first forming, rise, or fiction of those thoughts in the bent and inclination of them. 2. The Universality added unto this part, all or every imagination, not one excepted. 3. The depravation it self, it is *evil*, that is cross, perverse, maliciously working against God; universally opposite to that which is called good, which is the pure and holy will of God. **רע** Tediuous, and irksome things to God, so the Greek rendereth it, every one thinketh or studieth in heart these evil things. 4. The aggravation of this evil, from the limitation of the heart to it, *only evil*, sometime **רע** is taken by way of extenuation. Gen. 19. 11. But added here to sin, *only evil*, it is a most heavy aggravation, every imagination of the thought of mans heart is only wicked and nothing else. The greek is emphatical, **καταλογίζετο**, diligently. 5. The aggravation from continuance, thus it is *all the day*, that is, not a moment excepted, or *every day*, not one day better then another with them. And all this truly charged on them from Gods owne knowledge.

Q. Doth not Moses speak of the Giants sinners only and not of man generally?

A. 1. That he speaketh of them is no doubt. 2. Yet he speaks of them as Adam, as in their own estate without grace and therefore what he saith is competent to every man as such.

Q. Is not the speech hyperbolicall?

A. No. But a charge of very truth from Gods own knowledge; and which man will confesse when God openeth his eyes to see it. Every word here is spoken plainly and in truth, and nothing less can be found in man.

Now observe.

D. 1. *God seeth otherwise than man, such as are men of name here are men of shame with God. This from the Connection.*

D. 2. *Increase of sin after warnings from God, is full of provocation.*

D. 3. *Adam as Adam, that is, a creature fallen from God is nothing els but sin.*

D. 4. *Universal, bitter, multiplied, aggravated, outspreading wickedness among men, falls under the most strict and severe observation of God.*

D. 5. *All the inward parts of man as man with all the first motions*

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and operations are onely and alwayes evil, perverse, and crost to God.

D. 6. Gods eye beholdeth mans inward as will as outward wickedness. None is hid.

D. 7. Inward and outward wickedness allowed by man must needs make Gods eye evil to them.

D. 8. Gods eye giveth the true judgment of mans wickedness, and none can reverse it. No shifts, &c. Ver. 5.

The third character of the Apostate world, is that their wickedness turned the heart of God against them, as followeth, Ver. 6. *And it repented Jehovah because he had made Adam in the earth, and he was grieved in his heart.* And God thought within himself because he had made man upon the earth, and thoroughly considered. Sept. — And it repented the Lord in his word, that he had made man in the earth, and he said in his word, that he would break in peeces their strength according to his pleasure. Cald. In these is presented a further character of the old world by that provocation, which causeth God to turn his heart against them. Wherein we have. 1. An act attributed unto God, twofold: (1) Of repentance (2) Of grief. 2. The ground of it, that he had made man. 1. An act of repentance **נחם** *And it repented Jehovah*, the first act or affection here attributed to the Lord is repentance; which being such a thing as necessarily supposeth a change of mind and will, upon want of fore-cast or frustration of ones end, seemeth very unreasonable to be spoken of God. It is therefore worth observing, what is spoken properly and what improperly of God. Properly it is thus written, *God is not a man*, &c. Numb. 23. 19. 1. Sam. 15. 29. This is convertible with God; to be in a state not subject to repentance, and to be God; no ignorance, no mistake is with him, no impotence, therefore no repentance. Improperly, and after the manner of men, God is said to repent in several places, as well as here, 1. Sam. 15. 29, &c. But this must be understood in such sense as is competent to God; now his being is not capable of such a change as repentance is. Repentance therefore in scripture use is twofold. 1. *Efficientis*, when the agent is of such mutable principles that he is forced to change counsels, and will, and wayes, to avoid evil unseen, and obtain good. This is peculiar to creatures, not to God. 2. *Efficientis*, when events are changed among men besides and against their expectation;

evil is sent of God when they expect good, trouble for peace, &c. This in respect of several events is affirmed and denied concerning God. So God is said to repent of making man, that is, he was resolved to destroy them and as they secured themselves in vain thoughts of peace, God turned it into trouble. So Gods repenting that he made Saul King, is as much as that he resolved to unmake him: it was a change with Saul, but not with God; and sometimes, God saith, he will hide repentance from his eyes, and his gifts are without repentance, to note the immutable state of his redeemed and called, that they shall not be changed, because he changeth not. Hosea. 13. 14. Rom. 11. 29. *וְיִשְׁמַחַתִּי*

Sept. Inward thought and purpose to visit man's work. 2. The other act or affection attributed is grief, *and he multiplied grief*, or grieved much in his heart, as the conjugation *Hithp.* beareth. This also after the manner of men is spoken of God. For properly God is impassible & cannot suffer from creatures. 1. The act then is to be understood of such kind of effects upon the creature which use to arise from grief (1) Departure from (2) Opposition to (3) Destruction of the thing that doth grieve. So in God. 2. The earnestness, frequency, and thoroughness of this grief is imposed. Pla. 95. 3. The intimacy and depth, *in his heart*, which is the deepest in man, and noreth the deep displeasure taken against these sinners. Hebr. 10. 38. This phrase is synonymous, my soule shall have no pleasure, &c. *אֵינִי מְשַׂמְחָה*

Sept. thoroughly pierced his mind. 2. The ground of these affections so expressed, *Because he had made man on the earth*. This may not be understood as if God mistook his own work, but looks upon it as corrupted by sin, and so sets his heart against it. Herein therefore note. 1. The object, that Adam, spoken of before, apostate and corrupted, who was great in wickedness, and all inwardly polluted at all times. 2. Gods act about him, that he made him, not such a one, but his creature bearing his image, that God now resolves to unmake him or destroy him; that is to be understoodly grieving and repenting. 3. In the earth, the place which God created for pure creatures, but now it was made a cage of uncleanness; this God resolves to rid away, and therefore distasteth: and turneth from them.

Take some observations from it:

D. 1. Attributes of God after the manner of men are given to help us, not to debase him.

D. 2. Gods antipathy of sinners and opposition to them are acts inseparably united.

D. 3.

D. 3. Jehovahs repentance of dispensing good to the wicked is no change of his mind, but a bitter change of their condition.

D. 4. Gods grief from Apostats is no passion from them, but acts of Abhorring, opposition and destruction of them.

D. 5. Deep and double, and fervent is Gods distast of corrupted Adam, overwhelmed with sin.

D. 6. Gods workmanship upon Apostate sinners will not exempt them from the woful change of his repentance

D. 7. Adam apostat, and wholly corrupted, is the onely grief to Gods heart, and repentance of his eyes, even to destroy them.

D. 8. God will not suffer the earth to give comfort to sinners Apostate from him. Sin makes the sweetest habitation the place of vengeance. Ver. 6.

The fourth character of the Apostate world is from the resolution of vengeance against them, the issue of Gods grief and Repentance, ver. 7. *And Jehovah said, I will blot out Adam whom I have created from the face of the ground, from Adam unto the beast, unto the creeping thing, and unto the fowl of the heaven, because I repent, that I have made them* — And God said, I will blot out man, whom I have made from the face of the Earth, from man unto beast, and from creeping things unto the fowl of heaven because I am troubled in mind that I have made him. Sep. — Because it repents me in my world that I have made him. Cald. In all this it appears that sin was come to an high pitch, to give such provocation to the most high. Here these particulars are observable. 1. The expression of his purpose. *And Jehovah said, 2. The vengeance resolved, I will blot out* &c. 3. The extent of his vengeance from Adam, &c. 4. The reason again repeated, *because it repents* &c.

1. The expression of Gods purpose is in these words, *and Jehovah said* — To whom, and by whom? Doubtless by Noah the preacher of righteousness unto the old world, and the other Patriarchs, who had received the counsell of God. This word was no other then the execution of his decree, to powre out wrath upon the world of the ungodly. 2. The reason decreed and resolved on, *I will blot out Adam, whom I have created from the face*

of the ground, — Wherein are considerable.

1. Gods act, *I will blot out from the face of the ground*, The expression is metaphorical, taken from washing away of filth with water, as in cleansing of dishes. 2. King. 21. 13. Used sometimes for blotting out sin, (1er. 18. 23.) by pardon, and houses by destruction, (Ezek. 6. 6.) In this place it notes (1) bitter destruction, such as cometh from displeasure (2) Utter destruction, destruction without repair. 2. The object of this is Apostate Adam. 3. The term from whence he is thus wash away, *the surface of the ground*, (1) The place of being, (2) The place of hope, al aggravate this act of vengeance. 3. The extent, *From Adam to the beast, to the creeping thing, and to the fowl of the heavens* — In summe the vengeance reacheth to every thing that might be helpful unto man. 1. The ground, the solid, whereon man could live, he is washed from that. 2. Labouring beasts, that were for use of man, perish with him. 3. All other usefull creatures of earth and heaven.

Quest. Why must these perish? Answ. (1.) To aggravate mans sin. (2.) To increase mans punishment; as when house and goods and sinners are made to perish together.

4. The reason; *because it repents me that I have made them*. — In all these are the aggravating causes of their sin. 1. That God had made them & given them being. 2. That yet they had turned Gods heart justly against them. 3. That all the confluence of creatures were abused by them to sin, and therefore to perish with them.

Note hence.

D. 1. Gods conceptions of wrath are not long without expressions of it. From the connexion.

D. 2. God alone is the onely avenger of violence offered to his own glory. None for him. *Isa. 63. 3.*

D. 3. Bitter and utter destruction is determined upon an Apostat ungodly World.

D. 4. Adam Apostate cannot keep his foot upon the ground.

D. 5. Adams sin brings ruine upon his comforts, as well as on himself.

D. 6. The whole Creation feelth vengeance for the sin of man.

D. 7. Gods creating goodness is a deep aggravation of the sin of such, as rise against him.

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D. 8. Gods being contrary to wicked creatures brings full destruction upon them and theirs. Ver. 7.

The fourth head in the first general is the exemption of one family from the common deluge in which God preserved his Church, as followeth, ver. 8. *But Noah found grace in the eyes of Jehovah.* But Noe found grace before the Lord God. Sept.

But Noah found mercy before the Lord. Cald. In which passage of Noachs exemption from the common deluge on the ungodly World.

These terms occur as considerable,

1. The adversative particle of connection, which puts his state opposit to the World. (1.) Which must be read here, *But*, shewing the diversity of his condition. Jehovah resolves to blot out the World of Apostates, but not Noah. 2. The cause of his exemption. *Grace in the eyes of the Lord.* Wherein 1. The principle of this good, *Jehovah himself*, He that was, and is, and is to come, He who made all flesh, and is the only self sufficient cause of all good to his creatures; This most High God, of himself and for himself maketh this difference. 2. The goodness from this God, which works this exemption. That is, *Grace.*

Now this is Gods free motion of his goodness unto sinners, blotting out iniquity, which otherwise would blot out them. Exod. 34. ver. 6. 3. The way of communicating this Grace, and that is, *by Gods eyes*, which notes the special respect God hath to Noah, through which he brought home that grace for his exemption: God hath properly no eyes, but by them is noted, that respect of souls is had by God, and through that eye, giveth grace, for acceptance, justification and deliverance. 3. The object of this exemption, *Noah*: (1.) A single person. (2.) A son of Adam a sinner. (3.) An head of a family; with his. 4. The way of applying this grace & the fruit of it, *He found it*.

So this phrase is used. Gen. 19. vers. 19. about Lot, and Exod. 33. v. 12. of Moses. Of Onesiphorus. 2. Tim. 1. ver. 18. Of believers, Heb. 4. ver. 16. (1.) A reception of faith. (2.) A real reception. 3. A free reception without desert, only God freely cast's respect on souls, and they have it; It is not sought nor acquired by mans paines, but found in the way as a gift from God. It is gross therefore that the Jesuit, makes it a mercenary finding of grace, that is, by Noah living a single life 500 year which yet was not so and if it had, what could that deserve of God? or as much as he changed this condition also, and lived in marriage as other holy Patriarchs; It is evident God was pleased with his estate, and did respect his family

Quest. Did not Methusalach and Lamech, &c. find grace as well as Noah?

Ans. Yea, no doubt, unto justification, therefore this is not to be exclusively to any other believer, but only to the wicked World.

And again as to one special effect of this grace to be delivered from the waters he alone enjoyed, and not others who were ceased from the earth.

Wee learn.

D. 1. States and natures of gracious ones stand in opposition to the ungodly World. But from the connection.

D. 2. Jehovah only is the allsufficient principle of his peoples good.

D. 3. Jehovah by free grace only makes a difference between his saints and the world in saving.

D. 4. Gods respect unto poor soules, doth alone communicate grace and salvation to them.

D. 5. Gods gracious eye singlenth out soules, whom he delivereth from the worlds destruction.

D. 6. Faith must be the finder of grace with God, and no work nor price of man. Ver. 8.

Here endeth the first lecture of the Law, called *Bereishith*. Marked with three פפפ.

The state of the ungodly world being declared with the vengeance determined on it in an universal ruine, the first general of this Chapter is shut up with the exemption of one person and family, in whom the Church must be preserved. *Secondly*. Now followeth the description of the state of the Church in this time of Gods taking vengeance on the world, continued to the end of the ninth Chapter. All which is taken up in three main heads. *First*. The state of the Church in that time of Gods warning before the flood came. Ch. 6. ver. 9 to the end. *Secondly*. The state of it at the time of the flood. From the first ver. of the seventh Chap. to the 12th ver. of the eighth Ch. *thirdly*. The state of it after the flood for the term of Noachs life, from Ch. 8. ver. 13 to Ch. 9. ver. 29. The first head is comprised in the residue of the sixth Chapter. wherein are these branches.

1. The nature of the Church, specified in Noah, ver. 9.
2. The number of the Church, in the chief members. ver. 10.
3. The occasion of Gods singlenth out these repeated, ver. 11. 12. 13.
4. The

4. The warning and rule to Noah of making the Ark. ver. 14. 15. 16.
5. The use of this Ark discovered. ver. 17 to the end of 21.
6. The obedience of Noah to Gods word. ver. 22.

1. The nature of the true Church as exemplified in Noah, is thus described. ver. 9. *These the generations of Noah: Noah was a just man, perfect in his ages, Noah walked with God, or to God.* These are the generations of Noe. Noe being a man, just, perfect in his generation. Noe pleased God. Sept. Noah walked in the fear of God. Cald. Here beginneth the second *Pavatha*, or section of the Law among the Hebrewes, called *Noach*, which continueth to the 12 Chap. whereof there are 54 in all, which were read in the Jewes synagoge every Sabbath in the compass of a yeere. With reference to the matter here in hand, it contains a true description of the nature of Gods Church exemplified in Noah wherein are observable.

1. The title from the Father of the Church. *These, &c.*

2. The description of its nature exemplified in this Father by 3 Characters. 1. *Just*. 2. *Perfect*. 3. *Walking to God*.

1. The title is thus. *These the generations of Noah*. In which note, generally, that it is prefixed to all the following history of the Church; specially consider these terms: 1. The subject in that preface, *these*, Which is demonstrative looking to all the events which are hereafter related concerning the Church of God.

2. The attribute, *the generations of Noah*. This word is used to comprehend all the works of God about the heavens and the earth. Gen. 2. 4. So all the successive issues of providence from Adam are called the *generations of Adam*. Gen. 5. 1. Now God putting an end to his race, he beginneth the history of all his providences in his Church and in the world, from Noah. So that, generations here doth not signifie as sometime strictly the first of the loines from one to another, but all the issues of providence attending the successive seed; for all these are reported here under this title. And these are said to be the generations of Noah, not as the genitive of the efficient, as if he should beget all these, but of the subject original, concerning whom and his issue all things following are thus reported by God.

2. The description of the nature of the Church as exemplified in one, held out to be the duty of all its members stands in 3 characters.

1. He was a *just man*.— This is spoken of him, after he by faith found grace in the eyes of Jehovah; so that it is consequent upon grace not precedent; therefore such as was freely given him, not any acquired by

his own works; so that the Apostle calleth him the heir of righteousness, which is by faith. This gift of righteousness both by imputation from Christ, and infusion by his spirit, doth here denominate Noah a just man, such all true Church members must be; passively and actively righteous.

2. He was *perfect*.— Not legally so called that is absolutely conformed to every title of Gods Law by his personal obedience. So none ever was, but the son of God manifested in the flesh: But evangelically perfect, that is in another, even Christ the head, by whose spirit his heart was conformed to the Law of his God, and so sincerely subject to Gods will though by reason of flesh cohabiting, he could not act up fully to the will of God. He had respect to every command of God, though he reached it not in actings; such a one is called a perfect man. Gen. 17. 1. Psal. 119. 1. 6. So Noah here, (1) His quality, *perfect*. (2) The time, *in his time* when wickedness overflowed to provocation.

3. *Noah walked with or to God.*

In which Character, 1. The subject is *Noah still*, that gracious one who had favor and power with God, the Father of the Church from whom it's line is now drawn upon earth. 2. The motion, *He walked*, the seventy read, *He pleased*, paraphrasing rather than translating the Word. The word is metaphorical, and used here to set forth the whole conversation of the children of the Church; These particulars are to be noted in it. 1. The proper sense of it; now as walking is a motion of any creature from a principle of life within, disposing it to seek it's own good and perfection; so it notes here, a moving external of a renewed soul from a principle of spiritual life within including it to be stirring still toward it's own perfection, so that it noteth all spiritual action.

2. The extent of it, reacheth both the general and special calling of a soul, so Noah walked, as one generally called of God to be his Servant; and as specially called to be a Preacher of righteousness; In both which he did not sit still but was walking contrary to the ungodly World in righteousness and holiness, and testifying against their wickedness severely, pronouncing the sentence of destruction on them, so ministerially condemning them, as is noted of him by the Spirit. Hebr. 11. vers 7. 2. Peter 2. vers 5.

3. The intention of this act, which is carried in the conjugation *Hithpael*, it notes repetition of the act, fervency and pursuit of it, he walked and walked. yea he vehemently, or mightily walked. So he preached and so he wrought righteousness in the time of the inundation of wickedness and highest opposition to Gods truth. 3. The term of all this motion, *To God, or with God*, both rendering the preposition

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will abide; and so it note^s both the rule of all his motion, God, and his company in motion, God, and his end of motion, God. All this was said of Enoch before, but (as is conceived) impiety was not grown to that height of impudency, and universal reigne, as now in Noach's time: of which Christ takes so especial notice. Mat. 24. 37. 38. 39.

Take these Notes hence.

D. 1. Wickednes confounding the Church with the world makes God shut up that intervall with judgement and to begin a new account. Now he reckoneth from Noach. These are, &c.

D. 2. Grace will not suffer the Church to cease but continueth its being in the accepted ones of God.

D. 3. Grace makes a record of the Churches state and propagation for the use of future ages.

D. 4. In one person or family the Church may be preserved visible, from whence it shall grow afresh inasfer times.

D. 5. Righteousness by faith must qualify the Church of God, from the first to the last in the line of it.

D. 6. Evangelical perfection in an head (Christ) turning hearts to all Gods commands sincerely, is proper to the Church.

D. 7. In the worst of times true saints labour to be the more perfect towards God.

D. 8. External motion in sincerity, fervency, and constancy from a spirit of life, must shew the Church.

D. 9. God alone must be the rule, company and end of Church walking.

D. 10. Grace alone from God causeth this righteousness perfection and walking with God.

Ver. 10.

2. Now followeth the number of the Church, at least the chief members of it, all issuing out of the loines of Noach, who were preserved from destruction. Ver. 10. And Noach begat three sonnes Shem, Cham,

and Japhet. — Sep. Cal. same. In this is recorded the immediate issue from Noach before the flood, among whom the visible Church, was preserved in being, when the world of Apostasy were destroyed in the deluge. This is repeated with respect to the foregoing title, to describe, in some part, the generations of Noach, as also to let us see the small beginnings of the Church of God after the flood, where about we may observe, 1. The number, they were but three. Such as were begotten, added to their father Noach, with all their wives, who made up the full Church. 2. The order: Japheth the eldest, Shem second, Cham third. Thereason of Shems priority was given, Chap. 5. 32. 3. The nature of these, 1. Shem the eminent seed from whom came Christ. 2. Japhet hopeful, in coming into Schems lot. 3. Cham of cursed sinfull disposition. Yet all these making up the professed visible Church in that time, the very worst putting on a vifor of holiness. So that however the Church in its nature is a society of saints called out of the world, and all members should be such, yet accidentally under Gods providence, and Satans malice, while it is visible, it is mixed. 4. The father of all these, Noach, a man gracious with God, and walking always to him, out of his loines they come.

We may learn.

D. 1. Fruitfulness in body is an effect of grace, to continue Gods Church.

D. 2. The holiest parent cannot bring forth an holy seed; that is born of grace. Noah could not.

D. 3. Little or small may be the visible Church; father and sonnes and wives but eight.

D. 4. In the visible Church may be such as are not saints indeed; but far from it. as Cham.

D. 5. Grace put's the last before the first, and the younger before the elder. Shem is before Japhet.

D. 6. Mixtures in the Church not destructive to its being were permitted not to divide. But to put them upon purging it.

3. The occasion of Gods singling out these, is here againe repeated, which was the cause of destroying the world. Ver. 11. And the earth was corrupted in the sight of Elohim, and the earth was filled with violent iniquity. — With rapines. Cald. — But the earth was corrupted before God

Ver. 11.

God, and the earth was filled with unrighteousness Sept. — ver. 12. And Elohim saw the earth and beheld it was corrupted, for all flesh had corrupted his way upon the earth. — Sept. same. All flesh, every one, or all flesh of miserable man. Cald. — Ver. 13. And Elohim said to Noach, an end of all flesh is come in my sight, because the earth is filled with violent iniquity from the face of them, and behold I corrupt them with the earth.

The reason of every man is come before me, because the earth is filled with unrighteousness by them, and behold I will corrupt them, and the earth. Sept. —

Because the earth is filled with rapines, from the face of their most wicked works, &c. Cald. — In all this is but repeated the cause of Gods severe wrath against the world, and the occasion of singling out his Church. In special, these things are reported. First. The corrupt estate of the men of the world. ver. 11.

2. Gods animadversion of them ver. 12.

3. Gods sentence for judgment on them. Ver. 13. In the former these particulars are considerable. 1. The subject of the evil spoken of. The earth, — Which

note's by a metonymie, the men of the earth, and properly, by reason of them, the very earth it self was the remotest subject of all provoking evil. 2. The evil it self spoken of this earth, which is two fold, 1. More spirituall intended against God. (1) The sin, it was corrupted, —

It note's such a corruption as is in death, when the soul is gon, and the carcass left to putrefie and rot. This is used properly, by the spirit to note that corruption of sin, which divides the soul from God, and takes away spirituall life, which it should have by union with him & worshipping of him. So its applied to idolatry or spiritual adultery. Exod. 32. 7. Deut. 32. 5. &c. (2) The aggravation expressed in that it was To Gods face. Gen. 10. 9. — 2. Civil, more immediately looking to man, so it is said, the earth was filled with violent iniquity, — Where. 1. The evil, is most cruel, horrid oppression, violence and wrong upon men; at unrighteousness, as Sept. or Rapine, theft & violence, as Caldec. 2. The measure it was full, mens hearts and hands full, and thereby the earth brim full; there's no room for more wickedness. Secondly, in Gods observation note. 1. In inspection, And Elohim saw the earth, — That is, took notice of sinners, and let not a sin misse his eye.

2. Demonstration, And behold it was corrupted, — 1. The note of admiration, behold, loe sets forth the evidence.

2. The corruption demonstrated is such as before, onely we may take in all the former verse. 3. The reason of this inspection and admiration, for all flesh had corrupted his way upon the earth, —

Where. 1. Flesh, is meant of man, as the

Ver. 11.

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Ver. 12.

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Caldec paraphrasteth, so called from his Apostasy from Spirit and enmity to it, as well as from his frailty; and worst part, that ruled over him; the universality of this subject is to be noted, all flesh. 2. The sinful act attributed to this subject is corrupting, which notes killing, debiling by sin, making rotten and stinking. 3. The object, his Way, this borrowed exprellion notes all a mans life, bent and conversation towards God and Man; the course they did drive below. 4. The place of this evil, upon the earth, which was the habitation that God made for their comfort, and this they rendred odious by their sin. Thirdly, in Gods sentence for judgment, we have,

1. The Judge giving out sentence, And Elohim said to Noach, — God to

him primarily, and by him passeth sentence on the World. 2. The sentence, An end of all flesh is come in my sight, — wherein observe, 1. The Subject is universal all flesh. The same men. 2. The evil sentenced, an end of destruction and vengeance. (3) The certainty of it, in Gods sight, or it is before him, and shall not fail. 3. The reason repeated, because the earth is filled with violent iniquity from their faces. The very Continent by the men, was filled with violent injuries, and that from their faces, opposed to Gods face before, the end was in his face, and the provocation in their faces; by them the Sept. — from the face of their most wicked works, Cald. The summe is, their faces were against God to sin, and his face against them for vengeance. 4. The execution resolved, And behold I will corrupt them with the earth — wherein, 1. The act of execution by God himself, I will corrupt, the word is the very same, with that which sets forth their sin, so the severity also do expresse it; the Caldec. I will destroy, which is the same with his corrupting; but thus God answereth their wickedness, that as they have corrupted Gods worship and name, and made it a filthy abominable thing; and corrupted their wayes, that they stink in his nostrils, so he is resolved to corrupt them in his wrath, and make them stink under his vengeance. A like exprellion we have, 1. Cor. 3. 17. 2. The object all flesh corrupted with sin, 3. The extent of vengeance, them with the earth Heb. — Them and the earth. Sept. So far as sin polluted so far shall the flood wash it, that it appear no more.

Ver. 13.

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The notes from hence are these.

D. 1. Apostasy from God and pollution of worship, is the corruption of men.

D. 2. Such corruption in Gods face is high

- high provocation.
- D. 3. Violent injury to man accompanieth Apostasy from God.
- D. 4. Fulsness of such iniquity makes a World ripe for judgment. Ver. 11.
- D. 5. God must see and mark iniquity done in his face.
- D. 6. God layeth open all corruption of men, which he seeth.
- D. 7. Man is a self-corrupter: he pollute's his own way.
- D. 8. The habitation of sinners aggravat's their corruption. Ver. 12.
- D. 9. God revealeth his wrath before he strikes.
- D. 10. The face of God put's an end to all corrupted flesh.
- D. 11. The face of men filling the earth with violence, set's the face of God against them to destroy them.
- D. 12. Man and Earth corrupted by sin shall be corrupted with vengeance.
- D. 13. God himself hath declared it, and will do it. V. 13.

4. Gods warning and rule to Noah for making the ark now followeth, ver. 14. Make for thy self an Ark of Gopher-trees, nests thou shalt make in the Ark: and thou shalt pitch it, within and without with pitch. Of squared trees, &c. Sept. Of Cedar trees, mansions thou shalt make in the Ark, and cover it within and without with pitch. Cald.

Ver. 15. And this (is it, or the measure or fashion) by which thou shalt make is 300 cubits the length of the Ark, 50 cubits the breadth of it, and 30 cubits the height of it. And so shalt thou make the Ark, the length of 300 cubits. &c. Sept.

And so thou shalt make it, the length of the Ark shall be, &c. Cald. Ver. 16. A clear light shalt thou make to the Ark, and in a cubit shalt thou finish it from above, and the door of the Ark thou shalt set in the side thereof, with lower second and third stories thou shalt make it.

Joining together thou shalt make the Ark, &c. Sept. A window thou shalt make in it, &c. mansions lower, second, and third thou shalt make in it. In all which, we have these things considerable. 1. A command for making an instrument of salvation. 2. Direction for the matter of it, ver. 14. 3. Direction

for the measure of it, ver. 15. 4. Direction for the form or fashion of it, ver. 16. 1. The command for making is in these words.

Make for thee an Ark: The occasion of this command was Gods denunciation of utter ruine upon the whole world by a deluge: at which word Noah doubtless must be astonished, and to bear up the heart of this holy one, he gives him now some visible discovery of his safety in the midst of all this desolation, by commanding him to provide this instrument of salvation. Of this command it will be fit to understand, the right sense of the letter and the due application of it. These terms are considerable.

1. The subject of this Command to whom it came, Noah primarily and by him to those that were saved, his sonnes, to whom it is probable other hands were joyned, but to him especially this warning came.

2. The Command or warning it self, Make thou, that is according to my will, goe about and finish the instrument of salvation which I shew thee. In which is a promise included that he should not make it in vain, but in his obedience he should find God working.

3. The instrument to be made, an Ark. The word here is no where used but in this place and Exod. 2. v. 3. Another word [Aron] is used for the Ark wherein the Tables were, which Moses put in the Tabernacle; this must needs signifie such an instrument that is fit to save by water; it was the first invention for living upon the waters; and therefore such a vessel, that might float on the waters; whither made square at ends, or more round as our ships, it is a needless dispute; but here is the first entrance of navigation, that ever was, and that from God instructing man. Not as the Poet, *Æt circa pectus erit*, &c. The Greek hath one word *κρηνη*, for both, Heb. 9. 4. Chap. 11. 7.

4. The end to which this must be made, for thy self, not excluding but including his house. Heb. 11. v. 7. Wherein was the Church visible at this time. 2. The application of this is to a spiritual use, as a figure of Christ in whom all soules are saved spiritually, and Baptism by water, signifying the like thing untous. 1. The matter of this instrument is twofold. 1. Principal — Gopher trees. The Caldee reads Cedar, others Pine trees, others Firre. The word is used no where but here, for any tree. We need not be anxious in this, it was such matter as was fit to float upon the waters, and keep them out. But of this the Ark was to be made, and therein several partitions. Nests thou shalt make in the Ark, that is, roomes, cabbins, mansions, for the several creatures. Numb. 24. 21. 2. The other (additional) matter was pitch, And thou shalt pitch it within and without with pitch, this

Ver. 14.

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this also was matter, to defend from the soaking and destroying power of the waters; the word here used for pitching sometime signifieth to make atonement, or to expiate: and such may be the application of these fit instruments (though low and base) to those means by which we are delivered from wrath to come. Thirdly. The measure of the instrument.

Ver. 15.

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And this is the measure whereby. This is Gods providence to set the quantity of the instrument of salvation as well as the nature; the dimensions of which are three, which we may consider in the letter and in the application. 1. Length — The length of the Ark 300 cubits. What the measure of this cubit was, is hard to guess, onely to stop the mouths of scorers, who deride this as a fable, that so final a vessel should contain so many creatures; doubtless, God is wiser than man, and whatever length these cubits were of, yet they were sufficient to contain what God commands to go into the Ark. 2. Breadth, — Fifty cubits the breadth, so this was but the sixth part of the length. 3. Height — And thirty cubits the height, or stature, the tenth part of the length. The application of which may be the sufficient extent of means & those dimensions of breadth length, depth and height of the mystery of Christ.

Ver. 16.

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Fourthly. The form or fashion of it, set out in 3 parts. 1. A window, A clear light shalt thou make to the Ark, and at a cubit thou shalt finish it, — This was for light and air, by which the creatures might be preserved; it is questioned whether more or one; the word may carry such a sense as beareth the kind of light; now more might be comprehended in this one. This is truth, it was for light and air sufficient for all the Creatures. This is applied to Christs enlightning. Ephes. 1. vers 17 18. 2. A door; — And a door to the Ark thou shalt set in the side of it; This was the entrance in for all, which were preserved by it, and applied spiritually, notes Christ the entrance into the Church. Joh. 10. 3. The several stories, which were three, lowest, second and third stories thou shalt make it. — These doubtless were for distinct places for several creatures; which were placed higher or lower is not certain, and needles to dispute; all was ordered in the most convenient way for preservation. In its application it may note, how sufficient the means is for salvation which God provideth for the Church in Christ. To be so curious as to apply each particular to its proper signification will be bootless; for as much as man can know no more than God revealeth.

Take these notes from it.

D. 1. In pouring out indignation on the wicked world, God provideth for his saints.

D. 2. God alone knoweth how to deliver the just from destruction to come.

D. 3. However God alone saveth, yet it is by means.

D. 4. Man must use Gods means in order to salvation according to his prescript.

D. 5. In Gods command of using means, there is implied a promise. As to make the Ark.

D. 6. Means of salvation to fight are but mean and despicable, A little timber and pitch.

D. 7. Several nests and mansions are in the Ark of the Church. Nests, &c. Ver. 14.

D. 8. All Church work for salvation must have its line and measure from God.

D. 9. Sufficient dimensions doth God give to the means of salvation for his people. Breadth, and length, &c. Ver. 15.

D. 10. Light must be in the means or instrument of mans salvation.

D. 11. Adoor or entrance must be for soules to come into the Ark of the Church and live.

D. 12. A due proportion of place is designed by God for all creatures admitted into the Church Arke for salvation. Ver. 16.

5. The use of the Ark here discovered now followeth from Ver. 17. to 21.

Ver. 17. And I, behold I am bringing the flood of waters upon the earth, to corrupt all flesh, to which in it is the spirit of life from under heaven, all that is in the earth shall expire.

— Shall dye, Caldee. But behold I will bring a flood of water upon the earth to corrupt all flesh, wherein is the breath of life under heaven, and whatsoever things are upon the earth shall dye. Sept. Ver. 18. But I will make my covenant stand firm with thee, and thou shalt enter into the Ark thou and thy sonnes thy wife, and the wives of thy sonnes with thee.

Sept. and Cald. same. Ver. 19. And of every living thing of all flesh thou shalt bring into the Ark, couples of all, to live with thee, male and female they shall be.

That they may be sustained, &c. Cald. And of all labouring beasts, and of all wild beasts, and of all flesh, two by two of all, thou shalt bring into

into the Ark, that thou mayest nourish them with thee, &c. Sept.

Ver. 20. *O, the soul after his kind, and of the beast after his kind, and of every creeping thing of the ground after its kind, couples of all shall enter unto thee, that they may live.*

— Shall come in unto thee to be nourished with thee, male and female. Sept.

— Shall enter with thee that they may abide. Cald.

Ver. 21. *And thou shalt take unto thee of all food which is eaten, and thou shalt gather it up to thee, and it shall be for thee and for them for meat.*

Cald. fame.

Of all meat which ye eat, &c. it shall be for thee and them to eat. Sept. — In all this passage is discovered, 1. The natural use of the Ark, upon occasion of Gods purposed vengeance in bringing the flood of waters. Ver. 17. 2. The spiritual use of it, *I will make, &c.* Ver. 18. 3. The special pointing out the subjects, which should have benefit in the several uses of the Ark. Ver. 18. 19. 20. 4. The special care for sustenance. Ver. 21. To the first, the natural use of the Ark is discovered, by the kind of judgment, which God again threatened upon the world of ungodly, which was by water; which though the immediate means to swallow up living creatures, yet was it to bear up the Ark. Herein the terms are considerable.

Ver. 17. 1. The Author of this vengeance emphatically expressed, *And I, behold I.* This is God himself, set out, 1. By duplication, *I, I.* 2. By admirations *behold,* in both God let's us know, himself to be the cause of his own vengeance, not another. 2. The act, *am bringing or do bring,* That is, he was now upon the execution of that vengeance which he had threatened so long before, it was even now at the door, and God is bringing it on them himself. 3. The object, which is the evil brought in, *the flood of waters upon the earth.* 1. The evil is a violent falling flood of waters, which should make all fall before it; as the word whence it cometh signifieth; for the word here used is only for this great deluge. 2. The extent of this inundation, even the whole Earth, where ever any living creature was or might be. 4. The end, *To corrupt all flesh which hath in it the Spirit of life from under the Heavens.* 1. The end is corruption, the same word which formerly noted their sin, here is used to set forth their judgment, as was noted before, and it intends full and eternal destruction; to make them rot and putrify as carrion in a ditch. 2. The subject of this end *all flesh,* that is, all creatures made of the ground. 3. The specification, such as have *the spirit of life in them,* viz. natural, vital spirits. 4. The extent of this corruption, *from under Heaven, viz.* So far as the Heavens cast their aspect upon the earth; they should be no more under the influence of them. 5. The certainty

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of execution. In which note these two particulars. 1. The universality of the subject. *All living on the earth.* 2. The bitterness of their end, in fear, tortures, and agony shall they expire. Now this being the way of the Worlds perdition by waters God appoints Noah to make the Ark that might float and live upon them. To the second, the spiritual use of the Ark. — Expelled in the following words.

And I will make my Covenant firmly to stand with thee. The use here plainly is that the Arke must be the sign or token of this Covenant which God made with Noah. Herein, 1. *Federatus,* Jehovah himself, freely and from himself, 1. of my own free grace. 2. *Fedus,* the Covenant it self, which doubtless for the substance of it must be the Covenant of grace, however it carrieth temporal deliverance as a signal with it; and so God speaketh of it every where in the Old Testament. This is the first place we find mention of the name of *Covenant*; but doubtless the thing is spoken of and the Covenant given to Adam in the promise of the seed, which should break the Serpents head. 3. *Federatus,* God will make this Covenant of Adoption, Righteousness, and Salvation stand firm, rise up, and it shall not fall. It is a mighty making of Covenant. 4. *Federatus.* Noah and all the true seed of the Church with him. Not all that did partake in the common salvation from the flood and in the outward Church privileges, but only Noah and such as with him find grace in the eyes of Jehovah. To the third, The nomination of the subjects who must have some benefit of this Covenant and signe, of which you have particular enumeration in the close of this verse. 1. These are the principal subject, even the Church and men whom God preserved in all but a few, even eight souls, as the Apostle observed: *1. Pet. 3. 19. &c.* Yet in these persons of several dispositions, all which, were not partakers of the best things of the Covenant, though of the temporal salvation. *Thou shalt enter* and so they: He puts them all into that part of Covenant for preservation. But a vast difference in the spiritual part. 2. The subjects inferior to these are twofold according to their element. 1. *Periclitant creatures,* Ver. 19. *All living beasts, &c.* 2. *Aerial fowls,* Ver. 20. In all which 1. The kinds in general, of all living. 2. The number of these kinds, *two of a sort.* 3. The sexe of that number, *male and female.* 4. The propensity given them for preservation, they shall come by my instinct, *And thou shalt bring them into the Ark.* 5. The end of entrance, *To keep them alive,* and to renew the earth with future generations. To the fourth, Which is Gods order for provision for Noah and all with him, Ver. 21. Wherein 1. A command. *And thou shalt take to thee, &c.* 2. A promise, *It shall be for thee and them* for

Ver. 18.

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for food. God shuts them not up to starve them, but makes all sufficient provision for man and beast. As to the doubts about the number, I shall clear in the beginning of the seventh Chapter.

Ver. 22. The sixth and last particular in Noahs obedience. Ver. 22. *And Noah did according to all which Elohim commanded him, so did he.* All whatsoever God commanded him, &c. Sept. Cald. as Hebr. In which these particulars occur, 1. The subject of this obedience, *Noah,* who had found grace. 2. The act, which is here emphatically set out by doubling it; *He did, and he did,* that is; he truly did, and thoroughly did Gods command, in making the Ark, laying hold of the Covenant, and ordering all his family. 3. The rule of obedience, *according to all which Elohim commanded him.* This he strictly looks upon and doth not swerve from it. Not an act swerving from the Word of God.

Now take the Notes that close this Chapter.

- D. 1. God even God himself will testify against the unbelief of wicked ones and encourage faith in his own.
- D. 2. God doth not onely threaten but execute vengeance on the wicked.
- D. 3. Rare and unheard of judgments hath God in store for unbelievers.
- D. 4. All creatures are at Gods command to work his vengeance. Water now.
- D. 5. Vengeance spreadeth in the earth, as far as wickedness.
- D. 6. Corruption of sin in man brings destruction upon the life of all flesh that serveth him.
- D. 7. God hath his time, to rid sinners from under heaven.
- D. 8. Universal sin bringeth universal death. Ver. 17.
- D. 9. Special grace doth exempt some from general desolation.
- D. 10. Gods covenant onely covenageth his grace for salvation.
- D. 11. God makes his covenant to special persons.
- D. 12. God makes the covenant of grace stable or standing to his covenanted ones.

D. 13. The covenant of grace carrieth common salvation in it. Thou shalt enter.

D. 14. The whole family sometimes fares the better for a gracious saint.

D. 15. Wicked men may have the mercies of Gods covenant, and never yet be in it, Ver. 18.

D. 16. A common salvation God giveth to beasts as unto men, All kinds.

D. 17. In common salvation God pointeth out particular creatures for it. It is not by chance.

D. 18. For the Churches sake is such salvation granted to lower creatures, and with it are they preserved; as these with Noah in the Ark.

D. 19. Providence determineth to continue the world by propagation with male and female.

D. 20. The highest providence useth mans care in saving creatures. Thou shalt bring.

D. 21. An instinct doth God give to creatures whom he will save, to come to the means of their salvation.

D. 22. Life of all kinds in heaven and earth is the work of God and issue of his counsels.

D. 23. Life God maintaines by food convenient, and therefore commands providence to men, to get meat for themselves and beasts. Ver. 19. 20. 21.

D. 24. True faith in God giveth obedience to him.

D. 25. Gods command alone is the rule of faiths obedience.

D. 26. Faith giveth full and thorough returns to all that God enjoyneth it. Ver. 22.

CHAP. VII.

Here beginneth the history of the Churches condition in the time of the coming and being of the flood upon the earth, continued to ver. 13. Of the eighth Chapter. In this Chapter these particulars are considerable. 1. Gods command to Noah for his sake. &c. ver. 1. to the end of ver. 4. 2. Noahs obedience to this command. V. 5. to 10. 3. Gods execution of his sentence with the various effects of it. ver. 11. to 24.

1. Gods command for Noahs entrance followeth. ver. 1. *And Jehovah said to Noah, enter thou and at thy house into the Ark because thee have I seen just before me in this generation.* And the Lord God said to Noe &c. Sep. — thou and all the men of thy house. Cald.

V. 2. *Of every clean beast thou shalt take unto thee seven, seven, the male and his female: and of the beast which is not clean (of it) two, male and his female.* — *אישׁ ואישה* — Sept. and Cald. same.

V. 3. *Also of the fowl of the heavens seven, male & female, to keep alive seed upon the face of the whole Earth. — to nourish seed upon the whole earth.* Sep. — that there may be preserved a seed, &c. Cald.

V. 4. *For yet to seven dayes I will make it to rain upon the earth forty dayes & forty nights, & I will blot out every living body which I have made from the face of the ground. — I will blot out every living body, &c. from man to beast.* Sep. — After the time of seven dayes I will make rain come down. &c. Cald.

In all which passage we have these particulars considerable.

1. Gods command concerning Noah and his house. ver. 1.

2. Gods command touching inferiour creatures. ver. 2. 3.

3. Gods reason for such injunction. ver. 4.

To the first, we have in this first command. 1. The authority injoyning the following worke. — *And Jehovah said to Noah, (1) The authority is supreme. Jehovah, he that was, and is, and is to come, he that made all things and can destroy them, whose counsell must stand, and his work cannot be resisted.* (2) The subject to whom he giveth command is Noah, whom also he injoynd to make the Ark. (3) The way of revelation. *He spake*, some say God spake by the ministry of Methuselah, who dyed but seven dayes before the flood, but this is a dream: the Apostle interprets this, that he was warned by God himself to make the Ark, and so doubtles he was to enter, as afterward also to come out. 2. The Command it self given to him which concerned himself and his. *Go thou and at thy house into the Ark.* (1) The subject to whom this comes, principally

is Noah and his house even all the men or every one of his family, whom God purposed to save from the deluge, Noah first, his house for his sake. (2) The injunction, *Go thou or enter thou.* God will's him move to his own salvation, though he doth save him. Now betake thy self and thine aboard to the vessel thou hast made to secure against the waters; the terme of this motion is the Ark appointed to save them, for which God took care that it should be a sufficient means for salvation. 3. The reason of this speciall command to Noah exprest in the following words, — *For thee have I seen just before me in this generation.* 1. The caulall particle sheweth this to be a reason of the foregoing command, the weight whereof is to be duly scanned. 2. The act of God, *I have seen*, which being an expression of his providential act doth note (1) Gods efficiency, or making Noah just, so Gods sight of things puts them in being, he knoweth them to make them. Act. 15. 18. (2) Gods observation of his own grace effected. (3) Gods approbation of that which he observeth. 3. The Object, *the Just*, that is, with the righteousness of faith, whereof he was heir. Heb. rr. 7. This God saw, that is, looking on him, gave him, which also hath annexed inherent righteousness, or the change of the heart into the image of God: This God seeth in Noah and therefore provides for his present salvation; he had justified, and made him righteous, and now he addes further mercy to him in sending him into the Ark. This breaks that objection, which supposeth the power of Noahs own works, as if they should deserve this salvation of God above others. But this cannot be, for Gods seeing puts his very righteousness in being, and so it is an act of grace upon Noah, no desert from him. 4. The proof of this righteousness, *before me*; that is in Gods judgment and esteem; not such a righteousness, which appeareth to men, but indeed that which stands before Gods face and presence, and is so judged by him who searcheth hearts and trieth reimes. 5. The time of the proof of this righteousness, *in this generation*, what the state of that generation was, is visible. chap. vi. 2, 3, 4, &c. It was unexpressibly wicked, Apostate from God, conspiring with hell in the deeps of sin. Now that grace should preserve one soule or two, and keep them so eminently righteous in the time of such eminent wickedness, this is added to the commendation of the righteousness by grace.

From this verse these notes we gather up.

D. 1. *The ever-being God gives timely warning to his accepted and obedient ones. On the eleventh day of*

of the second month.

D. 2. *Commands for duty Jehovah giveth, that his servants may see the performance of his promise.*

D. 3. *The use of means must be, as well as having meanes, in order to salvation, enter into the Ark as well as make it. So of Christ.*

D. 4. *All soules appointed to salvation must repair to their Ark.*

D. 5. *Providence of grace maketh soules righteous by looking on them. It giveth what it seeth.*

D. 6. *That grace, which maketh righteous soules, doth accept and save them.*

D. 7. *That is righteousness indeed which standeth before Gods face.*

D. 8. *It is eminently good to hold forth the righteousness of grace in the worst times. God seeth and approveth it as the worke of his own hands. Ver. 1.*

The second part of Gods command is for the admission of the inferiour creatures into the Ark, where note these particulars.

1. The worke commanded Noah, *Thou shalt take unto thee.* — *Thou* is, as

I order them to come, so shalt thou receive them into the Ark under thy care, to see to them and give them their portions; or bring thou them in as the Sept. set them their places where they shall be. 2. The object of his care what he must receive, shewed, 1. In their kind, 1. Terrestrial Beasts, Ver. 2. Of which (1) Their quality, *Clean & unclean*, (2) Their number, of clean by sevens, of unclean by couples.

(3) Their sexes, *male and female*. 2. Celestial creatures even the fowl, Ver. 3. set out (1) By their nature, *Fowl of heavens*.

(2) By number, *sevens*. (3) By sex also *male and female*. 3. The end of this command, which carrieth the force of Gods promise to make seed live upon the face of the Earth. — First. The rule is thus of clean beasts. *Of every beast clean sevens, sevens, male and his female.* In which we may consider these particulars. — 1. The quality of these is cleanness, which is twofold. 1. Natural, so every thing which God made was very clean and good, and no difference until sin came in; which did equally pollute the whole creation; out of which God was pleased to point out, what he would have for sacrifice, which was clean, and what he rejected, which is called unclean.

Quest. How did Noah know this before the Law was given?

Ans. Doubtles God gave the same

Law from the entrance of sacrifice, which was made known to his Servants according to the revelation of that time. However all these constitutions were not gathered into one bulk in Scripture, until the time of Moses.

2. The number is seven, that is, as generally conceived, three pair and one odd; why God would have so many pair of clean preserved, is to be answered onely by his will; the reason of the odd number, it was for sacrifice, at Noahs coming forth of the Ark. 3. The sexe was male and female for propagation of the kinde of creatures which God made. Secondly. The rule for the unclean, this, *And of the beast which is not clean, of it two, male and female.*

Where like wise, 1. The quality is unclean, ceremonially taken, 2. The number two, which must interpret, that which was written, Ch. 6. 19. *Two of all, &c.* that is of all the unclean. 3. The sexe, male and female as before, and for a proportionable increase. Thirdly. The rule for the fowl, *Also of the fowl of the heavens seven, seven male and female.*

These were the second sort of creatures, distinguished by their place, such as flew in the air, and under heaven; of these also note 1. The number, *sevens*, viz. Of such as were clean, for of the unclean the rule is general, they were but two. 2. Their sexe male and female as before. 3. The end of all this order, *To quicken seed upon the face of all the earth.*

The performance of this promise is the end of this command of all these entering into the Ark. 1. The good promised, life of every kind. 2. The propagation of this life it was to quicken or keep a live seed. 3. The extent of this through all the earth, which God was resolved to give again to them to be inhabited.

Thirdly the reason of these commands is the execution now at hand of the fearful deluge spoken of before. 1. Herein, the last time set, enough to get all imbarqued, For yet to seven dayes, the time determined is revealed, so God graciously warneth his, that ruins fall not on them. 2. The way of executing this vengeance, *I make it to rain upon the earth.*

He brings down his judgment by rain. Himself alone is the cause of it. I will make it rain he that maketh the clouds and filleth them. 3. The continuance of time of rain, *fourty dayes and forty nights*. A due long enough for execution to drown all.

4. The effect and *I will blot out every living substance, which I have made from the face of the earth.* In which occurs to our observation.

1. The evil, is extinction by death. 2. The universality of the object *every living substance*. — *All that riseth, &c.* — Sept. living is not in the original, but it notes every thing that standeth up, and this must be among the living.

L 3

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Ver. 3.

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Ver. 4.

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ving, for life alone was destroyed. 3. The aggravation of the fact, from Gods own workmanship, which they defaced, by sin, which I have made. 4. The extent of this judgment from the face of the ground, that is, wheresoever on the ground any flesh liveth; they shall be seen no more upon this earth.

These Notes arise here.

- D. 1. It is Gods prerogative only to judge creatures clean or unclean.
D. 2. The distinction of clean and unclean among creatures is from special use, not from nature.
D. 3. From the fall of man God gave the law of clean and unclean, unto a set time. To Christ, and no longer.
D. 4. Clean and unclean creatures have their preservation from the word of God.
D. 5. The certain number of creatures is given by God in the preservation of them.
D. 6. Gods aim is in seven to two, that he would have cleanness outgrow uncleanness.
D. 7. God useth the works of man in his general salvation, as in special. Ver. 2.
D. 8. Beast and fowls of heaven are Gods care; to keep them for man.
D. 9. Natural propagation by sexes is the ordinance of God.
D. 10. God giveth the quickning power to all creatures on the earth. Ver. 3.
D. 11. God warn's in season whom he mean's to save.
D. 12. Gods hand alone mak's creatures instruments of vengeance to sinners.
D. 13. Gods arm is long enough to plague the sinful world.
D. 14. God sometimes pittieeth, not the work of his own hands.
D. 15. Universal extinction by death is Gods just vengeance on universal corruption by sin. V. 4.

The next general head of this Chapter is Noachs obedience to Gods foregoing command. Ver. 5. *And Noah did according to all which Jehovah commanded him.* Cald. fame. And Noe did all things what ever the Lord commanded him. Sept. Ver. 6. *And Noah was the Son of six hundred years; and the flood was waters upon the earth.* Cald. fame. The flood of water was upon the earth. Sept. Vers. 7. *And Noah went in and his sonnes, and his wife, and his sonnes wives with him into the Ark, from the face of the waters of the flood.* Because of the water of the flood. Sept. Cald. as Hebr. Ver. 8. *Of the clean beast, and of the beast which is not clean it self, and of the fowl, and all which creepeth upon the ground.* Sept. and Cald. to fame. *וְהָאֲנִימָא וְהָאֲנִימָא.* Ver. 9. *Two, two they entered in unto Noah into the Ark, male and female as Elohim commanded Noah.* Sept. and Cald. fame, *שָׁנָה בְּשָׁנָה.*

In this narration of Noachs obedience, Note, 1. A general description of it. Ver. 6. 2. A more special discovery of its particulars. Ver. 7, 8, 9. In the former, we have to consider, 1. His obedience described. Wherein occurs, 1. His activity recorded, as it is expressed in the words, *And Noah did*, that is, besirred himself to what was to be done, and laboured in this time of Gods last warning; notwithstanding all difficulties that might discourage and make him despond. 2. His rule by which he worketh, *According to all which Jehovah commanded him.*

In this may we read, 1. The rule it self, the command of Jehovah, who made him, accepted him by grace, and was now careful for his salvation. His word, and none but his, Noah respects, though all the World despise. 2. The universality of it, *All that Jehovah commanded him*, not a title or jot of Gods command is rejected. 3. The proportion which he keepeth in his work, according to all Gods will so he besirreth himself and worketh. 4. The reiteration of this again, as Chap. 6. 22. Wherein lieth much of the commendation of his faith and obedience. 2. His age is specified, whereof, 1. The number of years, *And Noah was a son of six hundred year.*

That is, by the Hebrew phrase, it was his 600th year current, as more will appear, Ver. 11. 2. The calamity attending upon that age, *And the flood was, the waters on the earth.*

Or the flood of water, came about this time on the earth; which was an amazing calamity enough to turn from all thoughts of duty. A double cause may be of noting this age, 1. For certainty of history and chronology of the world. 2. For a commendation of his obedience so active at this age. Secondly. A more special relation was

followeth of returns to the command of entrance in the three following verses, wherein we have, 1. The obedience of Noah and his family. And herein 1. Their entrance, *And there entered*, this was an act not free from great difficulties, to bid the world farewell, leave the earth, and former possessions, and betake himself to an untried vessel never known before; meerly because God commanded him. 2. Their order *Noah, and his sonnes, and his wife, and his sonnes wives with him*, A few, but eight persons, and these to be as buried for a time, and shut up as in a floating cell. 3. The place of entrance, *into the Ark*, the instrument of salvation, which God ordained, however unexperienced by them and unknown to the world. 4. The motive to it *from the face of the waters of the flood*, or because of the water of the flood.

It is corruptly glossed by some, that Noah was so pious, because he looked only to himself, but took no care for the world; for he did every thing after Gods mind, he feared where God would have him tear, and so made the Ark, and so entered when Gods time of judgment was come. Gods word caused him to enter, and moved him (through faith) to tear the waters fore-old, only as yet not seen. Heb. 11. 7.

Ver. 8. 1. The obedience of all other creatures. 1. Of clean beasts. 2. Of unclean. 3. Of fowl. 4. Of creeping things, in all which the Spirit of God records. These in their kinds.

Ver. 9. 2. Their order, *Two, two*, That is, so marshalled by couples, and these male and female. The sexes nominated before. 3. Their entrance, *they went in unto Noah into the Ark*. They were not dragged or drawn, but by instinct from God came and offered themselves to Noah, and betook themselves to the places in the Ark, which Noah appoints unto them. Almighty providence must work this. 4. The ground of all this is Gods word only, so it is written, *as Elohim commanded Noah*.

Gods word was obeyed by Noah, and therefore it makes all creatures of contrary dispositions to come to Noah, and submit to him, and lye down quietly in the Ark.

These observations arise hence.

- D. 1. The obedience of faith is speedy unto God.
D. 2. The obedience of faith keeps propagation in purity and universality to Gods command. Ver. 5.
D. 3. Faith makes old age active

in obeying the word of God.

- D. 4. Faith is not driven from obedience in the greatest time of trouble.
D. 5. Faith will use means commanded by God, though never so difficult.
D. 6. Gods will is the only cause of faiths obedience, but judgments may move it. Ver. 6, 7.
D. 7. The very beasts of most wild dispositions shall keep order and submit at Gods beck.
D. 8. Gods command obeyed by faith makes all creatures come and submit to his Church.
D. 9. Obedience of faith shall never want a due record from God. Ver. 8, 9.

The third general containeth an actual execution of the threatened vengeance of God, to the end of this Chapter, and the state of the Church in this time while indignation is pouring out upon the world.

These branches are of this head.

1. The fall of the waters, and several ways of making this flood. Ver. 10, 11, 12.
2. The entrance of Noah repeated. Ver. 13, 14, 15, 16.
3. The effect of these waters on the Church. Ver. 17, 18.
4. The sad issue upon the world. Ver. 19, 20, 21, 22, 23, 24.

To the first of these, that we may weigh it, Ver. 10. *And it was at the seventh of the day, and the waters of the flood were upon the earth.* After seven dayes, &c. Sept. After the time of seven dayes. Cald. Ver. 11. *In the year, in the six hundred year of the life of Noah, in the second month, in the seventeenth day of the month, in this day, all the fountains of the great deep were broken up, and the windows of the heavens were opened.* And in the 600th year in the life of Noe, of the second month, the 27th day of the month, &c. Sept. and Cald. Ver. 12. *And there was rain upon the earth forty dayes and forty nights.* Sept. fame. Rain descended.

Cald. In these is related the time of the waters fall for the deluge, and the inundations from the abyse below, which is two wayes described, first, generally, the instant of the floods beginning is here reported, where we have.

1. The time stated, *And it was at the seventh of the day.* Which is clearly translated by the septuagint, after seven dayes viz those seven dayes

Ver. 10.

dayes compleat mentioned Ver. 4. given to Noah and the rest for entrance into the Ark; when those seven dayes were expired, then came the execution for the beginning of it. 2. The evil executed *The waters of the flood were upon the earth.*

That is, those fatal waters which swallowed up all living began to come upon the earth; so soon as Noah with all his charge was entered into Ark. Secondly, more specially the time of this judgment with the materials of it are described. Ver. 11, 12.

Ver. 11. First. The time of the floods beginning, *In the six hundredth year of Noachs life, in the second month, in the seventeenth day of the month, in that very day.* In these is punctually related the time of the floods beginning. 1. Theyear, even the six hundredth of Noachs life, that is, current, which agrees with the right account of years from the creation 1656, which year dyed Methuselah before the flood. 2. The month, in the second month. viz. the second of Noachs six hundredth year, and of the year of the world, 1656. But what second month this should be, whether that which was so in the sacred account, wherein the year began in the spring, which was the month *Zif*; or of the civil year, which began near autumn called *Marchesean* it is controverted among some; not to weigh reasons, which are but at best probable, I conceive the number according to the sacred account, doth best suite with Moses his account; that this should begin about the vernal equinoctial, in the month *Zif*, which as is computed, answer's to part of our March and April. 3. The day, the seventeenth day of that month, even that day, when the time of warning for 120 year was fully expired, even that day, determined before brought forth the execution of this vengeance.

2. The matter of this judgment discovered, that was water, described by the principles. 1. *At the fountains of the great deep were broken up.* It is an high expression, that the very springs of the earth, which were confined by Gods word, and the bowells of the ocean restrained, should now by his word receive commillion to swell and overtop their banks, and swallow up sinners. These were waters from beneath. 2. *And the windows of heaven were opened.*

This is a rhetorical expression also; *windones of heaven*, used, 2 Kin. 7. Psa. 78. 23. Isa. 24. 18. Mal. 3. 10. They note those flood gates as it were, or the partitions which the arm of God set, for keeping the rain in the clouds from overwhelming; all there were opened, and God gives command to the clouds fully to empty themselves, these heavens here meant must be the expanse under the moon.

Ver. 12. Thirdly. The time of the falling and swelling of these waters for continuance, *there was rain upon the earth, forty dayes, and forty*

nights. That is, it continued raining all that time for forty nights and dayes, as God foretold, Ver. 4. Wherein we may note, 1. There was meanes enough of vengeance, water enough from above and from beneath to devour sinners. 2. Time enough to overflow houses, trees, mountains, that whither soever they should flye, yet they should not escape destruction.

These observations result hence.

- D. 1. *Times of forbearance and vengeance, are surely stated by God. Seven dayes and no more.*
- D. 2. *Gods time of patience being expired vengeance will come. So did the flood. Ver. 10.*
- D. 3. *Year and month and day hath God set punctually for fulfilling his word.*
- D. 4. *It is the spirits purpose, that the Church should keep a true Chronology of Gods works. Ver. 12.*
- D. 5. *Admirable is Gods providence in keeping soules alive between waters above and beneath.*
- D. 6. *It's Gods word alone to break, and bind the fountains of the great deep, to shut and open the windowes of heaven.*
- D. 7. *At Gods word heaven and the deep are both ready to destroy sinners.*
- D. 8. *God weigh's his judgments by time and measure sufficiently to destroy his enemies. Ver. 12.*

The second particular expressed in the history of Gods execution, is a repetition of Noachs entrance into the Ark, and all that God had a purpose to save from the flood, in the verses following.

Ver. 13. *In the body of that day, on/in that very day Noah entered and Shem, and Cham and Japheth the sonnes of Noah, and the wife of Noah and the three wives of his sonnes with them into the Ark.* Sept. Same. In the point of this day, &c. Cald.

Ver. 14. *They, and every wild beast in it's kind, and every labouring beast in its kind; and every creeping thing creeping on the earth in its kind, and every fowle in its kind, every bird of every wing.* Cald. to same. Every flying bird in its kind, and every creeping thing moving on the earth

earth, &c. Septuagint.

Ver. 15. *And they went in unto Noah into the Ark, two, two, of all flesh, which hath in it the spirit of life.* Sept. and Cald. to same.

Ver. 16. *And the goers in being male and female of all flesh, entered in as Elohim commanded him and Jehovah shut it for him.*

And the Lord God shut this Ark without. Sept. And God put a guard upon him. Cald. It is not in vain that the spirit inculcates so often the entrance of Noah into the Ark, & the coming of the flood; wicked ones will scarce believe such judgments, and Gods own are backward to believe mercies acted to others and promised to themselves. In this passage,

Ver. 13. *The time of entrance is againe punctually noted. In that very day, or, in the body or strength of that day.* It notes as some conceive, the very day and time of the day, it was the 17th day of the second month in the 600th year of Noachs life, in that very day, the word, that is as the pronoun, demonstrative, notes also strength, that it may be read in the strength of that day, which was about noon. In the very point of the day spoken of, Noah was guided into the Ark. 2. The creature entering again repeated. 1. Superior, Noah and his family, eight persons.

Ver. 13. *All more distinctly mentioned, four men and their wives. 2. Inferiour, 1. Their kindes. (1) Wild beasts of every kind. (2) Labouring beasts of every kind. (3) Creeping things of every kind. (4) Fowl of every wing and kind: not a kind of living creature which God created on the earth was excluded; for out of these God resolved to fill the earth again. 2. Their motion, they freely went in by Gods instinct, without dragging or compelling. 3. Their submission they went to Noah to observe his beck and be placed by him. 4. Their order, two and two that is of all sorts clean and unclean thus were they marshalled, two and two. For otherwise in number seven of the clean came in. 5. Their specification. All flesh wherein was the spirit of life. That is such a life that water could destroy. 6. Their sexes, they went in male and female; God having a purpose by these to propagate the creature. 7. The cause and rule of all this, Gods command or word given to Noah; that gave effect to all, and a rule to walk by. 3. An act of grace from Jehovah after entrance in, And Jehovah shut upon him, viz. The door of the Ark. Or he shut his Ark on the outside, or the Ark on the outside of him, and all with him, as the Sept. may be read. Or, and God protected over him, as the Cald. 1. An act of providence, he shut or made fast against the penetration of waters. 2. The object implied, which doubtless was the door of the Ark, of no less bigness than that an elephant might go in by it. 3. The*

Ver. 14. *They, and every wild beast in it's kind, and every labouring beast in its kind; and every creeping thing creeping on the earth in its kind, and every fowle in its kind, every bird of every wing.* Cald. to same.

Ver. 15. *And they went in unto Noah into the Ark, two, two, of all flesh, which hath in it the spirit of life.* Sept. and Cald. to same.

Ver. 16. *And the goers in being male and female of all flesh, entered in as Elohim commanded him and Jehovah shut it for him.* Sept. And the Lord God shut this Ark without. Cald. It is not in vain that the spirit inculcates so often the entrance of Noah into the Ark, & the coming of the flood; wicked ones will scarce believe such judgments, and Gods own are backward to believe mercies acted to others and promised to themselves. In this passage, the time of entrance is againe punctually noted. In that very day, or, in the body or strength of that day. It notes as some conceive, the very day and time of the day, it was the 17th day of the second month in the 600th year of Noachs life, in that very day, the word, that is as the pronoun, demonstrative, notes also strength, that it may be read in the strength of that day, which was about noon. In the very point of the day spoken of, Noah was guided into the Ark. 2. The creature entering again repeated. 1. Superior, Noah and his family, eight persons. 2. Inferiour, 1. Their kindes. (1) Wild beasts of every kind. (2) Labouring beasts of every kind. (3) Creeping things of every kind. (4) Fowl of every wing and kind: not a kind of living creature which God created on the earth was excluded; for out of these God resolved to fill the earth again. 2. Their motion, they freely went in by Gods instinct, without dragging or compelling. 3. Their submission they went to Noah to observe his beck and be placed by him. 4. Their order, two and two that is of all sorts clean and unclean thus were they marshalled, two and two. For otherwise in number seven of the clean came in. 5. Their specification. All flesh wherein was the spirit of life. That is such a life that water could destroy. 6. Their sexes, they went in male and female; God having a purpose by these to propagate the creature. 7. The cause and rule of all this, Gods command or word given to Noah; that gave effect to all, and a rule to walk by. 3. An act of grace from Jehovah after entrance in, And Jehovah shut upon him, viz. The door of the Ark. Or he shut his Ark on the outside, or the Ark on the outside of him, and all with him, as the Sept. may be read. Or, and God protected over him, as the Cald. 1. An act of providence, he shut or made fast against the penetration of waters. 2. The object implied, which doubtless was the door of the Ark, of no less bigness than that an elephant might go in by it. 3. The

end of providence, it was upon Noah, or for him, and those with him, which they could never have done to secure themselves, but God only, who taught him to make the vessell and now through grace makes it effectual to the end intended.

The Notes hence are these.

- D. 1. *Mens hearts are backward to believe Gods acts of grace and vengeance. This from the repetition of the time, &c.*
- D. 2. *The Spirit strive's much to bring soules to believe the wonders of God. Therefore he so often inculcates them.*
- D. 3. *God keeps the point of time with his gracious ones to bring them to their safety.*
- D. 4. *Polygamie was not in the church saved from the waters.*
- D. 5. *Some of all kindes of creatures hath Gods goodness saved in the common deluge. V. 14.*
- D. 6. *The breath of life is in Gods hand to give and take. Compare Chap. 6. 17. with Chap. 7. 15. V. 15.*
- D. 7. *Gods Word or command effects and regulates the salvation of man and beast.*
- D. 8. *Gods gracious protection must be with his means of salvation upon his saints to make them effectual. V. 16.*

The third particular in this execution, is the effect which the waters had upon the Ark and the Church in it, set down in the two following verses.

Ver. 17. *And the flood was forty dayes upon the earth and the waters multiplied themselves and lifted up the Ark, and it was lifted up above the earth.* Cald same. Forty dayes and forty nights &c. Sept.

Ver. 18. *And the waters grew strong and multiplied themselves very much upon the earth and the Ark walked upon the face of the waters.* Sept. Cald. also. In this passage we have related in order to the effect of the waters on the Ark, these particulars. 1. The time of the floods growing to its height upon the earth, *And the flood was forty dayes upon the earth.* Which must be understood, 1. Of the cause of the flood, the rain & waters from the

the fountains of the deep. 2. Of their falling and increase, not of their continuance. 3. Forty dayes must be meant of naturall ones taking in the nights, as threatned Chap. 7. 4. So the Sept. expresseth; so long was the flood growing.

2. The increase of the waters it self once again repeated as to this effect, and again spoken of afterward with respect unto the world. (1) Ver. 17. *And the waters multiplied themselves.* Or the waters grew great, this is but the first degree expressed, to the lifting up of that great vessel; for this they must be very many.

(2) Ver. 18. *And the waters were strong and multiplied themselves vehemently on earth.*

Where note, a further degree of increase of waters to move and tols the Ark. 1. It is set out by a term of strength, the waters grew strong or mighty; that is, by the waves to move and carry and tols the Ark. 2. By a term of multitude; they multiplied also upon the earth, and that far more than formerly, when they lifted up the Ark, their heaps or height will more clearly be spoken of hereafter. 3. The effect of all this flood so strengthened and so multiplied, with respect unto the Church, which is twofold in expression, 1. Elevation from the earth, *And lifted up the Ark, and it was lifted up above the earth.*

Here is the distinction which grace makes, the same waters which cover and drown every thing els, keep's the Ark and the Church in it above: it throwes down houses, and palaces and high places, but lifts up the Ark above it self. 2. Motion of the Ark being lifted up, *And the Ark walked upon the face of the waters.*

It was carried or moved, as the Sept. and Cald. 1. The subject of motion, *The Ark*, wherein the Church was. 2. The motion, they were carried above death though perhaps tossed with the waves; others were laid dead in the waters, but all these live and float above death. 3. The instrument of this motion *the face of the waters*; such as were instruments of death to the world. This the Apostle spiritualizeth to be the Churches Baptism; when he saith. *A few even eight soules were saved in the Ark by water.* A like figure whereunto even Baptism doth also now save us, &c. Here was burying in the waters for a time, signifying burial with Christ; and here is rising again out of the waters, signifying resurrection with Christ: So much as the Apostle attributes to Baptism, is attributed to the spiritual use of these waters of the flood towards his Church. 1. Pet. 3. v. 20. 21. Col. 2. 12.

Take now some Notes.

D. 1. Every word of vengeance must exactly be fulfilled which God hath spoken. Forty dayes foretold.

D. 2. Gods judgments are gradual on the wicked. Step by step, day by day; until it befall.

D. 3. Multiplication and strength must be with the creature to do Gods purpose.

D. 4. Multitude and strength of waters are at Gods word, and for Gods word, measured.

D. 5. Waters of death to some, are made waters of life to others by the word of God.

D. 6. The waters lifting up, and moving the Ark, were the like figure with Baptism to the Church.

D. 7. Common salvation by water to the Ark implicth and signifieth special to the Church.

D. 8. The most unlikely meanes God alone turneth unto salvation. Ver. 17. 18.

The fourth and last particular in Gods execution is the sad and dismal issue which these waters bring upon the world, which is described in the following Verses.

Ver. 19. *And the waters grew strong, vehemently vehemently upon the earth, & there were covered all the high mountaints which were under all the heavens.* Cald. same. And it covered all the high mountaints, &c. Sept.

Ver. 20. *Fifteen cubits from on high the waters prevailed, and the hills were covered.* Was the water heightened, &c. Sept. Fifteen cubits in height the waters, &c. Cald.

Ver. 21. *And all flesh creeping upon the earth expired, among the fowl, and among the labouring beast, and among the wild beasts, and among every creeping thing which creepeth upon the earth, and all Adam.* All flesh moving upon the earth, of fowles, &c. and every man. Sept. Cald. same with Hebr.

Ver. 22. *All who had the breath of the spirit of life in its nostrills, of all that is on the dry ground, they died.* Sept. and Cald. same.

Ver. 23. *And he blotted out every living substance, which was upon the face of the ground, from Adam even to the beast, to the creeping things, and to the fowl of the heavens, and they were blotted out from the earth; and Noah only remained, and those who were with him in the Ark.* Cald. same. Every thing that stood up. *וְכָל חַי הָאָרֶץ* Septuaginta.

Ver. 24. *And the waters grew strong upon the earth fifty and an hundred dayes.* The water was heightened &c. Sept. Pre.

Prevailed upon the earth. Cald. In this sad passage are fully related,

1. The measure of the waters increase. Ver. 19. 20.

2. The destructive issue upon the world. Ver. 21. 22. 23.

3. The reversion of Noah. Ver. 23.

4. The time. Ver. 24.

In the first, these particulars are obvious to us. 1. A general proposition of the increase of the waters of the flood, *And the waters grew mighty or prevailed, vehemently vehemently on the earth.*

This had bin enough to have set forth the greatness of the inundation. 1. The waters were, *mighty, many, prevailed.* 2. *Vehemently, vehemently, twice, as if it were not to be uttered how much they were increased on earth.* 2. A further description of their swelling to the tops of all mountaints. *And there were covered all the high mountaints which were under all the heavens.*

Where note, 1. Hills which were above plaines, such were then before the flood. 2. The high hills emphatically, such as were known eminent for height; over all. 3. All of them which were under all the heavens, not only under the middle region but suppose any were higher, all under the moon are here intended.

4. These were covered with waters, none did or could appear, for the flood.

Thirdly a more special note of the measure of increase, *Fifteen cubits from on high the waters prevailed and the hills were covered.*

That is, two hundred twenty and a half foot as some guess, so the waters did overturn the earth, as Job speaketh. Job. 12. 15. In the second particular we may observe these things. 1. A general proposition of the sad issue of these waters on the world. *And all flesh creeping upon the earth expired.*

(1) The subject of this ruine set out; 1. In nature flesh, that is living flesh as after. 2. In universality, *all such flesh.* 3. In motion, *all that crept or moved from place to place on the earth.*

(2) The attribute, *they expired and gave up the ghost in these waters.* 2. A particular enumeration of the kinds of flesh which perished in these waters. 1. All fowl. 2. All tame beasts. 3. All wild beasts. 4. All creeping thing. 5. All man.

Here is a full slaughter, it is questioned whether man was the last that perished, because in order named last; but it matter's not; it may be likely the birds were last, and yet men might use their inventions to outlive them. 3. A specification of these creatures. 1. By kind of life. *All that had the breath of the spirit of life in its nostrills,* that is, such as were perishable by water, for some spirit water cannot drown; these then must be such as had naturall spirits of life to breath. 2. By their places, *of all which was in the dry land.* That is, all whose being was given them on the solid earth. 3. The issue of these, *they died, they ex-*

Ver. 22.

חַי

pired. Their breath was taken from them & they perished; yea not only things actually alive, but potentially, as eggs and seed, and all by which life might be propagated.

Job. 22. 16. 4. An affection of the Author of this destruction. Wherein. 1. The Author with his act, *and he blotted out,* — That is, *Jehovah* himself brought this destruction as he threatned, ver. 4. of this Chap. It is an act of despatch, contempt and abhorring; so he destroyeth them. 2. The object again expressed, in its nature and place, *every living substance, which was upon the face of the earth.*

If the former description were not enough, here the spirit repeats it again in others terms: Every substance which was perishable by water even all was blotted out by God. Repetitions thus press to faith. 3. The extent again mentioned, *from Adam to the beast, to the creeping thing, and to the fowl of the heavens.*

Thus the Spirit of God multiplieth words to imprint the faith of this execution on us. 4. The certainty of the effect, *And they were blotted out from the earth.* That is God ceased not the powing out of his displeasure, until he had made a full end of all determined to destructions.

In the third, we read again Gods grace upon Noah, *And there remained only Noah, and they who were with him in the Ark.* In which are recorded these particulars.

1. An act of grace in this powing out of wrath; yet God make's a reserve; that is, he exempts from this common desolation and keeps in life and safety. 2. The subject of this grace *Noah* and all with him, the eight persons mentioned. 3. The instrument of this reserve, *the Ark* again mentioned, as a pledge of Gods love. In the fourth and last, we have the waters increase. *And the waters prevailed over the earth 150 dayes.*

Here is not determined the time of the waters abode upon the earth, that was a great deal longer, but the time of their prevailing and growing to the height. Where the number of these dayes should begin is not hard to determine; for the rain began in the seventeenth day of the second month, and their fall and continuance in their height before any abatement was, must be 150 dayes from thence, which was to the seventeenth day of the seventh month; after this the decrease of waters began.

From all these particulars these instructions may be gathered.

D. 1. The prevailing of creature instruments for destruction is unexpressible, when God gives them commission to grow great. V. 19.

D. 2. The bounds of nature cannot keep water from destroying, when God makes it to overflow. V. 20.

M 2

D. 3.

Ver. 23.

Ver. 23.

Ver. 24.

חַי וְכָל חַי הָאָרֶץ

Gods dispose.

D. 10. Dead creatures move with agility and constancy at Gods word for deliverance of the Church. V. 2.

D. 11. Judgements must abate, when God maketh the instruments execution to recoil.

D. 12. God hath his time set, and at that moment judgments must cease, and salvation appear to his Saints.

2. We come now to the special description of the decrease of the flood, which is by severall steps; the first whereof was to the tops of the hills. Ver. 4. And the Ark rested in the seventh month, in the seventeenth day of the month upon the mountaines of Ararat. Upon the mountaines of Cardu, Cald. And the Ark fate, &c. Seven and twentieth day of the month upon the mountaines Ararat. Sept. Ver. 5. And the waters were in going, & decreasing unto the tenth month: In the tenth, on the first day of the month the tops of the mountaines were seen.

Cald. to the same. The water was lessened unto the tenth month, and the heads of the mountaines were seen in the tenth month, the first day of the month. Septuag. In this gradual decrease of the waters, we have here two steps, 1. to the grounding of the Ark. 2. To the apparition of the hills. The former is in the fourth Verse, wherein we have to consider, 1. The safe grounding of the Ark; so it is written.

And the Ark rested, (1) The subject here spoken of is the Ark, which considered, 1. As the continent carrying in it all that God made to enter in, must needs be a vast, massy vessel, which by reason of its lading, must needs carry some cubits of water according to the measure named here; when it floated, the water was fifteen cubits above the highest hills, and when it gravelled first, doubtles the waters (though much abated,) yet must be much above the highest mountain; it might have bin dangerous for such a vessel to touch upon any top of rock or mountain, had not God himself bin Pilot. 2. As taken for all contained in it, so the Church and all living creatures in the terrestrial Orbe were in this Ark, all like to perish, if providence did not undertake for them. (2) The privilege spoken of this Ark, it rested; The word used here, is derived from Noah the name of that gracious one whom God now accepted in the overthrow of the World: And it notes here, 1. The grounding of the Ark. 2. The safe pitching of it for rest and quietness and stability on such a shore, that should not indanger the vessel nor them in it. 3. Consequently it notes the quieting of Noachs heart, and

the rest with him from fear of continual tolling on the waters, and in hope of a continued decrease of the waters still, until the earth became habitable.

2. The time of this abatement of waters unto the Arks rest.

In the seventh month, the 17th day of the month, viz. Of the year of the World current 1656. and of Noachs life 600. So the Spirit notes the time of every step of deliverance, not to be forgotten. 3. The place of the Arks rest, described to be Upon the mountaines Ararat.

Sept. by apposition. Upon one of the mountaines of Ararat. Im. So it must be understood, for it could not rest upon many of such mountaines. Upon the mountaines of Kardu, the Caldee reads. Thence were a people called Cordians, or Cordians, as Curtius writes, Ararat is not the name of the mountain but of the country where it was; & the same word is translated Armenia by the Septuag. Isai. 37. 38. And so it is generally understood, for as much as very high mountaines were there as Historians report; even such high places spoken of Chap. 7. 19. Josephus writes in his time were found some peeces of the Ark there, but, it is of small credit. Luther rather thinks it to be the hill Imaus, that divides India: but he varies from the general conjecture. That it was a very high hill, is not to be questioned; Thence Noah afterward perceived the waters to be abated from other hills. The latter abatement of the waters to the heads or tops of other mountaines is described, Ver. 5. Wherein occur, 1. The manner of the waters abatement, expressed thus,

And the waters were in going and decreasing. 1. The subject spoken of, the waters of the flood. 2. That which is spoken of them, (1) Their motion, they were still going. (2) Their decay, they failed in their going, and fell away. Secondly. The time of this fall and decrease, is declared to continue.

Until the tenth month, in the tenth, in the first of the month, this must be meant the tenth of the year, as before at this time the Ark stood dry out of the waters. 3. The measure of the decrease is noted. The heads of the mountaines were seen. That is, there was such an abatement in this space that Noah might see the heads of the hills dry. It is probable that these were mountaines also of the higher sort; for other steps of abatement we shall see hereafter, which are more convenient to lower places.

Learn hence.

D. 1. No hazards shall prevent the meanes appointed for the Churches safety from perishing in. The tossing of waters shall not in danger

ger the Ark, so long as Gods fleet's it.

D. 2. God vouchsafeth a partiall Rest unto his Church below, as an earnest of the full. V. 4.

D. 3. Time and place are appointed by God for performing mercy to his Church.

D. 4. Waters must goe and fall for the Churches comfort, when God commands.

D. 5. Mercies are measured to months and dayes.

D. 6. God gives his Church mercy, and to see it. V. 5.

Two degrees of the waters abatement, the one to the grounding of the Ark, the other to the appearing of the mountaines we have considered; now followeth a discovery of further degrees of the waters fall.

Ver. 6. And it was from the end of forty dayes, and Noah opened the window of the Ark, which he had made. Sep. And Cald. same.

Ver. 7. And he sent forth a raven, and he went out going and returning until the waters were dried from above the earth. Cald. same. To see if the water was ceased, and going out he returned not until the water was dried from the face of the earth. Sept. In these is declared the decrease of the waters so far as judgement might be made by the Raven, which no doubt was some good degree, although not expressly stated. Herein may we note, 1. The time of this triall of the waters decrease.

And it was from the end of forty dayes; that is, after the appearance of the tops of the mountaines, which was the eleventh day of the eleventh month. Which being accounted in the civil or common year is conceived to be in our July. Otherwise according to the sacred year our January.

2. The triall which Noah makes, wherein, 1. The act preparatory, is particularly stated.

And Noah opened the window of the Ark which he had made. The connective particle and, is thought by some redundant and may be spared: so it may very well in our English, and so the Hebrew lets it slip in like cases. This act is but in preparation to make triall; this window was spoken of Chap. 6. 16. By this may appear the desire of Noah to see the wrath of God ceased and to know some grounds of hope for his owne deliverance; this God forbids him not, though as yet his Oracle is not more immediately declared to him, as to the time of his coming out. 2. The Emision of

a messenger to try the decrease of the waters, And he sent forth a raven. This is the first creature by which Noah make's triall of the waters decrease; and there is no difficulty in the words. Onely a reason is inquired, why he should pitch upon a raven rather than any other. Severall conjectures are from severall men. It is probable, that after forty dayes space, Noah might suppose the waters to be well nigh gon and some carcasses might appear, unto which this bird naturally inclined; Noah might know either by his stay upon the prey or his return from it the decrease of the waters. As to the allegorical fence of the Law by the raven, is the meer invention of many, we have here a plain history. 3. The work of this messenger described.

And he went out in going and returning, until the waters were dried from above the earth. Where we have, 1. His motion

he flew up and down, from and to the Ark; probable it is, lighting sometime upon the mountain where the Ark rested, and taking flight, and coming to the Ark again, though not offering to come in, as the dove. The greek version he did not return is not true, nor the latine agreeing with it.

2. The time of his fluttering up and down, it was until the waters were dried up.

3. The judgment of the decrease of the waters, which Noah might make by the ravens flying up and down, which is included in it, for to that purpose was it sent forth, Which was, that however such abatement were, that the raven could stay abroad, yet not so much as to give him full rest and feeding upon the earth, therefore, hath he still recourse unto the Ark.

Take some Notes hence.

D. 1. God in wisdom sometimes lengthens trialls to the proof of the faith and patience of his Saints.

D. 2. Believing Saints though God appear not, will stay contentedly forty dayes, that is, the time fit for his salvation.

D. 3. Lawful meanes believers may use for their comfort, when there is no immediate appearance of Gods. Noah open's the window which Gods forbid's not. V. 6.

D. 4. Visible experiments of the ceasing of Gods wrath may be desired, and used by his people, where the Lord sets no bars.

D. 5. Unclean, or the worst of creatures, may be of use sometimes to com-

Ver. 7.

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Ver. 4.

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comfort the Church. As the ravens fed Elyah.

D. 6. *Instinct of creatures from God teach his people of his providences to them.* Ver. 7.

The third step of the waters fall we have seen in the trial made by the raven, now we come to a fourth made by the first emission of a dove, in the following verses.

Ver. 8. Ver. 8. *And he sent out a dove from himself to see whether the waters were abated from the face of the ground.* After it, (that is the raven,) &c. Sept. Cald. same with Hebr.

Ver. 9. Ver. 9. *And the dove found no rest for the sole of her foot, and she returned to him into the Ark, because the waters were upon the face of all the earth; and he put forth his hand and took her in unto him into the Ark.* Sept. and Cald. to the same. In this trial which Noah maketh by the Dove are observable these particulars. 1. The time of the emission of this second messenger, which though not here in terms expressed, yet by what followeth, Ver. 10, That Noah staid other seven days before he sent the third messenger, doth imply that one seven days he had staid before, between sending out the raven and the dove. It is mistaken therefore to say that the raven and dove were sent out together; but seven days after the raven, was the dove sent out, the eighteenth day of the eleventh month.

2. The act of mission, Noah sent out, being yet under doubts and dissatisfaction, he makes use of his dominion over the creatures, for the strengthening of faith, and establishing of his heart. 3. The messenger sent out, a dove, which was, 1. Of the kind of fowl fittest for his purpose by reason of its wings. 2. Of more natural tenderness to its mate, and nearer familiarity with man; by which trial might be made more certainty. 3. Of the clean sort of fowl, such as God also made usefull for man as toward himself. Such is the messenger. 4. The term of his mission, from whence, from himself, Not after him, as the Sept. read; meaning the raven; but here it must be understood, of Noah, who from himself sendeth this messenger for satisfaction. 5. The end of the mission, to see whether the waters were lightened from the face of the earth.

In this we have, 1. The aim of Noah, evidence of the fall of the waters and abatement of Gods wrath, it was to see, that is, that Noah might see by this messenger, have experience or understanding more clearly, how it was now abroad in the world. 2. The matter about which he seek's evidence, and that is expressed, whether the waters were lightened from the face of the ground, where we see. 1. Noahs desire, he would have wrath

appeared, and tokens of vengeance cease, and mercy appear. 2. Noahs experiment, he sends his messenger to see how it was, whether an abatement of displeasure desired, did appear. 6. The return made to Noah by this second messenger; wherein, 1. Here is mentioned, what she found not, *And the dove found no rest for the sole of her foot.* That is, no house, or place, or receptacle below which was fit for her, to give her rest in, no not so much as to pitch upon, much less did she find a place for him. 2. The return from her restless state. *And she returned to him into the Ark.* Hereby she gave him notice that however abatement was made in measure, yet not so much, as brought rest either to her or him; And therefore she chooseth yet to nest her self again in the Ark, where also she teacheth Noah, it is best for him to abide. This return is her answer, which she brings. Thirdly. The reason of this return. *Because the waters were upon the face of all the earth.*

However a great fall was already beneath the mountaints, yet the decrease was not so full as yet to give habitation for man and beast on Earth; But universally the surface of the Earth was covered with the waters; and that it seemeth in a great depth yet, even above the trees, for at this time not a leaf could be had to bring to Noah. 4. The reception of her back again by Noah. *And he put forth his hand and took her, and brought her in unto himself into the Ark.*

As the return of this messenger was certain, So the entertainment is tender; Noah takes her in again when she could find no rest abroad for her self or him; to stay longer and wait for Gods good will.

Take these Notes from it.

- D. 1.** *Believing saints, when means answer not, will wait a longer time.* [This from the time between sending.]
- D. 2.** *Gods gracious ones in faith use other lawful means, if one do fail.* He sent again. &c.
- D. 3.** *Clean as well as unclean, That which is chosen by God may be used by his Church for their good.*
- D. 4.** *Faith in Gods salvation may put soules upon desire to see it, or have evidence of it.*
- D. 5.** *Gods gracious ones desire the lightning or abating of the tokens of Gods displeasure.* V. 8.
- D. 6.** *The best means that believers use may not sometimes find rest for them.* D. 7.

Ver. 9.

D. 7. *Gods Providence in continuing tokens of displeasure, may obstruct the means of comfort.*

D. 8. *It is in such case the Saints work to take up the means again, in due time to use them.* V. 9.

The fifth step of the waters decrease, which was tried by the second Emission of the dove now followeth.

Ver. 10. *And he expected yet other seven days, and added to send the dove out of the Ark.* Cald. same. And stopping yet seven dayes, he sent out &c. Sept. *וַיִּצְטַח*.

Ver. 11. *And the dove came to him at the time of evening, and behold an Olive-leaf cropt off in her mouth; and Noah knew that the waters were lightened from off the earth.* Which she had cropt with her mouth, &c. Cald. *וַיִּבֹרֶךְ אֱלֹהִים, אֶת־פָּאָרָה.* Sept.

Thus far we have the history of the fall of waters after the flood to the appearance of the trees, made known by the emission of the second dove. Herein, first Noahs patience, and expectation after the former answer returned, which gave not desired satisfaction, *And he waited yet other seven dayes.*

Where note. 1. His act, which carried in it, (1) Patience to stay Gods time, (2) Hope and expectation of desired mercy, & (3) Faith in Gods Covenant which maintained and made the other to subsist. 2. The time observed, seven dayes, and those other dayes, and such as followed, which importeth, that he staid the same number of dayes before between the Raven and the first dove; from thence he stayeth now other seven dayes looking for Gods goodness. This was sent, on the 25th day of the eleventh Month.

Secondly, Noahs use of means again after all this to see the cessation of Gods displeasure, which is further described.

Ver. 10. *And he added to send the dove from the Ark;* where we have, 1. His act repeated *He added to send,* or he sent again, he grew not weary of the use of lawful means, because he had not answer by the former, he sent again. 2. The Messenger sent, a dove, of which was noted its fitness and tenderness to its mate. 3. The term from whence, from the Ark, where he had his nest now almost a year, and therefore inclined to come thither again with what discoveries he could make.

Thirdly, the return made to Noah, *And the dove came to him at the time of evening, and behold a leaf of an olive cropt in her mouth.* Wherein. 1. The return of the messenger, *And the dove came to him,* doubtless by the instinct of God, who ruleth and

Ver. 10.

Ver. 11.

speareth to his Church in the motion of these creatures. 2. The time of return, *at even;* It matters not how early it went forth nor how long it was absent, it is probable it was the first part of the day, because the second is mentioned for her return: And of the stay of the creature we may conceive, that it was for the making out of some discovery, which she doth by her flight to an Olive tree, as well as the delighting of it self; At the time of even she comes backe, and whether the time of Noahs address to God be not carried in it, I leave to be inquired, surely it is not improbable. 3. The signal answer which she bringeth at her return, *And behold; etc.* Wherein. 1. A note of attention, *Behold* it calleth readers to consider it was not a vain answer she brought. 2. The figure, which giveth answer, *a leaf of an olive-tree;* the foot of the former dove could not find a branch to pitch upon, this pitcheth and brings a token with her of the uncovered trees. 3. The work unto which divine instinct did guide her, *she cropt it with her bill;* such as we find not usual in those creatures to pluck branches from trees. Fourthly. The satisfaction which Noah received from this return, *And Noah knew that the waters were lightened from off the earth.*

In which we may consider, 1. The matter about which Noah inquired is in good part answered, that the waters the tokens of Gods wrath, were lightened from the earth, and the earth was not so much burdened with them as before, though yet they were not clean gone off. 2. The intelligence and fruit which he gathers from the return about this matter. Noah knew. That is, 1. He had experimental and sensible knowledge of it by the sprigg of the olive. 2. He had certain knowledge. 3. He had hopeful comforting knowledge of the progress of mercy, in taking of all the waters of displeasure from the earth. As for the allegorical glosses upon the dove and olive branch, though they be piously used, yet by no means can they be the sense of this place.

Take Notes from hence as followeth.

- D. 1.** *Gods delay of answer, and his saints waiting are fitly coupled.*
- D. 2.** *Gods gracious ones are of a contented waiting, and hoping frame.*
- D. 3.** *Faith will expect from seven to seven, from week to week to receive answers of peace from God.*
- D. 4.** *After waiting, faith will make trial of lawful means again and again. It will add messenger to messenger.* Ver. 10.

N

D. 5.

D. 5. Waiting believers shall receive some sweet return by use of means in Gods time.

D. 6. He that sends out for God is most likely to have return from him.

D. 7. Visible tokens of Gods wrath ceasing sometimes he is pleased to vouchsafe to his.

D. 8. It concern's Gods Saints to consider his signal discoveries of grace, to know them, and gather hope and comfort from them.

Ver. 11.

The sixth and last step of the waters decrease now followeth in the three next verses.

Ver. 12. *And he expected yet other seven dayes, and he sent the dove, and she added not to return to him any more.* Sept. and Cald. to the same.

Ver. 13. *And it was in the six hundred and first year (one and six hundred) in the first (month) in the first day of the month, the waters were dried from upon the earth, and Noah removed the covering of the Ark; and he saw and behold the faces of the ground were dry.* — 601 year in the life of Noe, the first month, the water failed, &c. Sept. — Cald. to same with the Hebr.

Ver. 14. *And in the second month in the seven and twentieth day of the month the earth was dried.* — Cald. same. — And seventeenth day, &c. and on the seventeenth of the month he opened the Ark. Sept. In this passage the Spirit giveth us a relation of the final cessation of Gods wrath toward the old world, in the total falling of the waters from the earth. Herein these particulars are declared for observation. 1. The progress of Noachs patience, *And he expected yet other seven dayes.*

Ver. 12.

This carryeth in it the lengthning of Noachs patience, seven dayes more; in all, one and twenty dayes were spent from sending forth the raven: he believeth and hopeth and waiteth all this while, even the full time appointed by God, until it please God to give in a desired answer. This was the second day of the 12th month. 2. His taking up of the means again to make trial for Gods further answer; *And he sent the dove.* Wherein consider — 1. The messenger is the dove which brought him some good tidings seven dayes before, therefore he makes use of that creature again. 2. The use of this, he sends her out; as at other times, to give some experiment of Gods providence more discovered in grace, which he desired. 3. The answer which he receiveth, by the not returning of the messenger. *And she added not to return to him any more.*

The Hebraism, is well translated, *she returned not again*, the denial whereof, seeing twice before she came back, was not from the nature of the creature not apt to forget its place, especially without its mate; but was an effect of divine providence so over-ruling the creature, and so giving answer to Noah, that the waters were gone, and the dove had full scope to take her food and refreshing on earth, & that ere long it would be fit for him also to inhabit. 4. The interpretation of the dove's not returning to Noah, Ver. 13, 14. The summe whereof was, that the waters which were tokens of Gods displeasure, were all decreased, and the earth fitted for mans habitation. Two degrees of the waters cessation are here intimated. 1. To the draining of the waters from the earth. 2. To the drying of the earth. In the former occur. 1. The time punctually described.

And it was in the one and six hundred year in the first (month) in the first day of the month. In the Spirit's punctual annotation of this time, it is evident, 28 dayes was this from the sending forth of the last dove, for that was on the second of the 12th month; so long Noah waits for her return, and she commeth not: now by this Noah gathers, there was place for the dove, and take's hope there may be shortly for him. The Spirit's chronology declares, that God made the Worlds restauration and his Churches deliverance to enter with the year. It was the 601st year, of Noachs life, as Sept. Which was of the world, 1657, in the first month, that is, of that year, and the first day of that month. The time of grace appearing is exactly pointed out. 2. The event declared by the doves stay, which was that — *The waters, were dried or drained from the earth.* This was the mercy which Noah expected. I conceive, this beareth properly in it the draining of the water from the earth, leaving moisture and slime yet not wholly dried, because a further day is given to that. 3. Noachs attempt hereupon for further refreshing, expressed thus.

And Noah removed the covering of the Ark. His first seeking comfort was by opening the window, now the second is by turning of the covering, for more air and refreshment to himself and creatures; neither of these did he without motion from God: for he medleth not with the door to come forth before it is commisioned also. 4. The demonstration of the event to sense.

And he saw, and behold the faces of the ground were dry, that is, it was apparent to Noah and the rest, that the surface of the earth round about was drained from the waters. So far I conceive this abatement is to be understood. In the last degree of all, we have described. 1. The distinct time, in which it was accomplished.

And

Ver. 13.

And in the second month, the seven and twentieth day of the month. By which account, 56 dayes passed from the former abatement and draining of the waters, and uncovering of the Ark, until the full drying of the earth; all this while Noah waited still for full deliverance. The Sept. mistake, making it the 17th day for drying the Earth, which is expressly otherwise in the Original, taking away ten dayes from the time of his going out, which they had added to the time of his Entrance. Ch. 7. Ver. 11.

A full year then was he in the Ark. viz. 365 dayes.

2. The compleat effect of a gracious providence in removing plagues, and bringing in mercies, thus delivered — *the earth was fully dried*, fit for mans comfortable habitation; and Gods promise fully performed.

Take these Notes from it.

D. 1. The giving in of one step of mercymaketh Gods Saints to wait for more. From the connection of this to the foregoing.

D. 2. Gods gracious ones desire to let patience have its perfect work towards God. He expected, &c.

D. 3. The Saints disposition is to have experience of mercy by trying means, as well as to wait for it.

D. 4. In the withholding of return of means, may be the returne of mercy. Though the dove stay, yet mercy commeth.

D. 5. Providence promote's the comforts of Saints when he seem's to stop them. As in staying the dove. V. 12.

D. 6. As times of special mercie are recorded by God, so they should be remembred by the Church.

D. 7. At his appointed periods, God measures out mercy unto his Church.

D. 8. The Saints patient waiting would God have recorded, as well as his performing mercies.

D. 9. As mercies move to Gods Church, so he moveth his Saints to remove vailles, and meet them.

D. 10. Manifestation of mercies God vouchsafeth his, as well as mercy it self.

D. 11. Several periods of time God

takes to perfect salvation to his Church.

D. 12. After all patient waiting, in Gods full time full and compleat mercy and salvation is given in to his Church. V. 13.

The second general of this Chapter containeth the state of the Church after the cessation of the waters, and Gods gracious providences thereunto; wherein occur observable these particulars. 1. Gods command to Noah, for going out of the Ark. Ver. 15, 16, 17. 2. Noachs obedience to this command. Ver. 18, 19. 3. Noachs sacrifice after this to God. Ver. 20. 4. Gods acceptance and answer. Ver. 21, 22.

1. Gods Command to Noah is thus related.

Ver. 15. *And Elohim spake to Noah saying.* — Cald. same. — Lord God. Sept.

Ver. 16. *Go out of the Ark, thou and thy wife, and thy sonnes, and the wives of thy sonnes with thee.* — Sept. and Cald. same.

Ver. 17. *Every wild beast which is with thee, of all flesh among the fowl, and among the catell, and among every creeping thing, creeping upon the earth, bring forth with thee, and let them creep upon the earth, and grow and be multiplied upon the earth.* — And increase ye, and be multiplied and fill the earth. Sept. — and let them generate in the earth, and be multiplied and grow upon the earth. Cald.

In this head we have related Noachs commision for coming out of the Ark, after his long abode there, and herein these particulars are observable. 1. The Authority giving order about this. Ver. 15. *And Elohim spake to Noah saying.* Wherein. 1. The Power ordering, Elohim, the mighty God, who gave him a command to enter. Chap. 7. Ver. 1. Of whose absolute authority, and gracious respect to him there was no doubt. 2. The Subject to whom this word commeth is Noah, the gracious One whom God had accepted, to whom herevalet his mind immediately, and by him teacheth the rest with him.

Ver. 15.

3. The way of expressing this order, *He spake saying*, whether by vision, dream or apparition, this came to him, is not expressed, but these things are clear. 1. It was an immediate discovery from God. 2. It was a clear Revelation. 3. It was a certain word, he spake saying, that is, he certainly spake and revealed his will to Noah. 2. The command or word it self given him, of which there are two branches. 1. Of duty for egress. 2. Of promise or blessing. 1. The word of duty respects. 1. Himself and family, Ver. 16. *Go out of the ark, thou and thy wife, and thy sonnes, and the wives of thy sonnes with thee*, wherein are considerable.

Ver. 16.

1. The matter of this command, which is egress out of his strait recluse, where

God kept him from the deluge. The Ark was the Instrument of Salvation, so long as the flood continued and God pleased; all that while he was to abide there; but now that flood of wrath being ceased, God brings him out upon the Earth, and his Church with him, to keep them there, and teach them by other ordinances unto life. There have bin times of changing visible means of the Churches salvation, according to the will of God; sometimes he commands into the Ark, and sometimes out again. 2. The order here mentioned is arbitrary to the Spirit, and favours not that fable of the Jewes, as if Noah and his wife were separate in the Ark, &c. The order mentioned, Ver. 18. doth confute it. 2. The command to him, which respects inferior creatures is thus expressed.

Ver. 17. *Bring thou forth with thee, every beast which is with thee, of all flesh, among fowl, among cattel, among every creeping thing that creepeth on the earth.* Wherein are declared. 1. The kinds of creatures that went in. 2. The word for their egress also; that in the Churches comfort they should have enlargement to serve them, who serve God.

2. The word of blessing, which concerns immediately in this place these creatures, but consequently the outward comfort of Noah, and his Church.

The Septuagint reads it, as to Noah and his, but not truly to the text for it is, and let them breed abundantly, or be made to creep abundantly in the earth, and let them grow and multiply on the earth. It is the summe of the blessing which was given in the first Creation of them; and now God renews in the restoration of the world; all tending to the help and externall comfort of his Church. God reneweth also the blessing of fruitfulness upon his Church afterward.

Here take these Notes.

D. 1. *After their Patient waiting God will certainly speak to his Saints though he was silent.*

Ver. 15. D. 2. *God speak's not doubtfully but certainly to his People in his returns.*

D. 3. *God himself must speak unto the satisfying of his Saints in their motions.*

D. 4. *Vpon change of providences, God speaketh change of duty to his Saints, Go out.*

D. 5. *It is at Gods pleasure to ordain or lay aside external means of mans salvation.*

D. 6. *Gods promise is compleatly good unto his Church for saving.*

Every head comes forth. V. 16.

D. 7. *Common salvation is given unto Creatures for the Churches sake.*

D. 8. *Propagation, increase, and multiplication of creatures on earth, is Gods blessing for his Church. Ver. 17.*

The second particular which is Noachs obedience to Gods command for going out followeth.

Ver. 18. *And Noah went out and his sonnes, and his wife, and the wives of his sonnes with him.* Cald. same.

The Septuagint keep the order in the command, and let Noachs wife be fore his sonnes.

Ver. 19. *Every beast, every creeping thing, and every fowl, every thing creeping upon the earth, according to their families or kindes, went forth from the Ark.* The Sept. leaveth out, (after their kindes.) After their generations, &c. Cald.

In this passage occurs observable. 1. The connection of Noachs obedience unto Gods command. (1) Which is read by some as a Copulative, and so obedience is joined with Gods command, and by some as an Illative, and so it sheweth the cause of his obedience to be the command of God; both suitable enough. 2. The Act of his obedience, *He went out*, this was an exact answer to Gods will, for God had him go out, as sometime he had commanded him to enter in; and he returns in every title. 3. The order again repeated, which yet is altered from what was mentioned before, which sheweth that it was arbitrary to the Spirit sometimes to number one way and sometime another; which sheweth the conceits of some to be vain, that would make such collections as if Noah and his wife, &c. did not company together in the Ark. Yet something of Divine providence is to be observed in this very order; that creatures should not break out but all keep their order and rank.

1. Noah, as the Prince and Chief whom God honoreth. 2. His sonnes, those that were next him. 3. The women, follow them, even such as were in relation under, but as might be heirs of the same promise with them. 4. The bruit creatures, of whom we may note. 1. Their kindes. (1) Every wild beast.

(2) Every tame creature, such as go under the name of creeping things. (3) Every winged creature. (4) Every creature beside, noted under the name of creeping things on the Earth.

2. Their order according to their families or kindes, that is, every creature, with its name of its own nature. 3. Their motion at Gods word to Noah and in himself to them. (1) The motion, *they went out*, that is, answered their command, and

Ver. 19.

Ver. 20. *And Noah built an Altar to Jehovah, and brought of every clean beast, and of every clean fowl, and he made to ascend ascensions or off-red burnt offerings upon the Altar.* A whole burnt offering &c. Cald.

In this passage Noachs worship is recorded with his obedience, and that in a threefold Act expressed. 1. His building, *And Noah built an Altar to Jehovah.*

Wherein. 1. The Connection of this to the former work of his obedience; He obeyed Gods word and worshipped. 2. His work, *He built an Altar*, about which we may know. 1. The principle mooving, Gods will, safely presumed both from Noachs faith who waited for Gods word in all his undertakings, and from the law which afterward he gave to his Church about the same matter. 2. The Subject acting, Noah. 3. His Act, he built, or

and moved. (2) The term from whence, is expressed *from the Ark*, where they had bin preserved beside their nature. (3) The term whereunto, supposed, every one to his own place appointed, Wild beasts to the woods, others to the fields, fowls to fly in the midst of heaven, &c. So doubtless the providence of God ordained.

From all which these Notes may be taken.

D. 1. *Gods command and Saints obedience are and must be joyned to bring about their comforts. From the connection.*

D. 2. *Gods Command must be the cause of Saints obedience, and this must follow.*

D. 3. *It becommeth Saints to make their outgoings and incommings onely upon the word of God. V. 18.*

D. 4. *Providence doth appoint and maintaine order in the mooving of his creatures; but especially in his Church, one above, others under.*

D. 5. *Admirable is the work of Providence upon bruits to keep them in order.*

D. 6. *There is a kind of family order by Gods instinct among beasts.*

D. 7. *The motion of bruits is at the word of God to go in and out for safety.*

3. After Noachs obedience followeth his sacrifice typical as to propitiation, moral as to thanks-giving.

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framed, doubtless according to Gods pattern. 4. The Object, *an Altar*, or a Sacrificatory, a place on which the slain sacrifices were offered, as the word imports. 5. The end, it was to *Jehovah*, and to terminate onely upon him and to his praise. He is the end of all worship. 1. That his name should be called on it. 2. That he might yet be reconciled by it to the remnant of soules left from the flood; setting out Christ our Altar, who sanctifieth all that come to God by him, *Exod. 20. 24.* 2. His choosung of a Sacrifice, *And brought of every clean beast, and of every clean fowl.*

Herein. 1. The cause of his choice is supposed, to be the command or will of God, as before it was of his building the Altar. (1) It is said God was pleased. (2) It must then be by faith that Noah pleased God: (3) There must be then a word from God on which faith must work. 2. His work here is an Actual separation of a gift for Jehovah, Faith cannot come alone or solitary unto God. 3. Of Gods owne appointment he provides an offering; God onely made the distinction of clean and unclean for himself, and of the clean, Providence ordered more to enter into the Ark than of unclean, and some add ones also, which might be for this offering. This Law of sacrifice was then before the Law even from Adam as hath bin shewed, all teaching that by the blood of that immaculate Lamb of God, reconciliation must be made with God for poor sinners. The universality added; notes the readiness of Noachs heart to answer God, who had chosen all the clean, *Bullock, Lamb, Kid, Turtle-dove, &c.* 3. His oblation, *And he offered burnt offerings on the Altar.*

In this is the consummation of Noachs Worship. 1. The worshipper, *Noah* a priest of God typifying Christ our great High priest. 2. His Act, *he offered* or made to ascend, viz. in the fire. 3. The oblation, named an Ascension. Heb. Whole burnt offering. Sep. Because it ascended all night long in vapour by the fire. *Lev. 6. 19.* 4. The place of offering, the altar which he had built according to Gods word; This did sanctifie the gift, and so typified the God head of Christ, which sanctified his offering. All this was managed according to Gods will, which afterward by his command was recorded by Moses in scripture. *Math. 23. 19, Exod. 29. 37.*

Note we from it.

D. 1. *Obedience and sacrifice are sweetly set together by God, and kept together by saints. Hypocrisy divide's. 1. Sam. 15. as in Saul.*

D. 2. *The first work due to Gods salvation*

vation in the setting up of his worship in truth. So doth Noah.

D. 3. Altar and sacrifice worship was from mans fall before the Law, though not written.

D. 4. The Saints in faith built Altars, and brought sacrifices to God onely upon his word.

D. 5. God would have but one Altar onely at one time in the place which he should choose.

D. 6. Altar and sacrifice-worship is most requisite for sinners to come to God. Therefore Christ is both for propitiation.

D. 7. A believing Priest, sanctifying Altar, and clean sacrifice are fittest to type out Christ in all, and please God.

D. 8. All clean things as they are Gods making so they are Gods portion.

D. 9. The sacrifice which God accept's must ascend and come up to him, to be available. So Christ offered fully.

D. 10. The sacrifice which brings peace to man giveth glory unto God. So here. So in Christ. V. 20.

The fourth head now followeth in the second general, which is Gods acceptance of him and his offering.

Ver. 21. And Jehovah smelt a smell of rest, and Jehovah said to his heart, I will not add to curse further the ground for Adams sake, because the thought of the heart of Adam (is) evil from his childhood; and I will not add further to smite every living thing as I have done. And the Lord God smelt a savour of sweetness, and the Lord God considering said, I will not add any more to curse the earth for mens works, because the mind of man is set carefully upon evil, from his youth, I will not therefore add to smite all living flesh, as I have done, all dayes of the earth. Sept. And the Lord accepted his offering in his good pleasure, and the Lord said in his word, I will not add again to curse the earth for the finnes of men; because the sense of mans heart is evil from his infancy, &c. Cald.

Ver. 22. Yet at the dayes of the earth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Cald. same. The seventy adde the first part of this verse to the

former, and thus read. — Seed time and harvest, cold and heat, summer and spring shall not cease day and night. Sept.

In this last head we have considerable two main things about Gods return to Noah. 1. Gods acceptance of him. 2. Gods promise to him: which is twofold. 1. Generally to all: 2. Specially to himself.

In the first of these, thus expressed, And Ver. 12:

Jehovah smelt a smell of Rest. We have observable. 1. The Subject spoken of, Jehovah himself, he that is, and there is none els. 2. The Attribute, to smelt a smell or savour of rest: which is a speech altogether figurative. Here is, 1. Anthropopathia, it is spoken of God after the manner of men. 2. Metaphora, a borrowed act from man to signify something proper to God, and that is Acceptance, delight, good pleasure, so the Caldee reads plainly, the Lord accepted with good will, as men are delighted with smells that please them.

(1) All this concerns the Act attributed. So in Scripture, God is said to accept or not accept of sacrifice, by smelling and not smelling in them. Levit. 26. 31. Amos 5. 21. (2) The object of this, a smell or savour of rest. Which is to be considered. 1. Metonymically, it being to express the sacrifice which Noah offered, whereof indeed it was the effect in bringing rest and quieting of the heart to God, after his pouring out fury upon the wicked world. 2. Typically, and so it notes the sacrifice of Christ, whereof it was a type. So the Apostle writeth of him, that he gave himself for us, a sacrifice and offering to God for a smell of sweet favour. Eph. 5. 2.

The Cald. reads onely, his oblation. The Sept. a savour of sweet smell; that which is spoken of Christ. The word in the original, is from the same root with the name Noah, signifying rest: which indeed Christ the truth of that sacrifice did bring to God, that his spirit was quieted toward man, and now he could do no other but speak peace to him as it followeth in his next act.

2. Gods promise is now manifested hereupon. 1. In general, to all creatures. 2. In special to Noah, Ch. 9. The first of these is twofold. 1. Of not destroying the world again after this manner. 2. Of establishing the course of nature. The former of these is doubled under various expressions. 1. Thus. And Jehovah said to his heart, I will not add to curse the ground any more, for Adams sake, because, or although, the thought of the heart of Adam, be evil, from his infancy.

In which discovery, may we consider. 1. The serious and firm purpose of God to this matter: Expressed thus. — And Jehovah said to or in his heart. Which is spoken of God also after the manner of men; however some look on it as spoken to the heart of Noah for comfort. Yet it is more proper to God himself, who is presented as it were conferring with himself.

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Ver. 21.

Ver. 21.

Ver. 22.

self. So the Sept. read, *אשר חשבה*, casting in his mind, which notes serious determination, heartily intended; but the phrase to others seemeth to carry a form of Gods Oath, so the Cald. The Lord said in or by his word, and God himself speaketh in the Prophet, I have sworn, &c. *Isai. 54. 9.* Which seemeth to be in this exprellion. So that we have a most serious, and sure preparation to the ensuing promise. 2. The promise itself, wherein. 1. The good promised. 1. Security against any such deluge as had bin, I will not curse the ground any more, that is, with that special curse of the Deluge, which prevailed over all the ground; for as for other wayes of punishment, which was taken upon man in the curse of the ground from Adam, and such as may come upon particular men and places for their sin, this is no security for any of them to do evil, but as to this last way of vengeance, God saith and sweareth that he will not add to do it again. However he hath spoken of destroying the world by fire. 2. Security against the provoking cause of it, which is mans sin, I will not so curse again, for mans sake, that is, man as Adam in the state of his Apostasy; as if he should say, I will overcome mans iniquity by bearing and pardoning; The Sept. read for the works of men.

Cald. finnes of men. 3. The reason of this promise, or occasion of it rather, for the the particle *מא* be understood, 1. As causal, Because the thought, &c. As if God made the continued way of mans sin the cause of his grace; this sense is retained by many, under that distinction, that though legally it be the cause of wrath, yet Evangelically God makes it so of shewing mercy. But in this sense, sin is not the cause of grace, but occasion of shewing mercy. 2. As adverbative, to this sense, I will not add to curse, Although the imagination of the heart of Adam be evil, from his first excursion from the womb; which is the clearer way of reading; so that, though it be a long race of sin from the womb, yet God hath sworn against such a deluge. 2. The same promise is doubled in other words, And I will not add any more to smite every living thing, as I have done.

Herein likewise we may note. 1. The good promised is the same security against universal destruction, God will not add to smite or destroy every living thing, or all living flesh. Sept. 2. A limitation of that promise as I have done, that is, at this time by water, but God hath fire enough to avenge himself upon the wicked again. 2 Pet. 3. 7. 2. The next promise is for establishing the course of nature, times, and seasons. Wherein. 1. The term of promise to be in force. As yet all the dayes of the earth.

That is so long as the Earth abides. 2. The good promised, Seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Intimating all to be as it were confounded in the flood, but now God appeared in Christ lett's all in sweet order again.

Quest. But what are all these promises as to grace?

Answ. In the letter they mention nothing, but in the truth these are typical, holding out spiritual good signified by them; the certainty of which spiritual promises are avouched by God as the stability of these, *Isa. 54. 9. Jer. 33. 20, 21.*

These being opened it will be meet to take up the instructions that do now arise.

D. 1. Gods ordinance obeyed and Gods acceptance performed, go together. From the Connection.

D. 2. The sacrifice of the Immaculate Lamb of God, viz. the truth of all typical offerings, makes Gods heart quiet and well pleased with sinners. Rest.

D. 3. Jehovah is delighted onely with all thanks giving united to this offering.

D. 4. God pleased in Christ is resolved in heart and sweare to do good unto his people.

D. 5. Gods Covenant secures the Universe from a second Deluge.

D. 6. The finnes of Adam are from the womb evil in their principles to high provocation.

D. 7. Grace in Gods Covenant glorieth over sin and will overcome it.

D. 8. Gods curse and smiting come and go together. Where he curseth he smiteth.

D. 9. Sinners may be exempt from one kind of judgment though not from all. Ver. 21.

D. 10. Due seasons, and times successively upon creatures are Gods constitutions by Covenant.

D. 11. Such seasons are set for ever, so long as the Earth abides.

D. 12. God through these ordinances would teach souls the stability of the Covenant of Grace. V. 22.

CHAP. IX.

IN this Chapter is continued the History of the Church unto the death of Noah; the method of it dependeth upon the former Chapter; the last thing there reported is Gods return after Noahs sacrifice, which stands in four things. 1. Acceptance of him. 2. General promise securing from the flood, and establishing the course of nature, both which were in the close of the former Chapter. 3. Special blessing of Noah, &c. here followeth. 4. Renewing and sealing his Covenant with him and his Church. So that three generals take up this Chapter.

1. Gods blessing on Noah. Ver. 1, to the end of Ver. 7.
2. Gods Covenant renewed and sealed. Ver. 8, to Ver. 17.
3. Noahs seed and after life recorded from Ver. 18, to 29.

The first of these is from the first to the end of the seventh Verse, wherein are several heads. First, the blessing it self in three portions. 1. Of the increase of man. Ver. 1. 2. Of his dominion over the creatures. V. 2. 3. Of Provision for mans life with a special limitation thereof. Ver. 3, 4. Secondly, A special providence for securing mans life, and Law for requiring the loss of it. Ver. 5, 6. Thirdly, A reception of the first blessing. V. 7.

Ver. 1. First we shall consider the blessing of increase as followeth, Ver. 1. *And Elohim blessed Noah and his sons, and said unto them; be fruitful, and multiply and fill the earth.* Cald. same. *וְיִבְרַכְתִּים וְיִרְבּוּ וְיִמְלְאוּ אֶת הָאָרֶץ*

In this first part of the blessing are observable. 1. The Author of the blessing, Elohim the mighty God, able to do what he speaketh; *And Elohim blessed.* 2. The Subject of the blessing, Noah and his sons. — doubtless upon all the men and their wives was this blessing. It is queried, how this was given to Noah, seeing after this, the Scripture mentions no children which he had? To which may be answered, that the not mentioning of his seed, doth not necessarily prove that he had none; but suppose he had not, the replenishing of the world by his sonnes, was in it self a blessing unto him. These however are considered.

he said to them. 1. As men and women, 2. As in a married estate, 3. As members of the Church: In all which respects, this blessing is given to them. 3. The matter of this blessing, which in general is fruitfulness, expressed in three degrees. 1. *be fruitful*, which giveth strength to beget and open the womb. Psal. 127. 2. *and be many*, or *multiply*; that is, to bear many and often; It is conceived by some that constantly they brought forth twins or more. 3. *and fill the earth*, this

See Gen. 1. 28.

is a further degree, that from these such an abundant seed should arise, that should people the earth. This God addeth in the renovation of the world at this time, as he had given it from the Creation thereof.

4. The form of this, and that is properly in the Name of *Blessing*, which imports. 1. Good in its kind. 2. Application of that good. 3. Efficacy of the same.

Take these Notes.

- D. 1. *The greatest desolations in the world cannot hinder God from having a people.*
- D. 2. *As in the Creation so in the renovation of the world, God singeth out some special good to man.*
- D. 3. *The Almighty God is he onely that blesteth, or can do good.*
- D. 4. *Gods word bringeth his blessing with whatever he will bestow.*
- D. 5. *Fruitfulness is Gods blessing upon marriage; a curse upon adultery.*
- D. 6. *Fruitfulness to multiplicity and fulness of the earth depends on Gods word.*
- D. 7. *The blessing of fruitfulness is especially intended to the Church.*
- D. 8. *Gods multiplied expression of promise is to confirm his truth, and to raise faith in his Church.* V. 1.

The second part of Gods blessing is the restoring of Dominion over the Creatures, unto Noah and the Church, expressed thus; Ver. 2. *And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the heavens, and upon all that creepeth upon the ground, and on all the fishes of the sea; into your hand are they given.* I have given them under your hands. Sept. *Which are delivered into your hand.* Cald.

In this blessing we have considerable. 1. In general, the nature of it, which is Dominion or Rule over the Creatures, sometime given to man. 2. The parts of this Dominion expressed, which are two. 1. Reverence from the Creatures thus set out, *And the fear of you, and the dread of you shall be upon every beast of the earth, &c.* Wherein. 1. The Reverence itself expressed.

And your fear, or the fear of you, and dread of you, shall be, or let it be. The former expression notes A fear of reverence, and the latter terror and affrightment from coercive

Ver. 2.

Genes. 1. 23. 20.

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coercive or breaking power of the ruler. Both of them must be understood passively from man, not actively; That the beasts should be afraid of them, not they of the beasts &c. so the tamer beasts, as the ox and ass know their Masters cribb, and submit to the yoke and burdens; the wilder beasts fly from man, as terrified at his sight. 2. The object upon whom this fear is, all irrational living creatures, thus enumerated.

Upon every beast of the earth, that is, wild or tame.

And upon every fowl of the heavens, that is, every winged creature.

And upon all that creepeth or moveth upon the ground, as Serpents and such kind of creatures.

And upon all the fishes of the sea; This dominion is over the creatures in the deep also, the fear of man is upon them. Secondly, The other part of the blessing is the use of these creatures recorded thus, *Into your hands are they given;* By which phrase is noted. 1. Power of man over them. 2. Possession of them. 3. Use of them to several purposes as man stands in need. 4. Conservation of them in their kinds from time to time. *Im.* — 3. The kind of this dominion, with the extent of its power; this is gathered from all, and must be cleared to understand this blessing aright.

Dominion therefore over the creatures is twofold. 1. Primitive and absolute, which is the Creators onely. 2. Derivative, and dependent upon Gods will, which also falleth under a double consideration. 1. As given to man in innocency, and so it was sweet indeed, every creature willingly serving man; while man kept his relation to God. This was such a blessing as we cannot know. 2. As vouchsafed to man after his Apostasy, and this grant also was twofold: 1. To the first Adam after his fall, and the generations of men to issue from him, such as was this renewed now to Noah after the deluge; which is in itself limited and conditional, such as was fit to grant to sinners. 1. A dominion of fear, not of that love in the state of innocency, when all was at peace. 2. A dominion at the pleasure of the great Lord, so long, as men rise not up in violent sinning against God, for then God, give's the beasts dominion over them. Levitic. 26. ver. 22. 3. A dominion subject to corruption by the sin of man, which maketh the creature groan to be delivered. Rom. 8. 22. 2. To the second Adam, he that is the Lord from heaven, under that mans feet God hath put all things. Heb. 2. 6. 7. 8. 9. 1. Cor. 15. 27. This is given to Christ as Mediating Lord, and by him is sanctified to his members; so the Covenant renewed to Noah, includes some special blessing in this dominion unto the Church, as it refers to the promised seed, the ground of all Gods gracious promises and revelations to his people. By these particulars pondered there is a clear answer to such

objections, which seem to contradict this dominion granted unto man; as that the wild beasts and creatures, put fear upon man: surely it is not against the tenour of this grant which God alloweth; for so much the holy one hath reserved to himself, to punish sinners by these instruments, if they rise against him.

Now take some Observations from it.

- D. 1. *Gods Covenant joyne's to the blessing of mans and the Churches being, the blessing of power and rule over the creatures for orders sake.*
- D. 2. *Gods blessing onely hath put the creature in awe, and fear, and subjection to man.*
- D. 3. *Universal is the fear of man imprinted upon all creatures of the heavens, and earth, and sea.*
- D. 4. *All power and dominion over creatures is a free gift into the hand of man.*
- D. 5. *Conservation and lawful use of the creatures must be by the hand of man, which doth possess them.*
- D. 6. *All rule and dominion of man over the creatures is but limited; they are not subjected to mans lust or sin. In such case God maketh them terrible to man.*

3. The next part of the blessing is provision for mans life, food and livelyhood.

Ver. 3. *Every moving thing, which it self is living it shall be to you for meat, as the green herb I have given to you all.* Cald. same. *And every fowl which is living, &c. Septua.*

Ver. 4. *Yet flesh with the soul of it, the blood thereof, ye shall not eat,* Cald. same. *Notwithstanding eat not flesh with the blood of the soul.* Sept.

In this discovery of the third part of the blessing we have two general heads to consider.

1. Gods concession of some good for the sustenance of mans life. ver. 3.
2. Gods limitation of it for mans benefit to keep him from evil. ver. 4.

In the former of these we may ponder. 1. The matter granted, *every moving thing which it self is living.* In which are considerable, (1) the nature of the thing granted

Ver. 3. וְכָל חַי הָרֶמֶשׂ

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granted which is the creature that goeth under the name of flesh. (2) The quality whereby it is specified, *life and motion*. (3) The universality, all, *so the terms run expressly*.

2. The use of this matter as to man. *It shall be to you to eat, or for meat, as the green herb.* Herein note.

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1. *The use it self for meat, or food.* (2) *The subject to whom it is given.* Noah and his sonnes, man and his Church. (3) The constitution of it, *so it shall be.* (4) The expression by a parallel, *even as the green herb.* Now that was granted for food to man and beast. Gen. 1. 29. 30. and here may admit a double exposition, (1) As I have given the herb, so I give this flesh unto you.

2. As I have given the green herb to these living creatures, so they are appointed unto you for food and nourishment. *Fun.*

3. The grant it self. *I have given to you all.* Observe herein,

1. The freeness of it, *a gift.* God freely bestoweth it, (2) The fullness. *All.*

3. The propriety, *to you,* meaning them as men, but especially as his Church.

Quest. were all living creatures clean and unclean granted to man for food?

Ans. this universal must be understood regularly. (1) All fit for food; therefore not mans flesh nor any that might be hurtful to the life of man.

2. All granted for food, was clean to man as nourishment; so the Apostle sheweth Gods gift, all sold in the shambles.

3. The distinction of clean and unclean seemeth to relate unto sacrifices, and a spiritual use of the creature; as was touched before, this was a law of difference of meat only to the Jewish Church.

Quest. But was this grant of food from the beginning: seeing there is no mention of it. Gen. 1. 29.

Ans. 1. It seemeth to be so, and that this is but the renewing of the grant after the flood, with special intimation to make it a blessing; for of skin's did Adam make cloaths, and killed for sacrifice. Where certainly there must be eating of flesh according to the Law.

2. The limitation followeth. Wherein observe.

Ver. 4.

1. The adverbative particle of exception, yet, but, nevertheless. (77) as if he had said. However I give you this food, yet, with the rule that I also shall prescribe you, only this excepted following.

2. The rule of exception, *ye shall not eat flesh with the soul thereof, the blood thereof.* Wherein we have.

1. The act forbidden. *Ye shall not eat,* that is beyond the bound set; he giveth man enough, keeps back only his hurt from him.

2. The object, of which (1) Its na-

ture, flesh of all sorts formerly allowed to the utmost extent. (2) The qualification of this object forbidden, with its soul or life which by a word of apposition is unfolded, being the blood thereof; so that the meaning of this is, they must not eat this flesh so long as life is in it.

Quest. 1. What life is this which is said to be the blood?

Ans. The animal life by which such creatures move.

Quest. 2. How is this soul said to be the blood?

Ans. 1. Not properly, for blood may be when life is not.

2. Figuratively, because that life being the result of a due temper of humors, that doth reside mainly in the blood, which being shed out, the life expires with it, all bodily spirits are in it.

Quest. 3. What kind of law is this?

Ans. 1. Not ceremonial as to the Jews Levit. 17. 10. 11; for there the reason of not eating blood is, because the life in it was for attonement to sinners. (2) Here it is a moral Law, binding every man from cruelty. Such as was to eat creatures while the life was in them. That this is the scope of the rule, is demonstrable by Gods exacting life, taken away contrary to his command. verse 5.

Quest. 4. How do the Apostles judge it necessary to abstain from blood?

Ans. 1. That was spoken with respect to the ceremonial practice among the Jews.

2. It was not judged necessary in respect of the thing it self, but to avoid scandal at that time.

These observations may issue from all this.

D. 1. Living and moving creatures are not only subject to man, but all fit are meat for him.

D. 2. The life of all creatures is ordained to goe for the life of man, and Gods Church.

D. 3. A full provision from the creatures moving as from the earth is made for man.

D. 4. all sweet and abundant provision is Gods gift unto poor man.

D. 5. Cruelty God forbids to man in making use of his creatures.

D. 6. Flesh not life is the food which God appoints to man for sustenance.

2. The

2. The second head in this portion of blessing is a special constitution. [Inferred as a reason of the former limitation] for securing the life of Man from destruction; which followeth. Verse. 5. *And surely your blood of your souls will I require; At the hand of every beast will I require it: And at the hand of a man (or man) at the hand of a man his brother, will I require the soul of Adam or man.* — For your blood of your souls at the hand of all the beasts will I require it. And at the hand of man his brother, will I require the soul of Man. Sep.

For the blood of your souls will I require, &c. At the hand of the Man who shall spill his brothers blood will I require the soul of man. Cald.

Verse. 6. *He that sheddeth the blood of Adam by Adam shall his blood be shed, because in the Image of Elohim made he Adam.*

For the blood of Man his blood shall be shed, because in the image of God, I made man. Sep.

With witnesses by the sentence of the judges his blood shall be shed, &c. as Hebr. Cald.

In these, we have diligently to consider.

Ver. 5.

1. The term of connection, — *And truly, surely, or indeed, moreover, Finally, and likewise Calvin.* The Seventy and Cald. read it, as rational, for even your blood, &c. there may be no opposition among these, for this is inferred as a reason of the former limitation, and is a positive expression also of the care which God takes of mans life, as if he had said eat not blood, for none shall destroy yours.

2. The matter connected, which is an addition to the former blessing in Gods providence over man. Whereof are given here two evidences.

1. Gods resolution of requiring life. V. 5.

2. Gods law for securing life. ver. 6.

In the former of these are to be pondered.

(1) The matter of Gods care expressed thus, your blood of your souls.

And again, the soul of man.

Both these expressions set out the object of Gods care in this place the blood of your souls, as some.

(2) Your blood which is upon or in your souls, or which is to you for souls; or life; as others. By all these it is evident, that the animal life of man must be here intended; for that which is the soul of man indeed cannot be killed by creatures; and providence works farther as respecting that. (2) The act of Gods providence expressed by one word, three times repeated, *I will require it, I will require it, I will require it.*

In which observe.

1. The nature of this act, is to seek after, or make inquisition for blood, and thereupon to avenge it. Gen. 42.

Ver. 22. Psalm. 9. 12. Deut. 18. 19.

Act. 3. 23.

The trebling of the expression notes the intention of care which God hath

Ver. 5.

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over the life of man; as such expressions use mightily to intend the act spoken of, or heighten it.

3. The subject of whom God will require this.

1. At the hand of every beast.

2. At the hand of Adam or Man.

3. At the hand of a man his brother.

This multiplicity of expression, may be supposed the ground of distinction of Murder first invented by the Jewes, and afterward taken up of some professing Christ.

(1) Self Murder. (2) Murder by beasts. (3) Murder by suborning others to do it. (4) Murder by assault of neighbour. But this cannot be grounded here; for how should God require a mans blood of himself, when he is dead? and such requiring is here spoken of. The summe then of all in this place is to shew Gods hatred against all cruelty toward a mans life; by whomsoever acted, without commission from God. None shall be free from vengeance.

2. Upon this followeth a special law, against man, who should take away the life of man, wherein likewise we have to consider.

1. The law itself given. *He that sheddeth the blood of Adam, by Adam his blood shall be; or let be shed.*

Wherein observe,

1. The Lawgiver; it is the great God, Lord

of life and death;

2. The crime and sinner against whom this law is made. *He that sheddeth the blood of Man, that is, destroyeth his life willingly.*

1. The subject is proposed indefinitely who ever it be, great or small, king or peasant. (2) The crime, wilful shedding blood or destroying life.

3. The sentence, his blood shall be shed, that is, his life shall goe for that which he hath taken away, God will require blood by blood.

4. The instrument, by whom this must be done, viz, by man, that is, such as are authorized by God, and are Magistrates, to them the sword is given to do this.

Some refer this to the foregoing, to this sense, he that sheddeth mans blood before man, that is, as a witness, others make it to be the subject of this vengeance, he that sheddeth mans blood, in man, that is in himself blood shall be shed, which is a truth, whether it be done by God or man. But the former seemeth very congruous and the latter bears it, to look upon man as the instrument, by whom blood shall be required.

2. The reason of this law expressed in the following words. — *Because in the image of God he made man. These valuable considerations are here.*

1. Because man is Gods creature, the loss of whom it is just to require.

2. Because man is Gods image, so the expression bears, in the image of God, &c.

So

Ver. 6.

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So that the stroke is consequently upon God himself.

Quest. But is not that image lost;

Ans. Yea as to the rectitude of his frame in mind & body, but not in the essence of his soul, a Spirit resembling God. Yet, though so much be lost, God will require it, because he gave man his first being in it.

Quest. Was not this Law given before this time?

Ans. However it is not expressed in the history of former time by Moses, yet reason will conclude, that God had the same care of mans life from Adam.

1. His image was upon man then, which is the reason of this Law.

2. Although God took the punishment of Cain into his own hand, it was to make him a living spectacle of vengeance as the first Murderer.

3. Such cruelty unpunished was one of the crying Sins to bring the flood upon the World.

(3) The reiteration of the first blessing as the scope & reason of this Gods care of mans life followeth to shut up the first general head of this Chapter.

Ver. 7.

Ver. 7. *And ye, be ye fruitful and multiply: bring forth abundantly in the earth, and multiply therein. — And fill the earth and have dominion over it. Septuag. — And make a generation in the earth &c. Cald.*

Herein may be also observed.

1. The connection, which though copulative as read, yet sheweth the force of another reason of Gods care for mans life. viz. That they might be fruitful and over spread the earth, which could not be, if their lives should be so destroyed and spoiled.

2. The matter repeated is the blessing of fruitfulness under a fourfold expression, noting the truth and certainty of it, this security being made, the effect whereof in peopling, the World did afterward appear.

Now take the Notes from it.

D. 1. *Gods care of mans life, should keep them from cruelty to their fellow creatures. From connect.*

D. 2. *Man hath an animal soul or life in his blood which is perishable.*

D. 3. *God hath an eminent respect to the life of man, to secure it from violence, he will require, requires, require it.*

D. 4. *Gods inquisition for mans blood will be upon beast and man. Ver. 5.*

D. 5. *God hath specially provided that mans blood be not shed by man.*

D. 6. *God hath constituted man under him to avenge mans blood.*

D. 7. *The law of God provides, that every man high or low, who sheds mans blood willingly shall have his blood shed by man in power.*

D. 8. *Murder winked at by man will be required by God.*

D. 9. *Gods image is smitten, when mans is murdered.*

D. 10. *God will require all such smiting of his image in man by death. Ver. 6.*

D. 11. *Gods securing of mans life is for the increase of his Church and peopling of the earth.*

D. 12. *The full increase and multitudes appointed, shall certainly be accomplished in the earth. Ver. 7.*

The second general of this Chapter is the Covenant renewing between God and Noah. Containing the next two heads.

1. The setting up of the Covenant. Ver. 8, 9, 10, 11.

2. The sealing of it. Ver. 12, 13, 14, 15, 16, 17.

The first is delivered in the Verses following.

Ver. 8. *And Elohim said to Noah, and to his sonnes with him, in saying. Sept. and Cald. to same. Ver. 9. And I behold, I am setting up my covenant with you, and with your seed after you. — behold I make to stand, &c. Sept. and Cald.*

Ver. 10. *And with every living soul, which is with you, in the soul, in the carcase, and in every wild beast of the earth with you, from all that went out of the Arke, to every beast of the earth. Cald. to the same. For ever from birds, and from beasts, &c. Sept.*

Ver. 11. *And I have made to stand my Covenant with you, and all flesh shall not be cut of any more by the waters of a flood, and there shall not be any more a flood to corrupt the earth, Cald. to same. — And I will establish, &c. And all flesh shall not dye any more, &c. A flood of waters, &c. Sept.*

In this setting up of the Covenant we may note.

1. The preface, ver. 8. (2) The work it self ver. 9.

The first thus thus.

And Elohim said, &c. Wherein are considerable.

1. The connection: and, which some read

read afterward, or moreover, it here coupleth to the precedent, and continueth the speech of God thereupon, as if he should say, you continuing in your duty, I will go on to perform good

2. The preface made by Moses, to bring in God further revealing him self, wherein he reports, (1) The speaker Elohim, the mighty God, he who was able to do every word.

(2) The hearers whom this concerned, Noah and his sonnes with him. Such as could understand, to them only he spake, though the matter which he spake concerneth such as could not understand, as infants and beasts.

3. The speech which was intent and pressing, he layd in saying, that is he seriously and earnestly spake what followeth; pressing it on Noah and his, and us his seed.

2. The next thing is the matter which he spake or the work it self, which is about setting up or making firm his Covenant, wherein are.

1. The Author of the Covenant, or the covenant maker; thus expressed in the words, and I, behold I. This is that Elohim that speaketh, some read, but as for me, behold I. The seventy read singly behold I. Not observing the emphasis in the original; in which is signified.

1. The mighty God to be the principle of this Covenant, he find's it, and makes it, and confirms it.

2. To be the eminent principle of it, to be admired, behold I, or behold me, Isa 65. 1.

3. To be the only principle of this Covenant, it is I, I, none but I, that set up this with you.

2. The confederates; those to whom this covenant was made, which are of several degrees.

1. The immediate subjects declared, with you, that is Noah and his sonnes with him.

2. All mankind small and great, which should issue from them, thus expressed — And with your seed after you.

3. All living creatures, expressed, (1) — And with every living soul, that is generally all unreasonable moving creatures on earth. (2) specially for I, came catel, and beasts of the earth. (3) successively to the end of the world, from all that went out of the Arke to every beast of the earth, that is, all that is, all that were at that present subsisting, and all that should ever be propagated in the earth.

3. The act of God towards these, in setting up his Covenant for them; where in we have to note.

1. The form or manner of this work thus doubly expressed.

(1) — I am making to stand, or I do establish my covenant, (2) And I have

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established my Covenant, — Some read I will establish or make to stand, this expression notes the being of the covenant before, and supposeth the doubts and fears which yet might be upon Noah and his sonnes; for the cause whereof, there was but need, as well as to procure faith to this Covenant in succeeding ages, this phrase then carrieth in it, (1) The existence, (2) The firmness, (3) The perpetuity of this Covenant.

2. The matter of this Covenant under a double expression.

1. — And there shall not be cut of all flesh any more by the waters of a flood. The promise is negative, to secure against evil, (1) The evil it self, cutting off, killing, destroying, (2) The subject concerned. All flesh, not considered in particulars but taken in the integrity of the matter of living creatures; it doth not exempt every particular, from death by waters, but all in general, (3) The means of this evil nered, the waters of a flood, that is such a universal flood shall not be, as afterward.

2. — And there shall not be any more a flood to corrupt the earth, or to destroy every living thing, as formerly it had done. Where the same evil is provided against.

1. The means forbidden which is a flood, such as was but now past.

2. The end, which was corruption or destruction of all flesh; such as was executed upon the whole world in the sight of Noah.

Some queries would be answered for clearing the whole matter here spoken of.

Quest. 1. What kind of covenant is this spoken of?

Ans. 1. In itself it is an external Covenant concerning temporal life and being of man and beast.

2. This is annexed to the Covenant of grace, which was renewed to Noah. Chap. 6. 8. 18.

3. This is used to represent the stability of the covenant of grace unto the Church. Isa. 54. 9.

4. This is in Christ, and by him made good as all promises are. 2. Cor. 1. 20. So that it is not to be despised.

Quest. 2. Doth God make his Covenant with infants or with beasts who have no understanding? Or how can this be?

Ans. There is a several subject here considerable.

1. Of hearing and enjoying, to whom God speaks it. So Noah and his sonnes, were the then surviving subject, and their wives. Such as had power to hear and believe; and so all of understanding at this Day and to the End.

2. Of enjoying, though neither hearing nor believing it, such were infants, and all brut Creatures, they all had the benefit of this though they understood it not.

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This must be granted then, that infants, may partake of Gods covenant; though they cannot hear nor exercise faith on it. Against the Anabaptists.

So Abraham heard Gods covenant, but his infants also enjoyed it; so must it be unless the covenant of God be denied unto this Day.

These Notes arise hence.

D. 1. In the way of mans obedience to his word and blessing God goeth on speaking good to them. From the Connection.

D. 2. The Mighty God speaks earnestly his Covenant to the children of men. He saith and saith. Ver. 8.

D. 3. God himself is the Eminent and only Principle or Author of any Covenant for good. J. J. V. 9.

D. 4. The Church primarily, and the world with all Creatures, for them, have the benefit of Gods Covenant.

D. 5. Such as know not Gods Covenant may have part in it. And some benefit by it. Infants &c.

D. 6. Godliness properly hath the promise of every Good, though some Good may be to the wicked; without the promise. As to Cham. Ver. 10.

D. 7. God makes his Covenant of good, stand firm in every age.

D. 8. By virtue of Gods Covenant all flesh is secured from an universal Deluge to this day.

D. 9. It is only universal destruction by a flood that is exempted; God hath other ways of punishing a wicked world. Matth. 24. 38. Ver. 1.

2. The sealing of this Covenant now followeth.

Ver. 12. And Elohim said, this is the sign of the Covenant which I give between me and between you, and between every living soul which is with you, to eternal generations. And the Lord God said unto Noah &c. Sept. Which I will put between my word and between you, &c. Cald.

Ver. 13. My bow I have given in the cloud and it shall be for a sign of the Covenant between me, and between the earth. I put in the cloud, &c. Sept. for a signe between my word and the earth. Cald.

Ver. 14. And it shall be in my making cloudy the cloud upon the earth, and there shall be seen the bow in the cloud. Sept. and Cald. to the same. between my word and the earth.

Ver. 15. And I will remember my Covenant, which is between me, and between you, and between every living Soul, of all flesh; and there shall not be any more waters to a flood, to corrupt all flesh, which is between my word and you, &c. Cald. So as to blot out all flesh. Sept.

Ver. 16. And the bow shall be in the cloud, and I will see it to remember the everlasting Covenant between Elohim and between every living Soul, of all flesh, which is upon the earth, And my bow &c. between me and you, &c. Sept. between the word of God, &c. Cald.

Ver. 17. And Elohim said to Noah, this is the sign of the Covenant, which I have established (or made to stand up) between me, and between all flesh which is upon the earth, which I have testamentated or disposed, &c. Sept. between my word and all flesh. Cald.

In this passage of the sealing Gods Covenant, are three heads to be observed.

1. The constitution of the Seal. Ver. 12, 13, 14.

2. The use of this Signe expressed Ver. 15, 16.

3. The Confirmation of both. Ver. 17. In the first head, the Constitution of the signe, we have these particulars to consider.

1. The Author, or Party constituting, it is the same who made the Covenant spoken. And the mighty God said, He continueth his speech to Noah from the covenant made to the token and seal added; he the same God make's both; man must not meddle in it.

2. The matter which he is about to constitute, expressed in these words

This is the signe of that Covenant which I am giving. Where we have also to note. (1) The Nature of the thing which God was about to give, a Signe, or Token, which indeed is a visible pledge, or Seal, such as might be looked on. (2) The specification of it by the Covenant, unto which it is related, Of that Covenant which I am giving, that is, for not destroying the world any more with a flood: which was declared before. (3) The Parties between which this sign is set. Vix. the Confederats, spoken of before, declared thus, between me &c. The Caldee reads between my word and you, as often, for the Lord they read his Word, which is Christ the substantial Word, for the word of promise is the Cove-

Ver. 12.

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Covenant it self, not a party confederat; so this Covenant may be conceived to be made in Christ, and this token referring to him; as all things of Grace do.

4. The Duration of this Signe which God constitutes, which is professed to be for generations of eternity, that is so long, as in the world Generations are, and stand in need of visible Signes, as well as the word of Covenant.

Ver. 13. 5. The thing it self made use of for this Signe, thus expressed, Ver. 13. My bow have I given in the cloud, and it shall be &c. Where we may see,

1. The matter of the Signe, My bow, (1) Gods bow, which doubtles is the rainbow, that which of it self by Naturalists is conceived a preface of rain, if not the cause as some have feigned.

1. The Matter of it, is the waterish part of a cloud.

2. The figure of it is a bow, whence it borroweth its name.

3. The Quality of it, which is partly coloured; such it appeareth to us: As to the conceits which some have of the colours, the Spirit mentioneth nothing, and therefore may we pass them by, as the thoughts of men. This is styled Gods bow, both for his Creation, and speciall constitution unto this use.

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2. The Act of God about it, He gave it, not created it now at first, but bestowed and ordained it being, created for this special use; this also is spoken here in the time past.

3. The place of its appearance, the cloud, which was the instrument of drowning the world, and pouring out abundance of water, which might be terrible unto Noah, &c.

4. The end of it, for a Signe, or visible Token confirming Gods Covenant, made between God or the word of God and the earth; that is the inhabitants of it: That so often as they saw it, they might beleeve it a visible pledge of their security from the Deluge.

Ver. 14. 6. The time of its appearance, declared particularly Ver. 14. And it shall be &c. Wherein observe:

1. The time and occasion of it, when God cloudeth the cloud, that is, maketh very dark clouds, for rain: Such as powre down abundance, at that time, and upon that occasion.

2. The visibility of it, the bow then shall be made apparent on the cloud to the inhabitants of the earth, a very visible word.

2. The use of this Signe constituted is observable, which is twofold.

1. Expressed on Gods part, what use he will make of it, and that is twice spoken over, in the 15 and 16 Verses.

Ver. 15.

1. Thus: And I will remember my Covenant which is between me and between you, and between every living Soul of all flesh, and there

shall be no more waters to a flood to corrupt all flesh. Where we have to note:

1. The use which God makes of it, to remember his Covenant; it is spoken after the manner of men, not that God needs any visible tokens to put him in minde, but to teach men when they see such Symbols, to beleeve, that God hath them in his thoughts, according to his Covenant to deal with them.

2. The fruit of Gods remembrance, and that is, no more shall waters grow to such a flood to destroy all flesh as was now done.

2. Thus, And the bow, &c. Where we have,

1. The constitution confirmed, the bow shall be in the cloud, there it shall appear.

2. The use which God will make of it, I will see it to remember the everlasting Covenant between God and every living Soul of all flesh which is upon the earth. Where note,

1. The notice of God about it, And I will see it. This is spoken after the manner of men, that God should look upon visible pledges, yet it notes, the price of Sacramental Signes, that God will look upon them.

2. The end of this notice, which is effectual minding of his everlasting Covenant, to make it good unto all the Confederats, which he himself had taken in. This remembrance notes in God. (1) Constant mindfulness of his Covenant. (2) Constant performance; to the eternal duration of it.

2. The other use of this Signe is supposed, and that respecteth man, to whom God giveth it, and sets it up. This is to stirr them up and induce them more to beleeve the Covenant of God, and to walke worthy of it; this is the main scope of all Sacramental Signes, which are added to Gods Covenant.

3. The confirmation of all this, is by Gods speaking it over again.

In which passage we have to note, (1) The Assurer here Elohim the mighty God, he speaks it over. (2) The matter assured, that this bow was the Signe of Gods Covenant.

(3) A periphrasis of the Covenant, Vix. That which God hath established with all flesh upon the earth, where is given the extent of it.

Some Queries here also would be satisfied.

Qu. 1. What Kind of Signe may this be? Answ. It is a Sacramental Signe annexed to the Covenant, for the confirmation of it, invented and set up only by the will of God: Such are also called Seal's, as Circumcision, Rom. 4. 11.

Quest. 2. To whom is this given, and whom doth it concern?

Answ. 1. Primarily this is given to the Church, and concerns chiefly all therein; to Noah first and his sonnes, who could see and understand Gods minde in

Ver. 16.

Ver. 17.

in it, and all that did issue from them were concerned in it.

2. Secondly it concerned every living Soul of all flesh, which were for the Churches sake taken into the Covenant.

Quest. 3. What Benefit accrued to all these from it?

Ans. 1. A full comfort and assurance of the good promised unto such as see, and believe. (2) Gods ingagement for remembrance of his Covenant to all that understand it not, a sweet comfort is this. (3) Ingagement of all that understand this Signe to remember God, and fear him, as is said of the Jewes, when they saw the Rainbow they blessed the God of Heaven; however perhaps superstitiously acted by them, yet there is a duty which therein concerneth every one of us, piously to remember Gods Covenant, and walk worthy of it. (4) Security from the deluge of waters visibly secured unto all Creatures living on the earth.

All which doth further teach us, that,

D. 1. Gods mind is to teach his Church by visible Signes as well as by his Word.

D. 2. Gods Signes or Tokens visible are given and set up by himself, no man may do it.

D. 3. Gods Seals must be annexed onely to Gods Covenant.

D. 4. Gods Tokens and Covenant are given primarily to his Church, and to other Creatures with them and for them. Ver. 12, 13.

D. 5. The Covenant and Seal for security against an universal deluge is perpetual.

D. 6. Gods will maketh things of natural use to Creatures, to become of Spiritual use to the Church. So his bow.

D. 7. The Rainbow in the cloud is Gods own by creation and special designation unto Spiritual use.

D. 8. The Rainbow is a Covenant Token or Seal to the Church of God.

D. 9. In saddest times of danger God hath appointed his bow to be seen.

D. 10. Visibility of Signes of comforts are set for comfort against feares.

D. 11. Gods promise makes visible Signes effectual. Ver. 14.

D. 12. Gods Signes do argue Gods remembrance of such as neither do nor can think upon him.

D. 13. Gods remembrance makes good the Covenant sealed, not to destroy.

D. 14. God would have his People know, that he regards his own Ordinances.

D. 15. Gods remembrance to make good his Covenant, sheweth his careful eye over persons concerned in it.

D. 16. God points out his Seals and presseth them much on his to believing.

D. 17. Gods multiplied pressing Covenant and Seals is to make man have due respect unto them. Ver. 15, 16, 17.

3. The last general head of this Chapter now followeth, which containeth the history of Noahs surviving Seed, with some passages of their manners, and the term of Noahs life.

In the whole these particulars are observable:

1. A rehearsal of Noahs Seed. v. 18, 19.

2. A report of Noahs imployment and failing in it. ver. 20, 21.

3. A relation of Chams carriage. v. 22.

4. Anarration of his other Sonnes act. ver. 23.

5. A discovery of Noahs Prophecy. ver. 24, 25, 26, 27.

6. An history of Noahs end. v. 28, 29.

1. Noahs present Seed after the flood are thus reported in the following verses.

Ver. 18. And there were the Sonnes of Noah going out of the Arke, Schem and Cham, and Japheth, and Cham he the father of Canaan. Cald. same. and Sept.

Ver. 19. These three Sonnes of Noah; and from these the whole earth was scattered.

These three are the Sonnes of Noah, from these they were scattered upon all the earth. Sept. From them was the whole earth sown over. Cald.

In this passage will be meet to consider. 1. The scope of the Spirit in mentioning these, which is to shew.

1. The truth of the promise or blessing, that from these, such fruitfulness should be.

2. The wonder of providence, that from such a few the habitable world should be

be peopled. (2) The parts of this piece of history, these.

1. A description of these fountains of mankind by their relation.

Ver. 18.

Noah, they were the Sonnes of Noah, the great fountain.

2. By their privilege with him, in the late deluge. They were preserved in the Ark, and came out from thence together with him: to fulfil Gods purpose foretold.

3. By their names, Schem, and Cham and Japheth.

4. By a special note upon one of them. And Cham he the father of Canaan, recording in it.

1. As to him, a brand of his wickednes derived to his posterity.

2. As concerning Israel, for whom Moses writeth, that they might be encouraged to make on to their promised possession, which God would take from that malignant seed, and bestow on them.

Ver. 19.

3. By their number, expressed thus. These the three sonnes of Noah.

No more but these three, from whom God is resolved to accomplish his promise.

6. By the issue of them recorded, — And from these was scattered or overspread the whole earth.

In which note.

1. The principle of the seed. These, (2) The continent of the seed, the whole earth. (3) Their division into habitations, the seed born of them was dispersed into the habitable parts of the world. So the Seventy read, they were scattered, or sown, here and in the Caldee, the speech is metonymical, the continent said to be dispersed, instead of the subjects contained.

These notes may be taken from this portion.

D. 1. The genealogie of the Church is now to be drawn from Noah.

D. 2. The subject of division from the Church was first in it.

D. 3. God hath noted the rise of the World, as well as of the Church.

D. 4. Gods pointing out of the wicked is for the benefit of his Church. Ver. 18.

D. 5. From small beginnings hath God produced multitudes in the Church, and World.

D. 6. Gods promise is sure and hath effect in the replenishing of the earth, and setting its habitations. Ver. 19.

2. The next thing reported is Noahs

implemment, and his failing in it, as followeth.

Ver. 20. And Noah began to be a man of the ground, and he planted a vineyard. — A man an husband man of the earth, &c. Sept. — A man a labourer in the earth, &c. Cald.

Ver. 21. And he drank of the wine, and was drunk and uncovered himself in the midst of his tent. — And he was naked in his house. Septuag. Cald. to the same.

In which passage we have five things reported of Noah.

1. His outward calling, He began to be a man of the ground.

Wherein is reported of him. 1. His betaking himself to imployment, He began, was he not so before?

Yea doubtles: therefore this term of beginning must referre to his vocation in the Arke, where he was sequestred from such work: or els the phrase must be understood as usually it is, for no more but the setting about such a matter; as to begin to say is to say. Compare. Matthew. 16. 6. with Luke. 12. 1. (2) The calling itself, to be a man of the ground, that is, an husband man as the seventy, or a man working in the ground as the Cald. which doubtles takes in the whole busines of husbandry, as a man of war is a soldier. Joshua. 5. 4. and a man of cattle, a shepherd, Genesis. 46. 32.

2. His work specified, He planted a vineyard. — This is but one work of husbandry put for all; as planting is a work upon the ground; so it comprehends all other, as digging, plowing, &c. Here this seems rather to be mentioned for the act following.

3. His partaking of his work, And he drank of the wine. — He drank of that wine, that is the fruit of his own labours which was just, and no evil. 1. Cor. 9. 7. (1) The time of this act is observable, it must be some years after the vineyard planted, before the fruit comes to make wine, and this act also seemeth to follow the birth of several children: as Canaan the Son of Cham is mentioned (2) This was an inordinat action, as the following effect sheweth. It is groundles to conceive there was no wine before the flood; for vines and the fruit of them were then; and the excess of the old world in eating and drinking, was one of the high provocations. Matthew. 24. 38. recorded by the Spirit.

4. His sin, And he was drunk. In it observe, (1) His crime was drunkenness; whether out of ignorance of the strength of the liquor which seemeth somewhat improbable, or els out of infirmity taking more than was convenient, it is disputed; but no need of much striving herein. (2) The time, it was after experience of much favour from God. (3) The singleness of the act

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Ver. 20.

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Ver. 21.

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act, it was once and no more.

5. His shame the effect of sin. And uncovered himself in the midst of his tent. Wherein is discovered.

1. The fruit of his wine, he uncovered doubtless in those parts which piety and modesty would conceal; which is a reproach to be seen, an expression therefore used to set out punishment as well as sin; so Adam was naked by eating, and Noah by drinking. Ezek. 23. 29.

2. The act of it; some have conceived Cham his Son did it, but that is not here charged on him, doubtless the wine that mocked him, might well before his sense and reason, and make him regardless of the right composure of his garments; especially in those times, they being loose.

3. The place it was in his tent, as the Hebrew. Or in his house as the Seventy: where the good man should have given a better example, and not have exposed himself to the observation of his family.

Take these Notes hence.

D. 1. The best and holiest of men upon Gods seating them here below, must undertake some honest calling. So Noah is for husbandry.

D. 2. Mans labour and planting must serve Gods providence to bring the fruits of the earth unto their due use and end. Ver. 20.

D. 3. Feeding, or drinking on a mans own labours is a privilege not denied to man.

D. 4. The best of men may be apt to exceed in the use of creature comforts.

D. 5. Wine is a mocker, and may deceive the holiest men, that are not watchful. Proverbs. 20. 1.

D. 6. Drunkenness makes naked and discovers the shame of a man.

D. 7. It is very evil for a man to discover his shame in his own house, and to his family, much more abroad.

D. 8. God hath not spared to discover the worst as the best of his Saints. Ver. 21.

(1) To humble them. (2). To warn others. (3). To glorify grace, that their righteousness is of him only. Ver. 21.

3. The next relation is of Chams carriage to his Father in this his fallen condition.

Ver. 22 And Cham the Father of Kanaan saw the nakedness or filthiness of his Father, and he told to his two brethren in the street or abroad. And going out he declared to his two brethren without Sept. Cald. to fame.

In this passage we have considerable.

1. The subject spoken of Cham the younger Son of Noah, who also is here again stiled, the Father of the Kanaan, to note his race and to brand him by his posterity alienated from Gods Church and turned against it, though he lived with it not less than 100 years. h

2. The matter spoken of him is in two additions. (1) He saw the nakedness or filthiness of his Father. Wherein occurs.

1. The act, which noteth. (1) A voluntary, and unnatural infection. (2) A wicked malicious observation, (3) A cursed intention to see evil thereby unto his Father.

2. The object, that which ought not to be seen, which is aggravated.

1. From the nature of it. Nakedness, filthiness, or filthy parts, which nature would have blushed to see against its will. (2) From the relation, it was his own dear Fathers nakedness; out of whose bowels he came, and to whom his Son was dear; he is not spared by this cursed wretch but discovered to reproach. (2) And he declared it to his two brethren abroad, or in the street. Herein is more aggravated wickedness.

1. His act, he declares and telleth what he saw, (1) With delight. (2) With reproach, (3) With mischievous purpose, to make his old holy Father an abomination. (2) The subject to whom, his two brethren, those to whom this was no final grief, and to the burden of their souls; which two although only named, yet it denieth not that others might be with them, before whom this defamation was made. (3) The place of this declaration, it was, as the word notes, in the street, or publicly to make his Fathers shame more open: it was bad to do it within doors, but worse to publish it abroad: even the greatest dishonour that can be done to a Father.

From all which we may take these Notes.

D. 1. The greatest shame either to Church or family may arise out of the bowels of them.

D. 2. Apostates from God prove the most disobedient to parents, and wicked to nearest relations.

D. 3. Wickedness makes men unnatural, to observe with delight that which is uncomely.

D. 4. It is horrible unnaturalness to observe

observe and publish parents fall and shame.

D. 5. It is a sad character of a sinner to grieve nearest relations, by publishing the faults of any. It's Chams mark here.

D. 6. Sometimes God punisheth sinners of parents by sinners of children, thus to publish their shame.

D. 7. It is a branded generation of men, that prove so unnatural to discover parents sinners. Ver. 22.

Now followeth the report of the carriage of Noahs other two sons toward their father.

Ver. 23. Then took Shem and Japheth a garment, and both of them laid it upon their shoulders, and went backward, and covered the filthiness of their Father, and their faces were backward, and they saw not the filthiness of their Father. Shameful parts, Cald. And Shem and Japheth taking a garment, &c. And saw not their Fathers nakedness. Sept.

In these we have a copy of gracious and pious children, honouring their parents, by hiding his infirmities. These particulars here occur.

Ver. 23.

1. The immediate sequel of this act, upon Chams wicked defamation. And, or then, immediately upon hearing this sad report of their Father they hasten to cover, what Cham had wickedly blazed. Their present undertaking is notable.

2. The subjects spoken of, Shem and Japheth. Of whose age and order, it was declared before. Something also hereafter will follow. Ch. 5. Ver. 32.

3. Their acts reported are several. 1. They took a garment. This was the act of preparation, the garment doubtless was something for convenient covering such as was nearest hand; their taking was a speedy fetching of it for the present use.

2. They both of them put it upon the shoulder.

In which there is a further act preparatory shewing their pious intention to the avoiding of the evil of their wicked brother, they place the garment which they took upon their backs, fit for their motion backward.

3. And they went backward, a motion not usual for any that come to help, yet here judged the fittest by these sonnes of Noah, that they might not accidentally see that, whereupon Cham rejoiced to gaze. (4) And they covered the filthiness of their Father. This is the act of childlike piety to their parent, under

his fall; where it may be well to note. (1) The occasion which was the Fathers sin, it was his fall by infirmity. (2) They themselves were children in relation unto him as their Father. (3) Their act is to cover it from sinful man, not from the eyes of God; from the scorn of men not from the reproof of God: so that nothing can be argued either from the persons or act, but the like case must in every thing be granted to require the like practice.

4. Their posture afterward, And their faces were backward.

That is, their duty being done they keep their faces the same way as when they came, from their father, being more willing to cover his nakedness and sin, than any way to behold it.

5. The issue, And the nakedness of their father they did not see.

In which negative issue is carried. (1) A denial of the thought of evil against their father. (2) A denial of any intention or act of evil against him; Such as Chams infection was. (3) An affirmation of the pious affection, and demeanour of these two sonnes unto their father. This was the part of that honour, which God required from them to their parents.

Some profitable Notes arise from this passage.

D. 1. Piety in Children hastens to cover, that which implety discloses to reproach.

D. 2. Some gracious seeds vouchsafed to the Saints for their comfort, as wicked for their grief.

D. 3. Piety to parents will use lawfull means to cover their shame.

D. 4. Piety turns its back to the discovery of parents evils, as unnatural.

D. 5. It is piety in children to cover the infirmities and nakedness of parents. Yet this is no rule for all to hide willfull sinners.

D. 6. Piety turns the face away, and would not willingly see the shame of parents. A sweet patern. V. 23.

1. The next thing here reported is Noahs prophesy, upon his sonnes, and their posterity, which is threefold, according to their number.

1. He beginneth from the younger; verse 24. And Noah awaked from his wine, and knew that which his younger sonne had done unto him, Sept. and Cald. to the same. Ver. 25. And he said, cursed be Kanaan, a servant of servants

Servant's shall be to his brethren, unto his sons.
Sept. — A servant serving, &c.
Cald.

In which passage we have observable.

Ver. 24.

1. Noah's recovery from his fall. *And* **2.** The subject spoken of Noah, the same gracious soul, that had taken a fall, and was overtaken with wine, and slept in filthiness. **(2)** His recovery. He did awake from his wine, which must carry in it. **(1)** A return to himself and to his understanding, which the wine had taken away. **(2)** A glorious, and waking consideration of his fall, and his shame uncovered; when he was in sleep. **(3)** A watchful departure, or seeking himself from his wine, which had mocked him. All this reasonably must be conceived in this his awaking; therefore this gracious soul was not senseless of his fall, neither did he awake in fury; to go out in revenge against them, which rejoiced in his shame.

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2. Noah's cognisance taken of his younger sonnes fall, *And he knew that, which his younger son had done unto him.*

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Wherein note. **(1)** The cognisance itself. *And he knew*, that is, had certain understanding, either by some visible sign he might see, or by conference with his sonnes, or by the Spirit of prophecy: All these might concur, to give him knowledge of the fact. **(2)** The subject taken into knowledge, his little son. As the Hebr. that is, less in years as is imported here, therefore is it read the younger son, as Sept. This must be Cham; whose ungracious act was formerly reported, it is conceived that his son Canaan, was with him, in the discovery of his fathers nakedness. **(3)** The crime that comes to knowledge. That which Cham did, by inspection on his fathers filthiness rejoicing in it, and publishing of it; this known could not but deeply affect the father; although it may not be conceived, that it should stirre up that gracious man hereupon rashly to break out into imprecations; for that cometh from God as will appear.

Ver. 25.

3. Noah's prophecy concerning his younger son.

1. His utterance of it, which is his act properly. *And he said*, — God alone is the decreer and infliager of all that followeth. Noah is only the Prophet or Breacher of it: he speaks but Gods mind in this matter.

2. The matter uttered, which is the prediction of a curse, wherein we have to observe. **(1)** The subject here named which is Kanaan the son of Cham: the reason of breathing this upon him. **(2)** It is conceived by some he was the first that discovered his Grandfathers nakedness. **(3)** The fathers curse is in the child. **(4)** To note the perpetuity, and propagation of it. **(5)** To point out that seed which was most contrary to the Church and odious to God. Even the Canaanites; whom Israel drove

out and subdued, 430 years after the promise given to Abraham. Cham then is fully cursed here, and Canaan rightly.

2. The evil pronounced against these, cursed be *Kanaan*. — It may be read either imperatively, let him be accursed, or in the future, he shall be accursed. The curse in the language of God carrieth with it the very consequence of evil, that can make a man fully and eternally miserable. It is partly spiritual, and so it separates from God; and from his Church, and gives up men to lust and wickedness; thereby to be hardened unto destruction; and it is partly temporal, falling upon men in their outward estates, to make them an execration, and hissing, and to be abhorred of God and man. Deut. 27. v. 26. &c. This is attended by God.

3. The curse opened. *A servant of servants shall he be unto his brethren.*

Wherein observe.

1. The evil of the curse explained in part which is slavery or servitude, and that in the vilest condition that can be conceived; *A servant of servants*, is the basest servant of all.

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2. The term of cor-relation, his brethren. Who carried in them the Church of God, Doubles, hell and sin were some Lords, to whom they should be slaves; but to the Church distrustfully should they be made to serve; though they were proud and bitter enemies unto it. So it came to pass, that Joshua, made such of the Canaanites which were spared, to drudge in slavish services unto Israel.

Quest. But were not these Lords some time?

Ans. Yea, in respect of outward power and usurpation; But yet consider

1. Their judgment from God was always to be such as is here threatened.
2. There was an appointed time for the external execution of it. Gen. 15. ver. 13, 14.
3. The spiritual part was in continual execution.

Quest. Should a Father to curse his child?

Ans. (1) Noah doth not curse, but God. (2) He was Gods Minister, therefore must do his office against his own flesh; No ground here then for privat cursing.

Take some Notes from it.

- D. 1.** Graciously soules may sleep a while in sin, but they awake again.
- D. 2.** Awakening Satins sadly reflects their fall, and depart from evil.
- D. 3.** God brings to light the wicked practices of Ingratitude unto a gainst

against his Satins, and sheweth it to his Prophets, V. 28.

D. 4. Cognisance taken by God and his Prophets, of wicked practices foretunn's a curse.

D. 5. A Father may be a Minister of a curse from God upon his own children, and he must not spare, as here in Noah; and in Jacob.

D. 6. The curse of God on body and soul find's men in their impieties against him, and their Parents.

D. 7. Gods curse pursueth the children, that goe on in their Fathers steps. Canaan.

D. 8. Such as abuse Sonship in the Church, may justly look to be made slaves unto it. The vilest of slavery is their portion. Such is the curse of Cham. Ver. 25.

Ver. 26.

The second prophetic word concerning Shem. Ver. 26. *And he said, blessed be Jehovah the God of Shem and Kanaan shall be a servant to him.* — *unto his brethren* unto Sept. — to them Cald.

In this prediction do occurre considerable.

1. The Prophet declaring it, and he said. That is, moreover & beside the burden foretold to come upon Cham and his posterity, Noah the Prophet of the Lord, instructed by him, proceeds to shew the mind of God, touching his two better sonnes, who piously agreed to cover their Fathers shame, the first and chief of which is Shem.
2. The prophecy itself, wherein are notable.

1. The form of delivering of it, which is gratulatory unto God. *Blessed be Jehovah, the God of Shem.* — In form and sound of words this is a thanksgiving unto God, wherein may be noted.

2. The object terminating the duty Jehovah. He that is, and was, and is to come, the cause of all things, and of all good to Noah. **(2)** The reason of this gratulation, his relation unto Shem; the mighty God of Shem, seeing therein no less respect from God both to himself the Father, and his posterity to following generations. It is the first time, God is spoken of as peculiarly related to any man, the God of Shem; afterward God often mentions it. The God of Abraham, &c. Exod. 3. 15. The meaning of this will appear in opening the matter of the prophecy. **(3)** The gratulation itself. *Blessed*, which attributed by Noah to God, can not intend any good

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added to Jehovah by man, as Gods blessing is to us; but a declaration of and ascription of all that good unto God, with believing admiration, which he is pleased to do for his poor creatures. Such always is the blessing of Saints unto God.

2. The matter of this prediction is some special good promised unto Shem, which is comprehended in two heads. **(1)** In letting over Shem such a Lord as should be able to bless him, and do good unto him. Which is carried in this proposition, *Jehovah is the God of Shem*, upon which account Noah blesseth the Lord. Wherein read. **(1)** The subject of it. Jehovah: the fountain of all being, who comprehends all times, creatures, and conditions, in himself: from whom alone are all the issues of good.

2. The attribute, which expresseth only what this Jehovah is and will be unto Shem. He is the God of Shem; where consider.

(1) The chief term of this relation God, *Jehovah is the God*, or the almighty God, now what ever God is must be conceived here himself; his relations; his attributes, his operations, all is but God, & this God is related to another.

2. The correlatum is Shem. **(1)** Personally considered who according to his name was a man of renown, and with the name of being the fountain of the Church. **(2)** Collectively taken, to the true Church of God issuing from him to all generations is carried in this correlation to God.

3. Mystically taken, that great seed which was promised afterward to Abraham and David, in whom all nations should be blessed, even Christ, is intended here, who indeed stands in inseparable relation unto God.

3. The relation itself, which is noted in the propriety, he is the God of Shem; that is, proper and peculiar to Shem, so as he is not the God of others; Shems Father, Lord, king, governour, portion, he is properly Shems, what ever he is; not Chams, nor Japhets so primarily, however he be by participation with him.

2. This blessing consists in putting some under Shem, *And Kanaan shall be servant to him or to them.* Wherein note

1. The party subjected, Kanaan, he who was cursed with his Father before which name in this prophecy notes. **(1)** The persons then serving. **(2)** Their seed the Canaanites. **(3)** In the mystery Satan the spiritual adversary to the Church of God. **(2)** The party to whom this should be in subjection is, to him; that is Shem. The relative is read both in the singular and plural, but in this place I conceive it more properly to be singular, noting Shem, who is likewise to be understood in the latitude formerly opened. **(3)** The subjection itself, carried in the name servant, which was noted before to be the vilest slave; such as shall be under the curse, and laid at the feet of his Church for ever.

Now learn from it.

D. 1. God by his Prophets speak's good unto the pious, as well as evil to the wicked seed.

D. 2. Noah and the Prophets spake of some good to the Church, which themselves saw not. As here to Schem's seed.

D. 3. Prophecies of good unto the Church are best given and received with blessing unto God.

D. 4. The promise of Jehovah's being the God of his Church, is the great blessing. Psalm. 144. 15.

D. 5. Jehovah is more peculiarly the God of some men, than of others, as here in Schem.

D. 6. Where God is truly Lord of his people, all adversaries are made servants to them.

D. 7. The Church shall in its appointed seasons triumph in God, and all enemies be laid under her foot. Ver. 26.

Ver. 27. The third prophetic Word concerneth Jepheth, followeth in the next Verse 27. *Elohim shall persuade, or enlarge Jepheth, and he shall dwell in the Tents of Schem, or let him, and Kenaan shall be servant unto them.* Let God enlarge, &c. in the house of Schem, &c. Sept. Let his glory dwell in the Tents of Schem, &c. Cald.

This Prophecy carrieth in it two opposite effects. (1) Evil to his Son, and his posterity—supposed necessarily; that there should be a division of Jepheth's seed from Schem, that is a departure of them from the Church, and society of Saints: for otherwise what needed any persuasion of them, to return and cohabit with them. (2) Good to him in his posterity and that is, expresseth *Elohim shall persuade, or enlarge*, &c. Wherein, (1) The cause of this blessing, it is *Elohim God almighty*, who bletheth and none can curse, who speaketh, and it shall come to pass: who will work and none shall let it. (2) The blessing itself which is considerable.

1. In the form of it, or manner of expressing it, which is either by way of promise, God shall persuade, or els by way of prayer, let God persuade. The former is the ground of the latter, and this is the application of that. 2. In the matter of it, which is or may be threefold. According to the various signification of one word.

1. Enlargement or multiplying of his

seed with himself, to this sense, *God shall enlarge Jepheth, or let him enlarge*: Which sense is sometimes used of this word, and so the Seventy read it. Now this is the blessing of Jepheth within himself, enlargement, and this is conceived to be twofold.

(1) External and corporal for his seed and issue; so it was made good; for his posterity did surpass his brethren in number. (2) Internal or spiritual, for enlargement of heart towards God, and his ways, which more eminently is included in that other reading of the word, to persuade, which was a work on the heart.

2. Co-habitation with the Church; after their division from it. The Lord shall persuade Jepheth, &c. Where we have to consider.

1. Gods act promised, or prayed for prophetically persuade, or allure, which is the sweet expression of God, when he effectually worketh upon souls to bring them into himself. *I will allure her, &c. Hosea. 2. 14.* which is the same word. It notes a powerful act of grace upon the heart, to draw it over from sin to God.

2. The object, *Jepheth*. (1) Taken personally it signifieth there might be a dividing disposition in him from his brother. (2) Taken collectively all his seed. (3) Taken mystically all the gentiles to be persuaded unto Christ. It is a note of some, the word which notes Gods act is of the same signification with the very name of the man, and therefore paraphrase, *God shall persuade the persuadable*, an ingenious note, taken with this caution; that Jepheth's disposition be not preferred above Gods grace or as precedent to it.

3. The effect of Gods acting, *And he shall dwell in the Tents of Schem.*

Whereabout observe.

1. The benefit promised, which is habitation or a settled dwelling, which notes, residence, maintenance, and perseverance.

2. The specification by the place, even the tents of *Schem*, which phrase may admit of various construction. (1) Communion with *Schem* and his seed, which were the Church of God. And with whom Gods Oracles were abiding, and among whom the way of his salvation was declared.

2. Succession, as to come to dwell in their tents, that is, in their roomes, as sometimes it is used. Rom. 11. v. 11. &c. 1 Chron. 5. 10. So the gentiles were grafted in when the Jewes were cut off, from the Church of God; both are carried in the prophecy, the Church is so paraphrased by tents. To note, the weak condition as to sense, and yet the proper condition of the Church, which God will owne. Zech. 12. 7. Mal. 2. 12. Rev. 20. 9.

3. Dominion over his brother, representing the enemies of the Church. *And Kenaan shall be his servant, or servant unto them.*

(1) The party subjected was before discovered

covered. (2) The subjection itself, is to be vilest of servants, such as shall be cast out from having any memoriall in the house of God. (3) The superiour to whom he is subjected, is Jepheth, joined with Schem and as being in the Church, so it may be read, to him or to them.

Now take the Notes from it.

D. 1. God hath made known that some in the Church to the last times shall divide from it.

D. 2. All divisions from the Church are not irreconcilable.

D. 3. God almighty alone is the cause of making up the breaches of such as divide from his Church.

D. 4. Prophecy of good to any, as it is by promise, so it is brought about by prayer. From the form.

D. 5. Blessing of posterity in abundance may be to such as divide from the Church.

D. 6. Heart enlargement toward the wayes of God is his promise and worke.

D. 7. Souls divided are onely persuadable by God to have communion with his Church.

D. 8. Gods persuasion upon souls is effectual to bring them to the Churches tents.

D. 9. The Gentiles succession of, and communion with the Jewish Church is foretold of God.

D. 10. A tent habitation hath God allotted to his Church below.

D. 11. The worlds palaces will be changed for the Churches tents, when God work's.

D. 12. Subjection of all enemies is surely prophesied to them who join with the Church of God. Ver. 27.

6. The last thing here related is the age and end of Noah, as it followeth.

Ver. 28. And Noah lived after the flood 300 years, and 50 years. Sep. &c. al to the same.

Ver. 29. And all the dayes of Noah were 900 years, and 50 years, and he died. Sep. and Cald. same.

In this passage is related the term of years granted to Noah here below, together

with his expiration, wherein may we note.

1. The subject of this history recorded, *Ver. 28.* It is Noah, the great Father of the restored world, as Adam was of the world created, the great Prophet of the Church, and the great Lord over the whole earth.

The history of such a one is worth our notice, from whom the line of the Church and the world is drawn; to give us understanding of Gods providence toward both, under such a reward.

2. The matter of this history, which is twofold. (1) His life, and thereof. 1. The nature, *belized*, which expression is comprehensive both of the natural life of Noah, and all the accidents of the same. So that, to say he lived, is not only that he breathed here, but that he lived accepted of God, promoted by him, that he lived testifying against sin, preaching righteousness, giving laws from God to the generations which he was, and sometimes slipping into sin and falling into bitter afflictions: such was his life thorough variety of conditions. (2) The duration expressed two ways.

1. For the space after the flood declared thus. *After the flood 350 years,* which notes not onely the time, but the various conditions of all those years, whereof the good man had much experience. (2) For the whole space both before and after the flood expressed in these terms,

And all the dayes of Noah were 950 years, in which time he saw the tenth generation from himself, some conclude, that he saw Abraham, and that in good years, near 50, before he died; but a true account, will rather cast it that he died two years before Abraham was born: the ground of difference ariseth from Gen. 11. 16. Where we shall weigh it. He lived then unto the year of creation. 2006. A large time to see the promise of multiplication fulfilled, and to spread the earth, and to establish the Church through how many difficulties will appear in the following story.

2. His death is recorded, *And he died.* Which must carry in it not onely a simple expiration, but a death becoming such a man; he died a Saint, a believer, a glorious instrument in Christs Church, and so died in hope, when by faith he had seen the promises.

We close with it.

D. 1. Chronology is given by Gods Spirit. Special uses of it are in the Church.

D. 2. Times and conditions of his Church God would have us know.

D. 3. In the greatest desolations God hath

hath raised some for his Churches good.

D. 4. *God extends the life of his Saints, as he hath use of them.* Ver. 28.

D. 5. *The longest life of Saints wades through various conditions.* Ver. 29.

D. 6. *The longest living Saint must dye, yet like a Saint, not fall as the wicked.*

CHAP. X.

For a more profitable dealing upon this Scripture, and to avoid vain discourse upon true genealogies, as well as vain fabulous genealogies themselves, it is requisite to premise something necessary to be foreknown concerning the scope, use, order, and parts of this Chapter.

1. The scope of the Spirit here is mainly to draw out the line of the Church, which we see afterward he singeth out, laying aside the mention of other nations. It is not therefore to be expected, that here God should give an exact genealogie of the world, which some have desired, and others because they finde it not here, have found out fables to satisfy their own phancies. What was enough for us to know God hath set down, and more we need not, it belonging not to faith, as the matters of the Church do: by which the Spirit here would instruct us unto life.

2. The use of this scripture is manifold.

1. To prove the truth of Gods promise for multiplying Noachs seed and filling the earth, as within 100 years after the flood is wonderful to behold.

2. To give a true history of the rise of man after the flood, and to confute fabulous fictions.

3. To shew the descent of the Church from Noah together with the Covenant and manifestations of God unto them, at several times.

4. To discover the line of Christ according to the flesh.

5. To give understanding of propheticall Scriptures which mention severall persons and things in this line.

3. The order of giving this history or genealogy is arbitrary to the Spirit, he beginneth with Jepheth the elder, and then proceeds to Cham the younger, and lastly to Schem and his posterity not to diminish his dignity but because he was to proceed in the history of the Church from him; he mentions

the other first, and so layeth them aside.

4. The parts of this Chapter, general may be.

1. A general title of the contents, Ver. 1.

2. A special relation of a threefold genealogy.

1. Of Jepheth, Ver. 2. 5.

2. Of Cham, Ver. 6. 20.

3. Of Schem, Ver. 21. 31.

3. A summary conclusion, Ver. 32. The first thus followeth.

Ver. 1. *And these are the generations of the sonnes of Noah, Schem, Cham and Jepheth, and to them were born sonnes after the flood.* Sept. and Cald. same.

In which title may be considerable.

1. The connection of this to the former history. Noah had prophesied before concerning all his sonnes, and then was added his expiration, the Spirit meaning to speak no more of him: but now that being done, he proceeds to shew you the persons and posterity upon whom all these words were to be fulfilled, and, or but, or now, these are, &c. Gods word must not fall to the ground.

2. The matter here reported, which is but a general proposition of the contents of the whole Chapter, wherein we may point out to observation.

1. The nature of the thing spoken of, generations. Whence as of other like occasions this book is styled in Greek, Genesis which note a continued line for several descents and ages.

2. The propriety of these, spoken of. (1) Collectively, The generations of the sonnes of Noah, such as they begat and did issue from them. (2) Particularly by name, Schem, Cham, and Jepheth, where Schem hath the place of dignity.

3. The way of propagating these generations, expressed thus, *And there were born unto them sonnes*; the way of performing Gods promise was by generation and birth, of which the males are only named, not the daughters, though they must needs be understood, the nobler sexe being sufficient to declare the line.

(4) The time expressly hinted, after the flood, or that flood, as some emphatically. The expression notes the time; with the sad import of the judgment which waited all the world, save eight persons, yet at such a time, and after such a sweeping flood, God commands it and man becomes fruitful to people the earth againe.

Take some Notes from it.

D. 1. *Gods Prophecies and performance are joined together in his word, so they should in our faith and observation.*

D. 2.

D. 2. *Genealogie according to truth is the Spirits worke, and useful to the Church of God.*

D. 3. *Variety of lines hath God drawn out from one root to discover the variety of his wisdom.*

D. 4. *Good and bad may have the outward blessing of the fruit of the body.*

D. 5. *Propagation by birth serveth Gods providence to bring forth multitudes promised.*

D. 6. *Saddest desolations in the world cannot hinder God from his worke to preserve a seed.*

D. 7. *The truest history of Ages must be drawn now from the flood. V. 1.*

2. The special genealogy followeth, and first the line of Jepheth, in these Verses.

Ver. 2. *The Sonnes of Jepheth, Gomer, and Magog and Madai, and Javan and Tubal, and Mescheth and Thirath.* Cald. same. Samar. Joanan, Thobel, and Mosoch, Sept.

Ver. 3. *And the Sonnes of Gomer, Aschenaz, and Riphath and Togarmah.* Sept. and Cald. same.

Ver. 4. *And the Sonnes of Javan, Elifshah and Tharsish, Cithim and Dodanim.* Sept. and Cald. to same.

Ver. 5. *From these were the Isles of the Nations divided in their Lands, a man to his tongue, to their families among their Nations.* Every one according to their language in their tribes and in their Nations Sept. According to their families in their people. Cald.

In this passage two Heads are eminent.

1. The line drawn out to three branches, (1) The direct line from Jepheth of whom is here reported, that he had 7 Sonnes issuing from his own body; what more issue he had, the Scripture mentioneth not; and yet it is not to be doubted but that he had more. That from these came the Gentiles under promise is clear, but to point out the posterity and several Nations certainly issuing from these is too hard for man to do: The holy record is so short in this matter. All then is but probability.

1. Gomer. His name is used, Ezek. 38. 6. noting a Northern people; from Canaan, called by some Cimmerians, some fetch the Danes from them.

2. Magog, a people likewise by this name were known. Ezek. 38. 2. And a fire threatened upon them from the Lord, Ezek. 39. 6. It is thought they were the Scythians. Spiritual enemies noted by them. Rev. 20. 8.

3. Madai, from whom a people were

afterward called, by the same Name, Isaiah. 21. 2. Which is rendred the Medes Isaiah. 13. 17. Or the Macedonians. So Mede.

4. Javan, a people are mentioned by his Name. Isaiah. 60. 19. Ezek. 27. 13. These are conceived to be the Grecians, called Jonan in the Greek. Whence Jones.

5. Thubal, a people are named also of him. Ezek. 27. 13. Traders &c. Who joyned with Gog against the Church. Ezek. 38. 2, 3. These are conceived to be the Albanians, Chaldeans, Ibezians, now Spaniards.

6. Mescheth. This notes a people joined with Thubal. Ezek. 27. 13, &c. And as is conceived points out the Capadocians, or more northern, the Muscovites. Ezek. ch. 38. v. 2, 3.

7. Thirath. Mention of him is onely again, 1 Chron. 1. 5. Some think the Tyrians, others the Thracians to be his issue. These are all reckoned from Jepheth himself, but doubtless not all the Children which he had. Thus much the Spirit thought fit to record. Ver. 2.

2. The line subordinate, next mentioned is from his Son Gomer, of whom a threefold issue is related.

1. Aschenaz. A people is named of Ver. 3. him who helped the Medes against Babylon. Jer. 51. 27. These are conceived to dwell in Asia, as Phrygia Minol and Froy. The Jewes make the Germans his issue.

2. Riphath called Diphath. 1 Chron. 1. v. 6. No where els mentioned, of him are thought to come the Paphlagonians, a people in Lesser Asia. Mede thinks these of Pontus and Bithinia.

3. Togarmah, a people is named of this man. Ezek. 27. 14. For merchants. Ezek. 38. 6. Some make the Germans this people. It is certain they were a Northern Nation. Ver. 3. Mede, Phrygia Major, and Galatia.

3. The next line is drawn from Javan, another son of Jepheth; and the issue of no more but these two sonnes is recorded, however it is not to be doubted, but his other sonnes had their issue. The sonnes of this were. (From Javan are the Grecians.)

1. Elifshah, a people is mentioned of Ver. 4. him. Ezek. 27. 7. Merchants who sold blue and purple to Tyrus. Some think the Aolians in Asia the lesse are of him. Mede, Achayans and Peloponnesians.

2. Tharsish, a people of this name is read also, Ezek. 27. 12. 25. Cilicia is thought to be their Country, wherein Tarsus was a famous City, where Paul was born. Act. 21. 39.

3. Cithim, a people is spoken of by this name, Numb. 24. 24. Isaiah. 23. 1. Jer. 2. 10. What now they are called is uncertain. Some translate the word Romans, Cald. Some Italians, Lat. Mede,

Mede, Carians, Licians, and Pamphilians.

4. *Dodanim*, read *Rodanim*, 1 Chron. ch. 1. ver. 7. What people are now from these is uncertain. Some think the Dorians about Greece. Ver. 4. made the Epirotes. So here we have recorded from Jepheth, only 7 Sonnes, and 7 grand Children, of whom it is clear they were a Northern people from Canaan: but what remainders of them are now after so many alterations, cannot be known. It is an ingenuous allusion of the seven Churches in Asia, to these seven Sonnes of Jepheth, and so an instance of the fulfilling of Noahs prophesy in part, but it riseth not naturally from the text.

2. The settled habitation of these, wherein note.

Ver. 5.

1. The Subject inhabiting or seated, expressed thus, *from these*, that is, these Sonnes of Jepheth with their offspring, which are not mentioned.
2. The place inhabited, the Isles of the Gentiles, which were not only proper Islands, but all places whereunto the Hebrewes could not passe but by sea. Here two words are used, but the Isles are sometime read Nations themselves. *Isaiah. 11. 11.*
3. Their bounds given them they were divided, — that is, by lot, or line, as is probable Noah before his death from God might be instructed so to dispose the seed of Jepheth, furthest off. It was not without Gods hand.
4. The rule of this division, which take's two part's.

1. *Every one according to his tongue or language*. — A man to his tongue, that is, every man according to his speech, which must needs be after Gods curse upon Babel, in confounding this language of man, for before all were of one tongue.

2. *According to their families or tribes in their Nations*. — That is, being ranked into heads of families, each betook themselves to shipping, and so to inhabit the coasts appointed, and there to fear God; however it fell out otherwise shortly after.

Thus the Genealogy of Jepheth is dispatched and his Sonnes sent away, as taking their lot in more remote places from their brethren.

Chams residence was neerer Schem, which Moses therefore reserveth, having many things of their neighbour-hood to record.

Some Notes from it.

D. 1. *The lines of men should guide us to observe the wisdom and goodness of the Providence of Gods*

much is to be seen in this line of the Gentiles.

D. 2. *All the Gentiles however Apostat came from the Church of God at first.*

D. 3. *Gods brevity in drawing the line of the Gentiles should curb mans curiosity.*

D. 4. *All the Seed from Jepheth, they are Gentiles under the promise. God shall persuade. V. 2, 3, 4.*

D. 5. *The divisions and bounds of habitations have bin set unto the Gentiles by God. Act. 17. 26.*

D. 6. *Division of tongues was made the rule to divide Nations, and dwellings.*

D. 7. *The Gentiles have distinctly bin seated also according to Tribes, and Families.*

D. 8. *God will not have the Gentiles Japhets seed forgotten, however now divided in the earth. He therefore hath given their line and Original. Ver. 5.*

2. The line of Cham the youngest Son of Noah is described, wherein occurth:

1. His immediat issue from his own body.

Ver. 6. *And the Sonnes of Cham, Cush, and Misraim, and Phut, and Kanaan.* Sept. and Cald. to same. Herein foure Sonnes are named issuing from Cham.

1. *Cush*, this the Father of the Ethiopians or black Mores, the Arabians and Mores, *Isai. 37. 9. Jer. 13. 23. 2 Kings 19. 9. 1 Esther 1. Num. 12. 1.*

2. *Misraim*, the Father of the Egyptians: the land of Misraim named by the Prophets is called Egypt. *Hosea 11. 1. Mar. 2. 15.*

3. *Phut*: his Genealogie is here silenced, but a people called by his name the Prophet mentioneth, *Ezek. 27. v. 10.* and *38. 5. Lybians. Jer. 46. 9.*

4. *Kanaan*: that Son that had the curse pronounced on him by Noah, the Father of the Canaanites, of whom Moses especially here writeth, whose Land was to be given to Israel.

2. His line derived from these Sonnes, which is threefold. For of Phut no line appears.

1. The race of Cush named as followeth.

Ver. 7. *And the Sonnes of Cush, Seba, and Chavilah, and Sabrah, and Rayamah, and Sabihcchah; and the Sonnes of Rayamah, Seba, and Dedan.* Sept. and Cald. to same.

Evi-

Evilah. Regma. recorded. Here are two descents from Cush: (1) Immediat, in five Sonnes named.

Sabi, Gr.

1. *Seba*, the Father of the Sabceans, mixt with the Arabians, as is thought, *Pf. 72. 10.*

2. *Chavilah*, Gr. Evila: this is conceived to be Father of some of those mixe people in Arabia. Sure it must not be mistaken for that Chavilah in Schems line. Ver. 29.

3. *Sabrah*, Gr. Sabatha, conceived to be Father of a Seed dwelling southward in Ethiopia from whence the Queen of Sheba came. 1 Kings 10. Others of a people in Arabia.

Regma, Gr.

4. *Rayamah*, supposed the Father of a people in Arabia the fruitful, mentioned *Ezek. 27. 22.*

5. *Sabihcchah*, Gr. Sabbathaca, supposed likewise a Father of a people in Arabia.

(2) Mediat from his Sonne Rayamah, two Sonnes.

1. *Sheba*, from this a people in the south of Arabia are conceived. Merchants.

2. *Dedan*, supposed Father of a people neighbouring under that Climat. Merchants also. *Ezek. 27. 22.*

3. A special history of one immediat issue besides all these from Cush. ver. 8, 12.

Ver. 8. *And Cush begat Nimrod, he began to be a mighty one in the Earth.* Cald. same.

Nimrod. He began to be a gyant, &c. Sept.

Ver. 9. *He was mighty in hunting to the face of Jehovah, therefore it is said, as Nimrod mighty for hunting to the face of God*

A gyant dog hunter before the Lord God, therefore they shall say, as Nimrod, &c. Sept. A strong or violent man before the Lord. Cald.

Ver. 10. *And the beginning of his Kingdom was Babel, and Erech, and Acad, and Calneh in the Land of Shinar.* Sept. same.

Land of Babel. Cald.

Ver. 11. *Out of that Land he went out to Asshur and built Nineveh, and Rehoboth the City and Calach.* Asshur went out. Sept. and Cald. same.

Ver. 12. *And Resen between Niniveh and between Calach, the same is a great City* Dalem. Sept. and Cald.

The singular report of this Sonne is not without some special intent of the Spirit of God to have him noted, and an eminent exprellion of one main part of the curse on Cham, executed on this Seed in giving him up to sin.

Herein we have to note more specially.

1. The birth of this Son by itself related thus, V. 8. — *And Cush begat Nimrod*, whether before or after his other Sonnes is not mentioned. Some think, he was begotten in adultery, and therefore is not reckoned with his other Sonnes: but non constat. His name notes a Rebel.

2. The Character of him, which is various.

Ver. 8.

1. His power thus expressed, — *He began to be a mighty one in the Earth.* The seventy, a gyant. (1) The power here spoken of may be in bulke of body, or in authority usurped, or in cruelty exercised.

(2) The rise of it after the flood, it began in him. (3) The extent unto which he spreads it, the earth, or so far as he could reach.

2. The exercise of this power, recorded summarily, Ver. 9. *He was mighty in hunting to the face of Jehovah.*

Herein is expressed the acting of his power. (1) The work wherein it was put forth was in hunting. A dog leader, or such an hunt-man, the Greek readeth it, who pursued beasts; that he might do, but man hunting is most properly understood here, such as we read of *Jer. 16. 16. Lam. 3. 52. and 4. 18.* (2) The specification, or aggravation of it, to the face of Jehovah, or before Jehovah. One way it may note the object of his hunting or persecution, Gods face in his Saints, for it is evident he makes in-roads into the east among Shems posterity, there to build his Babel, or els it may be read as an aggravation of it, that thus he hunted Soules to destroy them, even to the very eyes or face of God, while he looked on, who sent the deluge.

3. The proverb made upon him, declared in the following words, — *Therefore it shall be said*, or it was taken up as a proverb, concerning any cruel oppressours and persecutor's, *They were as Nimrod's hunting mightily against God, or before his face.*

4. The rise or head of his dominion, is next particularly discovered, — *And the beginning &c.* Whence first we may see confirmed, his hunting was after Kingdoms and Dominions, which were not gotten without the blood of men. 1. The rise or beginning of his power is signified, or els the chief places of his Dominion, both may be couched here. (2) The places named. (1) *Babel*, or *Babilon*, in the East, which belonged to Schem. So we see the tents of the Church he hunted, this also seems to note that his hunting was after the confounding of languages, upon the building of that tower, for upon that occasion it was called Babel: In which work it is probable he was a ring-leader, and afterward beginneth his violence from thence. (2) *Erech*, supposed Edessa in Mesopotamia. 3. *Acad*, supposed Nisibis in Mesopotamia. (4) *Calneh*, mentioned *Am. 6. ver. 2.* supposed Callinissum a much fortified place. (5) The continent of all these the Land Shinar, noted to be Caldea, signifying, *That which scattered*, called the Land of Nimrod, *Micah. 5. 6.* It is the habitation of wickedness. *Zech. 5. 11.* Hence breaketh out the violence of this man.

5. The extent of his Dominion, — which is read two ways. (1) Conquering Land. (1) *Out of that Land Asshur went out*: supposed of the posterity of Shem. Whom

Ver. 9.

Ver. 10.

Ver. 11.

Ver. 12.

Ver. 13.

Ver. 14.

Ver. 15.

Ver. 16.

Ver. 17.

Ver. 18.

Ver. 19.

Ver. 20.

Ver. 21.

Ver. 22.

Ver. 23.

Ver. 24.

Ver. 25.

Ver. 26.

Ver. 27.

Ver. 28.

Ver. 29.

Ver. 30.

Ver. 31.

Ver. 32.

Ver. 33.

Ver. 34.

Ver. 35.

Ver. 36.

Ver. 37.

Ver. 38.

Nimrod drove away, but it is more than probable, that Ashur is not here meant, but the name of a country.

2. Out of that land he went out into Ashur or Assyria, that is Nimrod to enlarge his dominions, of whom here it is recorded, which seems most rational. (2) Building thereby declaring that he was not content to live as the Church in tents. He doth as Cain think to secure himself, by building Cities and places of strength. Whereof four are named. (1) Nineveh. *Jonas* 1. famous for and by *Jonas* Prophecy.

2. *Recoboth*, this is conceived not an appellative, but a proper name, though some annex it to Nineveh, reading by apposition, a City of streets.

3. *Caleh*. (4) *Resen* between Nineveh and Calach. (5) An adjunct to set out by emphasis the stateliness of Nineveh, it was a great City.

Quest. But was Nimrod to be blamed, are not powers of God?

Ans. One commends Nimrod. Ab. Ezra. But falsely.

1. Powers are Gods, but not wicked usurpation. (2) This was Nimrod's case, for which the Spirit brands him

Note from it.

D. 1. *The most cursed man may have a numerous seed: it enlargeth the curse. All these of Cham.* Ver. 6. 7.

D. 2. *Cursed ones bring out sometimes an eminent rebellious seed to hasten vengeance.* Nimrod. V. 8.

D. 3. *The greatest judgments will not keep wicked ones from sin though being but a little escaped, from them.*

D. 4. *Under a wise providence, power and violence is suffered to rise and spring in the earth.* V. 8.

D. 5. *It is the property of giants in sin and earthly power to hunt to death Gods Saints to his face.*

D. 6. *God makes in vengeance the names of such wicked ones a proverb.* Ver. 9.

D. 7. *The beginning and chief of all the power of wicked ones, is but confusion, and the place of wickedness.* Babel and Shtnar. V. 10.

D. 8. *Wicked Potentates are still invading others to enlarge themselves.* Ver. 11.

D. 9. *Edifying cities, and places of*

strength, is the wicked's security.

D. 10. *Great cities they may have, but such as are under the eye and judgment of God.* V. 12.

2. The race of Mithraim followeth, who was another Son of Cham,

Ver. 13. *And Mithraim begat Ludim, and Vananim, and Lehabim, and Naphtuchim.* Cald. same. τὰς λυδίων. — Sec. plural. Sep.

Ver. 14. *And Pathrusim and Casluchim where from thence went out Pelischim and Caphtorim.* — And the Cappadocians, Cal. for Caphtor. — Patrofanim and Calfcanim, &c. Sep.

In this line is observable that the names of father and sonnes do end in Im. which notes the plural number Hebr. And so the Sep. Readeth them as names of nations or people. It is rightly conceived, that both the heads and people coming from them are meant by these as Mithraim, notes the father of Egypt. And the Egyptians. So the names of all his sonnes noting themselves and the people issuing from them, all conceived belonging to Egypt.

1. *Ludim*, the son, and the people, from him in Egypt.

2. *Vananim*, the son. And the inhabitants of Pentapolis.

3. *Lehabim*, the son, and his offspring, Libians, different, from the V. 6.

4. *Naphtuchim*, the son, and his seed, Ethiops in Egypt.

5. *Pathrusim*, the son and his seed, in Pathros. *Isaiah* 11. 11.

6. *Casluchim*, the son and his seed, in Camotis of Egypt. From these went out a people into a tract of land near-called Palestine: the Philistims bitter enemies to the Church. Five dominions of them are mentioned, *Ioshua* 13. 3.

7. *Caphtorim*, the son and seed, the Cald. calleth them Cappadocians, some read this before the former sentence, and Caphtorim, so that from thence went out Pelischim, by an Hysteresis which is confirmed. *Amos* 9. 7. But these are thought to be a people belonging to one of the dominions of Egypt.

Take some Notes, about these Nations

D. 1. *The only wise providence hath ordered the overflowing of nations in number and power above his Church.*

D. 2. *Numbers in the wicked's race do but extend or spread the curse.*

D. 3. *All those numbers cannot exempt from desolation.* Jer. 47. *Amos* 9. 7.

D. 4.

D. 4. *Grace hath freely visited such enemies as these to save a remnant of them.* *Isaiah* 19. v. 25. Ver. 13. 14.

3. The race of Kenaan the last son of Cham is thus described as followeth.

Ver. 15. *And Kenayan begat Tsidon, his first born and Cheth, Cal. same for τὴν χεθών Sep.*

Ver. 16. *And the Jebusites, and the Emorite, and the Girgassites Sep. and Cal. same*

Ver. 17. *And the Chirite, and the Yarkite, and the Sinite, 6. To same Sep. Adde τὴν ἑβραίων, ἡ τὴν ἀραβίων.*

Ver. 18. *And the Arvadite, and the Tsemarite and the Chamathite; And afterward were the families of the Canaanites spread abroad, or they spread themselves.* Aradite. Sep. and Cald.

Ver. 19. *And the bound of the Canaanite was from Tsidon, untill thou come to Gerar, even unto Yazzah, untill thou come to Sedom, and Yammorah and Admah, and Tseboim even unto Lasehay.* — reaching to Gerar, &c. Cald. Sep. same.

Ver. 20. *These are the sonnes of Cham, by their families, by their tongues, in their lands, in their nations.* — Tribes, tongues, region, Nations, Sep. — Kinreds, tongues, lands, people, Cald.

In this genealogie are recited to observation. (1) The issues, which were eleven sonnes and the nations which arose from them. (2) Tsidon father of the Sidonians, founder of Tsidon, the great city with which Tyre is reckoned. *Matt.* 11. 21. 2. *Cheth*, Father of the Hittites. *Genesis* 15. 20.

Ver. 15.

Ver. 16.

Ver. 17.

Ver. 18.

Ver. 19.

Ver. 20.

3. *Jebusites*, Father of the Jebusites. *Deut.* 7. 1.

4. *Emorite* of whom the Amorites. *Ibid.*

5. *Girgassites* of whom the Girgassites. *Ibid.*

6. *Chirite*, of whom the Hivites. *Ibid.*

7. *Arkite*, of whom the Arkites, not read of in the Scripture.

8. *Sinite*, of whom the Sinites, not mentioned, but here.

9. *Arvadite*, of whom the Arvadites, not read of further.

10. *Semary*, of whom the Samarites not read more of, onely a city mentioned. *Ioshua* 18. 21.

11. *Chamathite*, of whom a name was given to a whole region, *Amos* 6. 2.

These names may be Gentile; not onely personal but national.

2. Their dispersion in the earth, expressed in the remainder of the 18. ver.

and afterward, were the families of the Canaanites spread abroad; that is all these offsprings of Kenaan were dispersed in the earth, the border of whose habitations is afterward written. (3) Their bounds and border is expressed, from Tsidon.

Northwest, unto Sodom, &c. South East of the land of Canaan; all which Moses describeth, pointing out to Israel the inheritance, designed them by God.

Tsidon and Yazzah, two famous Cities situate by the sea, upon North-west and Southwest. Sodom &c. noted, North-east, and South-east.

4. The close of this genealogie. These are the sonnes, &c., which onely sheweth us.

1. The general summe of the line, these all were the sonnes of Cham.

2. The special distinction of them. (1) By their families or tribes. (2) By the tongues, which noteth their separation was after the confusion of Languages.

(3) By those lands, regions, and habitations. (4) By the nations, or peoples which arose from them.

Take some notes from this passage.

D. 1. *The wicked it men may have the most numerous progeny, so Kenaan, above his brethren.*

D. 2. *The wicked have spread the line of their habitation very farre, God so ordering it.*

D. 3. *The best of habitations on earth may the vilest of the sonnes of men possess.*

D. 4. *The habitations of the wicked, are pointed out sometimes to be the inheritance of Saints. For purpose Moses mentions them.* Ver. 15. 19.

D. 5. *All these prosperous sinners are but Chams seed.*

D. 6. *The wicked are known by their own families, tongues, lands and people, not by Gods.* Ver. 20.

20.

3. The genealogy of Schem the third son of Noah now followeth; he for his dignity and as a Father of the Church is named before the rest — several times, but with order to the succeeding history about the Church, his line is here described last. Which is two wayes here drawn out.

1. Generally, comprehending some part of the line of the Church, with the collateral issues, which turned from it. Thus in this Chapter.

2. Specially from Schem drawing the direct line unto Abraham. *Cap.* 11. 10. So that between these two in the beginning of the 11th Chapter, is inserted the state of all these children of Noah until the confounding of the languages, and the cause

of that judgment. The general line takes up this Chapter. Wherein observe.

1. The immediat issue of Schem is related.

Ver. 21. *And to Schem was born, or there was a birth even he the Father of all the children of Yether, the brother of Jepheth the great or elder.* מלך. Sept. נדן Cald.

Ver. 22. *The sonnes of Schem, Yelam and Afschur Arpacschad, & Lud, & Aram—Arphaxad, and one more Cainan.* Sept. Cald. fame.

In this passage we have to observe. (1) The head or Father of this line set forth.

Ver. 21.

1. By his name, *Schem*, it notes a name and that an eminent one, God was pleased to make him a man of name, famous for the relation he had to the Church, as being the Father of it next unto Noah.

2. By his relation of paternity expressed thus — *He also was the Father of all the children of Heber.*

The weight of this is considerable, 1. In the *correlatum*, the children of Heber; now this is not to be understood of all his children; but of them which were gathered into Gods Church onely, which continued in the line to Christ; the Hebrewes were they called from Heber; that Church wherein Moses now ministered; for whose comfort doubtles he mentions this. (2) In the term of relation, he is called *their Father* however he was the great grand Father of them, yet here he is reckoned in the nearest relation, (he is called the very *Father* of them. 3. In the reason of this relation, which was mostly spiritual, that the name of Schem should be named upon them, upon whom the blessing was manifested; that the Lord God became his peculiarly, and so theirs, for as much as the same blessing came to them. Gen. 17. 7. (3) By his relation of fraternity, recorded in the close of the Ver. 21. *The brother of Jepheth the great.* Heb. *the greater*, Sept. wherein we may note also. (1). The term of relation, *Brother*, so he was of the same Father and Mother, and no less also brother to Cham. (2) The correlat *Jepheth*, set out by an adjunct of his majority in years, *the elder* or; *the greater* so he appeared to be in former discoveries compare. Gen. 5. 32. with Gen. 11. 10. Others have made a quarrel whether it should not be joined to Schem, as if he were the elder brother of Jepheth, which the reason of the Scripture considered cannot be.

3. The ground of this relation seemeth to be some spiritual good wherein God would make them sharers together, as persuading Jepheth to dwell in the tents of Schem: otherwise Cham might have been named as well as Jepheth.

2. The issue ascribed to him: (1) In a general term, there was *born* to him,

or there was a birth to him: that is God gave him to be fruitful as the other sonnes.

2. In special, or by name, Ver. 22. Where we have 5 sonnes reckoned of Schem.

1. *Elam*, of whom the Elamits or Persians, enemies to the Church, yet finding mercy in the promise. Gen. 14. v. 1. Hsi, 21. 2. 22. 6. Jer. 49. 36. 39.

2. *Afschur* the Father of the Assyrians great scourgers to Israel. Hsi. 10. 5. 2 Kings. 15. 19. 29.

3. *Arpacschad*, Conceived the Father of the Caldeans, no special genealogie is given of him but that he begat *Salah*, and was of Christs line. Luke 3. 30.

4. *Lud*. From whom the Lydians are reckoned, who were of Asia, not those of Africa, which descended of *Misraim*, Son of Cham.

5. *Aram*, of whom the Aramits or the Syrians as they are called: great enemies to the Church. Judg. 3. 10. This land of Aram had many parts wherefore were read of *Padan-Aram*. Gen. 28. 2. *Aram-Naharaim*. Gen. 24. 10. *Aram of Damascus*. 2. Sam. 8. 6. *Aram-Zobah*. Psalm. 60. 2. *Aram Maacah*. 1. Chron. 19. 6. And *Aram Beth-Rehob*. 2 Sam. 10. 6. From the discovery of this immediat line of Schem.

Note.

D. 1. *The last mention of the Churches line is not the least in Gods account.*

D. 2. *Fruitfulness is given to the Church of God, for its continuance on earth.*

D. 3. *Visible distinction hath God made between the lines of the world and of the Church.*

D. 4. *Hebers children are the true Church of God.*

D. 5. *The name and blessing of Schem is on that Church.*

D. 6. *Sharers in the promise are especially brethren.*

D. 7. *The first in birth, may be last in grace.* Ver. 21.

D. 8. *Out of the same holy stocke may arise enemies to the Church as well as the right seed.* Ver. 22.

2. The issue of Schem derived from several sonnes now followeth, wherein two sonnes onely are mentioned with their seed.

1. *Aram* with his posterity as in the next Ver.

Ver. 23.

Ver. 23. *And the sonnes of Aram Yuts and Chul, and Gether, and Masli.* Cald. same. *וּצַח, וְכָל, וְגֵתֵר, וְמָסִלִּי* Mark. Sept. of these 4 sonnes various and uncertain are the conjectures, it is enough to consider, that from these the Syrians issued, in the several sorts and multitudes of them, and by these the whole tract of Syria was inhabited.

Ver. 24.

2. *Arpacschad* with his line general. Ver. 24. *And Arpacschad begat Selah, and Selah begat Gether, Cald. same.* Kainan, and Kainan begat Sela, Sept. &c.

Ver. 25.

Ver. 25. *And to Yebes, were born two sonnes, the name of the one Peleg, for in his dayes the earth was divided, and the name of his brother Joktan.*

Ver. 26.

Ver. 26. *And Joktan begat Almodad, &c. to Ver. 30.*

Ver. 30.

Ver. 30. *And their habitation was from Mesha, athou goest to Sephar, a mount of the east, Sept. and Cald. to the same.*

Ver. 31.

Ver. 31. *These are the sonnes of Schem to their families, to their tongues, in their lands, and after their nations.*

In this passage we have the line of Arpacschad, wherein we have considerable. (1) The direct line of the Church, from him to Selach, from Selach to Heber, from Heber to Peleg, concerning whom may be noted. (1) The meaning of his name division. (2) The reason of it, because in his dayes the earth was divided.

Which division some conceived was made by Noah, the great grand Father giving them by lot their portions, but this is groundles.

It was that division doubtles, which God made in judgment upon men in confounding the language of that people that had been of one tongue, and so dividing them accordingly into several parts upon this memorable act of God, Heber gave this name to his Son, to keep in remembrance this worke.

2. The collateral line goeing beside the Church: and that is from Joktan his Brother. Of whom is here declared from Ver. 26. to Ver. 30.

1. His seed, 13 sonnes, whose names are now forgotten as to any seed from them.

2. Their habitation, which is noted to be the east whence it is conceived that of them were the Indians there, but that is plain they were separated from the Church.

3. The summe of Schems line drawn up, these, &c. Where their distinction is made (1) By families. (2) By tongues. Heber keeping the first language in the Church (3) By lands. (4) By nations, the number of which though some attempt to tell, yet is it altogether uncertain.

These Notes result from it.

D. 1. *Syrians may arise from the*

Father of the Church according to the flesh, very enemies to it.

D. 2. *Gods mind is to keep the line of his Church distinct: from all who turn aside, Ver. 23.*

D. 3. *The line of the Church is but short in respect of the world.* Ver. 24.

D. 4. *Memorable as well as terrible is that division of people and tongues which God hath made.* Ver. 25.

D. 5. *Saints have bin careful to keep in memory such judgments of division: the naming of the child.* Ver. 25.

D. 6. *Numerous is the seed departed from the Church.* Ver. 26. 29.

D. 7. *God hath given a dwelling place to degenerate seed.* Ver. 30.

D. 8. *The Church hath its family, tongue, place and people, distinct from all.* Ver. 37.

3. The last general, the conclusion of the genealogy.

Ver. 32. *These are the families of the sonnes of Noah, to their generations in their nations, and from thence, the nations were divided in the earth after the flood.* Cald. same.

After their kinreds, &c. the Islands of the nations in the earth. Sept. He concludes with the attestation of the truth of these lines and the peopling of the earth by them after the flood.

We conclude from all.

Doct. *Of one blood hath God made all Nations, &c.* Acts. 17. 26. Ver. 32.

CHAP. XI.

In this Chapter, two main heads are recorded.

1. The history of the earths division. Ver. 1. 9.

2. The direct line of the Church from Schem to Abram. Ver. 10. &c. The former of these seemeth to be in a parenthesis, inserted between the history of the line of Schem. Occasioned by a former mention of dividing the earth in the dayes of Peleg. The account of which division the Spirit here giveth before he proceedeth in making

making up the line of the Church which relation belongeth to the time and place of Nimrod spoken of before, but is reserved to this place wherein we have recorded.

1. The occasion or cause procuring this division, which was the confederacy or uniting together of the whole earth set out.
1. In their language, ver. 1.
2. In their place of setting, ver. 2.
3. In their resolutions, ver. 3. 4.
2. Gods pleading with them, wherein note.
1. His observation of them, ver. 5.
2. His reasoning about them, ver. 6.
3. His resolution upon them, ver. 7.
4. His execution of all, ver. 8.
5. His memorial of this set up, ver. 9.
1. The confederacy of the earth in their speech, the help of all the rest.

Ver. 1. *And the whole earth was one lip, and one words, of one, some.* And one voice to all. Sept. Cald. as Hebr. One tongue and one speech.

In this proposition are considerable.

Ver. 1.

1. The subject set forth, (1) By the nature of it, the earth, metonymically taken for the inhabitants. As for earth. 1. Kings. 8. 27. is read, men of the earth. 2 Chron. 6. 18. (2). By the universality of it, all the earth, that is all men at that time which issued from Noah, and his sonnes of what line soever, of all it is true what is here said, yet with respect to other acts of confederacy this may be restrained to those conspirators that went to build Babel.

שפת אחת

2. The attribute here, is one lip, one words, that is, they had or used among them but one kind of language or words. This doubtles was that which Adam, Scheth, &c. spake before the flood, and Noach, Shem, &c. After the flood until this time of confusion; which language was then taken out of the mouths of all other families, and reserved in the family of Heber, and so in the Church, which afterward was called the Jewes language. Ila. 36. 11. In this were given the oracles of God to them. That this was from Adam, the very names and reasons of their names from that time shew. The continuance of this unity of language in the world was 1757 years, after the flood 101.

The blessing of the unity of language was very great, for keeping unity, amity and commerce among men, as well as other benefits. The misery of the division of tongues, especially to those out of the Church, will make appear it was a blessing.

Take some Notes hence.

D. 1. *Language or speech God hath allowed to men as men.*

D. 2. *One language did God vouchsafe to all for good. It was mainly to keep them to the Church.*

D. 3. *Sin perverts the sweet blessing of one speech to conspiracy against God. Ver. 2.*

2. The confederacy of men in their place, followeth.

Ver. 2. *And it was in their journeying from the east, and they found a plain field or valley in the land of Shinar, and they dwelt there.*

And they dwelt there, Sept. In the beginning, &c. In the land of Babylon, &c. In this description of the second agreement between them, by one tongue to come to one place. Note.

1. The event affirmed. *It was,* that is by the over ruling providence of God so it came to passe, not as if they agreed and God knew it not.

2. The meanes or way to this event spoken of in the following terms, *In their going from the east, &c.* Sept. Wherein occur.

1. The moovers, which however it may seem, to be all these of one tongue, yet it is not so here, and surely the seed of Cham Nimrod, &c. which had all one language with the rest at this time must be understood here, for of Noach, Shem, &c. it is not credible: therefore was it noted before, that the one tongue might be understood of these conspirators which for that time was the same with the rest. (2) Their motion, *in their journeying, &c.* going forward, which may not be understood for their first motion from their Father; but Chams seed were sent before eastward, and Nimrod growing high among them; either the place was not enough, or not good enough, as they thought for them, therefore they remove.

3. The term of this motion from whence, it was from the east of Schinear, therefore it could not be now that these should come from their father supposed to be in Armenia, which seems Northwest to look unto Shinar. Where these pitched.

3. The event itself set forth in the terms unto which they come, of which we have recorded. (1) Their finding a fit place for themselves to pitch in, and they found a plain field or valley in the land of Shinar, that is by searching; inquiring, that is last came to the knowledge of this place, not without the providence of God ordering it to be the place of remarkable judgment as it was of sin: and thence afterward known to be the land of wickednes. This they found and chose and would have for their purpose. Babel. Cal.

2. Their sitting down, or pitching in it, *expressed, and they sat down there,* They dwelt, Sept. that is, there they pitched for

Ver. 1.

Ver. 3.

for their fittest place to do their work; their undertakings do appear hereafter.

Take these notes hence.

D. 1. *Motions of Gods enemies are and must be at his will.*

D. 2. *Wicked ones are unquiet and not at ease in their places, but still moving.*

D. 3. *All sensible convenienties flesh and blood will choose for its quiet.*

D. 4. *Wickednes finding a fit place for its purpose, sits down in it. Ver. 2.*

3. The confederacy of these men in their resolutions and undertakings followeth.

Ver. 3. *And they said a man to his fellow, goe to let us make bricks, or, let us bricke bricks, and let us burn them with a burning (or to) and bricke was to them for stone, and slime was to them for mortar.* And a man said to his neighbor come let us &c. and let us boile them with fire, mud was to them, *אֶפְסָלִים*. Sep. Cald, much like, the seventy.

Ver. 4. *And they said goe to, let us build for us a city, and a tower, and the head of it to the heavens, and let us make for us a name lest perhaps we be dispersed upon the faces of all the earth.* Cald. to the same. Whose head shall be to heaven, &c. before we be dispersed from the face of all the earth. Sep.

In which verses we find them confederate in a double resolution, and undertaking.

1. Of preparation for the worke, wherein. (1) The confederats are mentioned and recorded. *And a man said to his neighbor* as Sep that is, every one of this Company under Nimrod, was calling to his fellow, encouraging each other to the worke: no more but these of this conspiracy are to be conceived here, such as have bin discovered before: even the posterity of Cham, &c.

2. Their mutual incitation of each other, *goe to, Or come,* as Septuagint. A word of encouragement to be stirring.

3. Their resolution to prepare for the work thus stated, *Let us make bricks, and burn them to a burning,* that is thoroughly; this resolution ariseth from deliberation, about the mean's of bringing about their intended worke, which is onely of providing materials thereunto. The reason of thus consulting & resolving about this mean's was the streight unto which they were put in this place, they had neither stone nor mortar to build withall. Yet they were not discouraged, but they pitch

upon making what they could not find; with soile disposed, and fire, to make stone a hard worke, as we may guesse by what Israel found it in Egypt to labour in the brick kilns.

4. The event, *bricke was to them for stone, and slime was to them for mortar* That is by their industry and paines, which wickednes would not spare, so they provided these materials, stone and mortar were thus supplied. Slime is to conceive natural lime.

2. Of edification or building their worke, wherein observe.

1. Their mutual encouragement again Ver. 4. repeated. *And they said, goe to, or come on,* thus they stirre up each other, to the worke.

2. Their undertaking or worke itself wherein consider.

1. The matter of the worke, *Let us build* — It was a building, laying bricke on bricke.

2. The subject for whom, *For our selves,* self is all they aim at; they build not for God.

3. The form of this worke under two terms exprest.

1. *A city* even such a one as should be the metropolis of the world, wherein stately palaces and houses were to be raised; their fathers tents were now too bale for them.

ער
4 Square
120 flad.
measures.
מגדל

2. *A tower,* Some conceive it one; spoken for many, so Babilon was called *Turrita Babilonia* by reason thereof, but here some one eminent tower seemeth to be intended: eight towers one upon another.

4. The measure of this worke, *And the head or top thereof in the heavens.* that is, whose top, should touch the heavens; it is an hyperbolical speech of proud man, at which the Apostat Julian makes a jest. That it is a like fable to Homers of the giants, laying hill upon hill to fight with Jupiter, for saith he: if they had burnt all the earth into bricks, such a thing could not be built. But to stop his mouth, Moses relates not this as a thing done, but as a proud brag of ungodly wretches; neither can it be conceived as from them, but hyperbolical, where more is said, than was really intended. It notes a very high building, and no more. It is probable the Poets might feigne their fable of the giants warre from this, but therefore is not this a fable, as will appear.

5. The end of this work, which is two-fold exprest. Designing.

1. Their fame. *And let us make to us a name.* Declaring herein, that their end was not to pull God out of heaven, as the Poets feigne, which they could not think possible, but to exalt themselves above God in his Church below by their pride, insolency, and ambition. God had put the name upon the Church, *Schem* was their father, but these would now make *Schem* for themselves, that is, have a name to

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out reach that name; and to be exalted in the earth. Honour and renown on the earth is their aim. (2) Their security, *lest we be dispersed over the faces of the whole earth.* — They were afraid of dispersion, therefore they provide a place to keep them together, or at least a metropolis unto which they should belong. It was not then to save from another flood, for concerning that Gods covenant had secured them, but in fear of another judgment from which God had not exempted them, and that was dispersion, banishment, scattering upon the earth. How they should suspect this, is not expressed but probably conjectured, God by Noach and Schem, did threaten their growing wickedness, whereupon they thus resolve to frustrate Gods judgment, and secure themselves, though all in vaine.

Take these Notes from it.

- D. 1. Sinful Apostats are active in drawing each other to sin.*
D. 2. Wickednes is studious for means to effect its ends.
D. 3. No difficulties usually hinder sin from its undertakings.
D. 4. It is but bricke and slime wherewith wickednes builds. V. 3.
D. 5. Wicked ones are much incouraging one another to evil.
D. 6. Cities and towres, ornament, and strength, are sinners Trophies.
D. 7. Sins structure would be as high and stately as heaven.
D. 8. Sinners are ambitious of a name on earth.
D. 9. Dispersion is the evil which sinners fear.
D. 10. Sinners resolve to provide their own security against Gods judgments, by the works of their own hands. V. 4.

2. The second head in the first general is Gods pleading against the confederats, wherein, (1) His observation of their work is noted.

Ver. 5. *And Jehovah came down to see the city, and the towre which the sonnes of Adam built.* — sonnes of men, &c. Sept. — And the Lord appeared that he might take vengeance upon the works of the city, and the towre, which the sonnes of miserable men built. Cald.

In this discovery of Gods observation of them note.

1. Connection, which knits Gods act to theirs, they build, and then God comes. God is not farre behind, his providence followes close.
 2. The descendent *Jehovah*, he of whom these confederats were for their being, and to whom they should have bin in all their lives and operations; he hath their being in his hand, and can soon unmake them again.
 3. The motion, — *He descended* a motion in proper terms unsutable to God who filleth all places, but spoken after the manner of men for our weaknes sake; not strictly speaking what God doth, but what he appears to do, toward men, that conceive him to be above and not to minde what they do, or to be present among them; so that, *he descended*, is as much, as he appeared or shewed himself to be upon the earth among them & not a stranger to their works.
 4. The end of this descent, declared in what followeth, — *To see the city and the towre which the sonnes of Adam built.* Wherein.

1. The act aimed at. *To see*, which is spoken after the manner of men, for he needed not to come down to see, who is everywhere, knowing all things; but to meet with the stupid thoughts of them, who thought God had forsaken the earth, and that he minds not the works of men. Under that term of *see* is carried.

(1) Exact knowledge of their wayes.
 (2) Severe animadversion upon all their proud enterprises against God, so the Calde. The Lord appeared to take vengeance upon the worke, &c.

2. The object of this act. *the city and towre*, that is, not these alone, but the apostasy, rebellion, pride and wicked confederacy of Nimrod and his company expressed in these works, even all the iniquity annexed to those places of delight and defence, which were now in hand.

3. The subject employed about this worke, *the sonnes of Adam*, a title opposite as was noted to the sonnes of God. Chap. 6. 2. And declaring such as were apostat from God and his Church, under which name are declared to us.

1. The wickednes of these confederats, they were all sonnes of Adam Apostat, perishing, in his image. (2) The weaknes of them, they were but sonnes of the dust, who thus set themselves to build against God; Jehovah descends to take notice of these, who are not as the dust of the ballance before him.

Take these Notes hence.

- D. 1. Mens Apostasy and proud attempts are knit together with Gods visitation. Connect.*

D. 2.

- D. 2. God is below, when men think he hath forsaken the earth, and is neer to visit the wickednes of man.*
D. 3. Gods descents for vengeance sometimes upon sinners.
D. 4. God doth visit the beauty and strength of wickednes.
D. 5. The Apostat sonnes of Adam may build their fabricks to prevent Gods judgements.
D. 6. Jehovah will mark for vengeance the sonnes of wickednes and weaknes in all their buildings against him. Ver. 5.

2. Gods reasoning about them or derision of them, which followeth in the next Verse.

Ver. 6. *And Jehovah said, behold the people is one, and one lip unto them all, and this their beginning to do, and now nothing will be cut of from them, which they have imagined to do.* Cald. same. — Nothing will fail from them what ever they purposed to do. Sept. 135 110 11.

This is Gods reasoning and expostulation about these sonnes of men and their work which they had observed.

Wherein we may note.

1. The form of his reasoning. *And Jehovah said.* — That is, with himself, after the manner of men, he seems to consult, as after followeth.

2. The matter of it, which hath two heads. (1) His pointing at the grounds of this their enterprize. (1) Their unity in stocke, kindred, nature, disposition, *behold the people are one* in counsaile, will, purpose, desire and endeavour, every way united and conspiring joyntly to the work. (2) Their unity in lip or language, whereby they communicated their own counsaile to each other for strengthening their hands unto the worke. Thus he points out the main grounds on which they trusted to carry on their worke by unity of Spirits and speech. (2) His deriding of them. He was farre from fearing them, as *Julian* blasphemeth. All this speech following is ironical, such as was Gen. 3. *Man is become, &c.* Where he grants, (1) Their entrance — *And this they begin to do*, or is their beginning. So farre I have suffered them to goe, and thus farre they have done by their confederaty a poor work. (2) Their progress, as they intended foolishly for which God scorneth them, *and now, &c.* Nothing will be cut of from them which they have imagin'd to doe, all which speech is derisory, as if he should say, now these mighty ones make sure nothing shall be restrained from them, they will carry on their purpose, but vaine

workers of iniquity, how are they befooled? I will laugh them to scorn. They will not leave a thought undone as they purpose and yet shall be able to performe nothing. Some read it positively as a charge of their obstinate proceeding against the counsaile of God to this sense; they willfully persist in their evil beginnings & will not be reclaimed: others read by way of interrogation, should not now all that they have imagined to do be cut off? so making it Gods consultation about their punishment. But if we keep to the letter the former sense seemeth more apposite, wherein God derides the confederaty of all these workers of iniquity.

And teacheth us.

- D. 1. God speaks as well as marks, the attempts of the ungodly to their reproach and confusion.*
D. 2. God points out the greatest advantages of violent workers of iniquity to scorn.
D. 3. Vnity of minds, resolutions, and communications, are the greatest props to wicked undertakers.
D. 4. Violent workers of iniquity presume to finish as well as begin: that nothing shall be withheld from them.
D. 5. Proud and presumptuous undertakings of men, are a scorn and derision to God. Ver. 6.

3. Gods resolution followeth.

Ver. 7. *Goe to let us goe down and confound there their lip, that they may not hear a man the lip of his fellow.* — Come; and descending let us confound their tongue that they may not hear every one the voice of his neighbour. Sept. — Let us appear, &c. Their tongue, &c. Cald.

Ver. 8. *And Jehovah scattered them from thence upon the face of all the earth, and they ceased to build the city.* — And towre. Sept. — They were hindered from building, &c. Cald.

In Gods resolution is observable the opposition of terms, to the confederats.

1. In their mutual encouragement, they say, goe to, come on; so God answers Ver. 7. them go to, come on now; God useth their term, to shew them their folly, and he so calles on himself, to make opposition to them.

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2. In

2. In their work, they said let us make bricke and build, he saith, let us descend and confound their lip.

Wherein Note.

1. The number opposed, the sonnes of Adam were multitudes, to whom God opposeth his number. *Let us*, he speaks to his Equalls, therefore not to Angels nor creatures: like to that. Gen. 1. Let us make. Where Father, Son, and Spirit, so determine, yet but one Jehovah; as hereafter it is exprest singularly, *Jehovah dispersed*, which was the same that came downe. God one in being, and three in relation, these resolve upon the matter.

2. The work opposed, the sonnes of men resolve to make bricke and build. God resolves, Father Son and Spirit to come down and confound. These are but the means of infatuating the sonnes of men, and destroying their worke. Two acts are here. (1) Descending, which is not properly to be understood of God, who filleth Heaven and earth; but onely it notes his appearance to men, who thought him to rest carelessly alone. The Caldee hath it. Let us appear, &c. (2) Confounding their language, *Let us confound their lip*. Metonymically, their speech, where we have act and object considerable, and from both these several judgments.

1. An utter extirpation of all the notions, imaginations, phanly and memory of their former language or speech, that in a moment they were deprived of all possibility of former expressions, to make known their minds; and so it was, that every one was made incapable of directing or assisting another.

2. A various impression of new notions into mindes, and new utterance into mouthes, which made them Barbarians one to another.

3. An universal dissent, contention, and strife thereupon, among themselves, that they could not carry on their intended works. But each taking other to deride and abuse them were ready to seek revenge in a mutual destruction.

3. In their end, *that they may not hear, any man the lip of his neighbour*. Herein God opposeth himself to the sonnes of Adam. They aime at getting a name, and to prevent dispersion, God is resolved to make them that they shall not understand their own names, nor the speech of their neighbours, whom they had confederats. In which vindictive speech of God may be noted. (1) The evil inflicted, which stands in the privation.

1. Of hearing as is conceived, and the word beareth, they were smitten deaf that they could not hear.

2. Of understanding, that when they did hear they were farre from knowing what each other said, to give answer.

(2) The extent of this evil, it was upon every man in this confederacy: not a man could understand his neighbour, neither the

Master builder the under builders, nor they him; all this is in order to their utter dispersion; which by their wicked attempt they laboured to prevent.

Some queries yet are here to be resolved.

1. Quest. It is inquired about the division of the lip or language into how many parts it was, or how many languages hence did arise?

Ans. It is averred by some ancients, that there were 72 languages, but upon no solid ground; others multiply them according to families; but without ground. The number therefore is uncertain, but this is clear that the judgment was upon every man, that none could understand his neighbour. It is more than probable that the languages now in being were from that time.

2. Quest. How was this division of tongues a curse, when under the Gospel it is a blessing?

Ans. Variety of language in itself and simply considered is not a curse, but respectively either to the principle whence it comes, or to the end whereunto it is intended, which are twofold.

1. The wrath of God is the principle of the confusion of language unto dispersion, when none could understand his fellow.

2. The Spirit of Gods love is the author of that variety of tongues which is a blessing and it is so *ex hypothesi*, their being a diversitie before, not otherwise again, for the end, it will appear.

1. Confusion and dispersion is the end of that division which is a judgment, they are driven by this means from God and his Church.

2. Collection unto the body of Christ, and to God in it is the end of the other, so that by this the Spirit makes all to know the great things of God, and to be of one heart to him and so speak the language of Canaan. *Isaiah. 19. 18.*

Take these notes hence.

D. 1. God counterworks the incongruities of wicked rebels against himself.

D. 2. There is a plurality of relations in God. Let us descend, &c.

D. 3. Gods consultations and resolutions against his enemies are with himself.

D. 4. God resolves to appear against the attempts of wicked rebels, when they think him farre off.

D. 5. Confusion of speech is Gods just vengeance upon the abuse of it.

D. 6. Confounding soules by division of

of tongues, is Gods Curse upon the wicked. *Isaiah. 28. 11. V. 7.*

4. Gods execution of his judgement upon this confederacy. Verse 8. In which are these terms considerable;

1. The executioner, Jehovah himself he who wanted no strength nor wisdom.

2. The execution connected thus recorded, *He scattered or dispersed them*, which act must be distinguished to gather the truth, dispersion therefore is double. (1) Of mercy, seating every family in its place, for their well-being, which was done to all these families before this time.

2. Of judgment as in this place, which carrieth.

1. Division of mindes and hearts against each other.

2. Division of tongues, to mutual provocation.

3. Division of carriage, and demeanour, every mans hand being against his neighbour at this time, and so driving one another to their several places of refuge.

3. The term from whence of this dispersion declared to be, *from thence*; that is, the place where they resolved to secure themselves against all dispersion whatsoever. So they said let us build a city and a towre, that we may not be scattered, yet from thence they were dispersed.

4. The term whereunto of this dispersion. *Upon the face of all the earth*. Large is the compasse of this execution, every one driving his fellow from him to seek now an habitation in the utmost parts of the earth.

5. The effect of this confusion of tongues. *And they ceased to build the city*.

Here is the frustration of their counsel and an end of their worke, in the confusion of their language, and opposition of every one to their neighbour, they beat one another from the worke; so that, they who where resolved to build were the main hinderers one of another and would not suffer the worke to be finished.

Learn we from it.

D. 1. Gods execution of vengeance falleth soon after his resolution, from connection.

D. 2. Jehovah will be the executioner of his own sentence on the wicked.

D. 3. It's Gods worke to set confederats against each other, who conspire against him.

D. 4. The place of sin may sometimes prove the place of vengeance. So here.

D. 5. Sinners consultations to strengthen themselves in one place, may end in an universal dispersion.

D. 6. The earth is overspread with sinners against God, by his judgment taken on them.

D. 7. The strongest counsailes of sin will be frustrated by God.

D. 8. High resolutions of sinners fall short of all their ends. *V. 8.*

5. The close of this inserted history is the memorial of this stroke of vengeance, which God sets up in a new name upon the place, as followeth.

Ver. 9. Therefore he called the name of it Babel, because there Jehovah confounded the lip of all the earth, and thence Jehovah scattered them upon the face of all the earth.

For this cause the name of it is called, confusion, &c. *בלבול*. Sept. Cald. to fame.

In these is storied the way of Gods perpetuating the memory both of their sin & his vengeance by setting a name upon this place, which should be notorious to the ends of the earth for ever, wherein we have to note.

1. The imposer, *He*, doubtles Jehovah primitively, however he made use of any to publish it; he alone which worketh all things after his own will, and nameth all in truth after his own mind; so he maketh it to be what he nameth it. Whether good or evil. It is no vain title.

2. The name imposed Babel, confusion as the Sept. but it is a compound and carrieth more; confusion is come, as it did upon the mindes, tongues, persons, and worke of these conspirators, wherein are worthy of observation.

1. The just return made by God upon their designe, they were resolved to make themselves a name, but they meant of honour and renown, perhaps to put some of their own upon the city and towre; or els to stile it by some magnificent title among men; But God giveth them a name of eternall ignominy and contempt; nothing but a confounded place and people.

2. The use of it, which is twofold. (1) Historical, to brand wickednes past, with the dismal effect of it to the worlds end. (2) Prophetical, to set out the bale condition of succeeding Apostates from the Church and enemies to it, both under the law as the eastern Babel. *Isai. 13. 1.* And under the Gospel, the western Babel, which is therefore called mystical Babel. *Revel. 17. Revel. 18.* Upon R 3 Whom

whom God by this name hath poured out a curse, foretelling in it their everlasting confusion.

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3. The imposition, *he calleth it* — It notes, (1) A real act of branding them, if God say it, none can hinder, its no matter how men call it. (2) An eternal brand, not to be taken off, the name shall never be changed.

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4. The reason of this imposition, expressed, (1) Ilatively, *therefore* — which referreth to the execution before, (2) Positively in two parts of the judgment.

1. Because there Jehovah confounded the lip of all the earth, that is, the language of those conspirators on earth.

2. Because from thence Jehovah scattered them upon the face of the earth, so division and confusion was come upon them from the hand of God, therefore 'did he brand it with that name Babel, that is confusion is come.

Take these Notes from it.

D. 1. *God is the onely imposer of reproach on sinners; whom he brands is branded.*

D. 2. *Wicked Apostats may aim at a name of renown, but God sets a name of reproach on them.*

D. 3. *Gods act of vengeance. God sometimes keep's in remembrance by names of vengeance on men, and their places.*

D. 4. *Babel is a name Trophetical upon the grand Apostacy of Anti-Christ under the Gospel.*

D. 5. *The name of contempt which God calleth is set on fully, and for ever.*

D. 6. *Apostats sin and Gods vengeance are a full ground of their eternal name of reproach. Ver. 9.*

The second general of this Chapter now followeth which is the line of the Church, describing the genealogies from Schem to Abraham, of which this order may be observed.

1. The line of Schem is delivered unto the issue of Terach, ver. 10. 26. wherein ten descents are considerable, (1) Arphaxad, &c.

2. The line of Terach in special with some special record of Gods providences towards his Church, in the motion of Terach and Abram which lead's to the history of Gods covenanting with Abram in the behalf of his Church.

1. The line from Schem hath 10 Generations; the first followeth in the two next verses.

Ver. 10. *These are the generations of Schem, Schem was the son of 100 years, and he begat Arphaxschad two years after the flood. Cald. same. — When he begat, &c. Sept.*

Ver. 11. *And Schem lived after he begat Arphaxschad 500 years, and begat sonnes and daughters. Cald. same. — And he died. Sept.*

In which first genealogy we have to observe.

1. The general title of it expressed thus, *These are the generations of Schem*, of these Moses was speaking Chap. 10. So farre as Pelcg, whose name being given him upon the occasion of dividing the earth; by way of parenthesis, he includes the history of the cause & mean's of this earth's division, in the former part of this Chapter. And that being dispatched, he now return's to draw up the line full unto Abram about which this title is set in the front, wherein consider.

Ver. 10.

1. The nature of the things recorded, *generations* *girms* Sept. the term is active, noting these issues as begotten by Schem, and sent out of his thigh; yet passively taken in respect of the sonnes.

2. The speciality of this matter in that restrictive term, *these*, as if he should say, I have touched upon the lines of Schem before both direct and collateral, but now to leave them, *these are the generations of Schem* in a direct line, pointing out the right seed among whom the Church was continued on earth.

3. The fountain of these issues. *Schem* His name God makes famous in his Church and from him alone is the right line reckoned.

4. The use of all these mentioned in the title. (1) To point out where the Church of God was after the flood, (2) To shew Gods providence in singling out some generations in the world for his Church. These and not others.

(3) To make known to us the state of the Church either for truth, or for corruption at this time.

(4) To continue to us the right chronology of the world, not for speculation onely, but for pious practise to us. Upon whom the ends of the world are come.

5. To make us better to understand some passages of the Prophets mentioning these persons or their conditions, (6) To shew us the true line of Christ, and to confirm the new Testament given by him.

2. After the title is mentioned the first race wherein we may note.

1. The Father pointed at by his age: *He was the sonne of 100 years*

This notes, what was said before that he was born in the 502 year of Noah, of such full age was he at his birth.

Ver. 10.

2. The issue, *he begat Arphaxschad*, this

this sonne in the right line therefore is he named.

3. The time of this issue two years after the flood. — The second year after the flood. Sept. Upon which is mooved a question, seeing two sonnes Elam and Ashur are named before him Chap. 10. 22. Quest: How could he be born the second year?

Answ. It is answered, the scripture doth not alwayes reckon according to nativity, therefore this might be elder than either of them. (2) Neither is it dissonant to reason, that within that time he might have three sonnes. But Arphaxschad seems to be the eldest by the next verse; and then no scruple need be at all.

Ver. 11.

4. The term of Schems life, *500 years* after this sonnes birth, so that 600 years was his full age, which reacheth to the 50th year of Isaacs life, so long God continued him a witness of his glorious name and works and Covenant in his Church.

5. The rest of his issue after this son, *he begat sonnes and daughter*, they are not named, but probably all the children he had was after this son; which resolveth best the former doubt.

Take these Notes hence.

D. 1. *Gods providence hath pointed out his Church and recorded its line, after as before the flood; heretn helping the faith of following ages.*

D. 2. *God chooseth what generations and families he pleaseth to pitch his Church in them.*

D. 3. *A family God may choose out of the World to set his name upon them, when the World is passed by, a few or little remnant God reserveth.*

D. 4. *Every generation in the Church from the flood is but to bring Christ nearer.*

D. 5. *Times are appointed for the birth of every one in the Church for his work. V. 10.*

D. 6. *Length of dayes, &c. God giveth to his chief witnesses, as Schem was to Isaac's dayes, much worke he had to do in that compass of time.*

D. 7. *The eminentest in the Church, may have many children degenerate from it. More care should be*

used to keep them closer to God. Ver. 11.

2. The second issue or birth is thus declared. Ver. 12.

Ver. 12. *And Arphaxschad lived five and thirty years, and begat Shalach. Cald. same. — And Arphaxad lived 135 years, and begat Cainan. Sept.*

Ver. 13. *And Arphaxschad lived after he begat Shalach three years and 400 years, and begat sonnes and daughters. Ver. 13.*

Cald. Same. — 430 years, &c. And he died. Sept.

In this generation are related, (1) The Father *Arphaxschad*, with his age at the birth of this Son. 35 years, not much above the third part of his father Schems age at his birth; it is the first memorable abbreviation of the time of generation, carrying in the issue a shortning of life also. (2) The son or seed in whom the Church was continued *Shalach*. (3) The number of the years of life, afterward he lived 403 years, so that the whole of his life was 438 years, which reached to the 2096 year of the world, 440 after the flood, he continued unto the 88 year of Abraham. (4) His multiplied issue of sonnes and daughters, within this compass.

Quest. One difficulty desirib answer, how can this line and that of Luke be reconciled, which makes Kainan the son of Arphaxad and father of Shalach?

Answ. 1. It may not be yeelded that either Moses, or the Euangelist were mistaken.

2. The 70 Interpreters who reckon Kainan, are not right in the genealogies.

3. The Hebrew record here and 1 Chron. 1. 18. 19. 24. do agree *Shalach* to be the seed.

4. An ancient copy of the Greek, as Bexa faith, hath not Kainan; so that, it is thought an error crept in of latter time; some of our latter English also not mentioning it, as is testified.

Take some Observations from it.

D. 1. *Speed to generation, and shortnes of life come in together. Ver. 12.*

D. 2. *The seed of the Church comes in singly not by troops.*

D. 3. *Gods special hand, not mans generation, points out the seed of his Church. V. 13.*

3. The next generation followeth. Ver. 14.

Ver. 14. *And Shalach lived 30 years and begat Geber. Cald. Same. — And Kainan lived 130 years and begat Sala. And Kainan lived after he begat Sala 330 years,*

years, and begat sonnes and daughters, and died, And Sala lived 130 years and begat Eber. Sept.

Ver. 15. Ver. 15. And Shelaeh lived after he begat Yeber three years, and 400 years, and begat sonnes and daughters. Cald. fame. — 330 years and he died. Sep.

In this the same particulars are observable, neither is there dissent about the names or persons onely for as much as the Spirit intitleth this Son more nobly to the Church stiling them the children of Yeber, he saw Isaac. 18 years.

From it note.

D. In the very line of the Church the Spirit of God honoureth one above another. The Church is not called by the name of Selah, but Heber. V. 15.

Ver. 16. 4. The fourth progeny followeth thus. Ver. 16. And Yeber lived 34 years and begat Peleg. Cald. fame. — 134 years. Sep.

Ver. 17. Ver. 17. And Yeber lived after he begat Peleg 30 and 400 years, and begat sonnes and daughters. Cald. fame. — 370 years and died. Sep.

The like particulars may be noted here, this Heber continued, to the 19th year of Jacob after Schem, 29 years, of the World. An. 2187.

Note.

D. Eminent Saints have kept eminent remembrance of Gods glorious works of judgement on the World and mercy to his Church, therefore he called his son Peleg, as we read, Chap. 10. v. 25. Ver. 16, 17.

The fifth issue is thus described.

Ver. 18. And Peleg lived 30 years, and begat Regu. Cald. fame. — 134 years. Sep.

Ver. 19. And Peleg lived, after he begat Regu nine years and 200 years and begat sonnes and daughters. Cald. fame. — and died. Sep.

This reached in life not beyond the 18th year of Abraham, in him are set out, confusion of tongues, division of the earth, and brevity of life in respect of others.

Note.

D. Some instruments in the Church as God makes them monuments of his works, so he cuts them shorter in their time.

The sixth progeny followeth, Ver. 20. And Regu lived two and 30 years Ver. 20. and begat Serug. Cald. fame. — 132 Sept.

Ver. 21. And Regu lived after he begat Serug 7 years and 200 years and begat sonnes and daughters. Cald. fame. — and died. Sep.

This reached to the 44th of Abraham, no more is mentioned of this father and son, but in this place; in whom yet the Church continued.

The seventh progeny is thus related.

Ver. 22. And Serug lived 30 years and begat Nachor. Cald. fame. — 130 years. Sep.

Ver. 23. And Serug lived after he begat Nachor 200 years and begat sonnes & daughters. Cald. fame. — And died. Sept.

No more of this is recorded, than the continuation of the Church. He reached to the 71 year of Abraham before he was called out of Charan.

The eighth generation from Schem.

Ver. 24. And Nachor lived 29 years and begat Terach. Cald. fame. — 479 years. Sep.

Ver. 25. And Nachor lived after he begat Terach 19 years and 100 years, and begat sonnes and daughters. Cald. fame — 125. and died. Sep.

Of this Nachor the eighth from Schem, we have not any thing to note but the shortness of his dayes, who died before Noah 8 years, before Schem. 161, before Abraham was born. 11 years.

Ver. 26. And Terach lived 70 years and begat Abram, Nachor, and Haran. Cald. and Sept. fame.

So farre the line bringeth us to Abram the tenth from Schem: Concerning which generation, the Spirit hath more to discover, therefore he beginnes a new upon it, at the next verse, the difficulties about the orders of these sonnes will be remooved in opening the following history of them.

2. The line of Terach is more exactly described, to bring us certainly to find Gods true Church and his covenant to it in Abraham. Wherein we have observable;

1. The line drawn out, ver. 27.
2. The death of Haran. ver. 28.
3. The marriage of Abram and Nachor. ver. 29.
4. The barrenness of Sarai. ver. 30.
5. The remooval of Terachs family. ver. 31.
6. The death of Terach. ver. 32.

1. The line is thus drawn out.

Ver. 27. And these are the generations of Terach; Terach begat Abram, Nachor and Haran, and Haran begat Lot. Sep and Cald. fame.

Wherein we have considerable. (1) The title of this genealogie. That is, the description of those births or issues which Terach

Terach begat. The demonstrative particle (*these*) sheweth the certainty of the Churches line, that we might not be to seek, and that among Abrahams feed. From this title *Luther* begin's the third great section of this book. The first was from Adam to Noah. (2) From Noah to Abram. (3) From Abram forward; and indeed the title seems to begin a new paragraph. *Calvin* Thinks at the 31th verse should begin the history of Abram; and the 12th Chapter *Junius* draweth into this Chapter 3 verses of the next & so marketh the Chapter 12th to begin at the 4. ver. of the next Chapter as our translators have set it. Yet indeed by this title, it seemeth most proper that the history of the Church in Abram beginneth here; and that the next Chapter may take its beginning from this also.

2. The line thus farre described is but unto two generations.

1. Of Terach, *Terach* begat Abram, Nachor, and Haran, in which the Spirit briefly giveth the history of three sonnes together, whence some difficulty ariseth of the order of the age.

Quest. 1. Whether Abram were the first born?

Ans. No, but is onely named in priority of dignity as Schem was before Jephth the elder brother. These arguments may prove Abraham not to be the eldest.

1. He was 75 years old when he went from Charan, which was upon his Fathers death, at which time his Father was of 205 years, out of which take Abrahams age, and it appears he was born in the 130th year of his Father Terach, and not in the 70th year as some have gathered from verse. 26. After the flood 352. After the creation 2008.

Quest. How shall that be understood then, that he begat these sonnes in the 70th year?

Ans. Surely he began to beget, and Haran was born in that year, and the rest afterward. As also hath bin noted the same form of speech before concerning Noahs begetting Schem, Cham, and Jephth. Gen. 5. 32.

2. It is expresse that Abram was but 10 years older than Sarai his wife Gen. 17. 17. Now if she had bin the daughter of a younger brother, shee had neer as many years as her Father; which may not be granted; to conceive her to be a daughter in law to Haran is not grounded upon solid reason.

Luther supposeth Abram to be the eldest son born in the 70th of Terach, and therefore by the numeration, Gen. 12. 4. findeth 60 years wanting, which may easily be satisfied, considering that Abram was not the eldest, but born in the 130 year of his Father; and so no time will be wanting. Concerning the state of the Church among these, we shall consider in the following history.

2. The next descent here recorded is of Haran Terachs eldest son. And Haran begat Lot. Of which the Spirit speaketh

briefly, because of his death before the rest, and his seed also was numbred in the Church, as we see Lot goeth along with his uncle Abraham, &c.

From these we may observe.

D. 1. God hath made from of old a punctual demonstration of his Church, and its line.

D. 2. Short and obscure expressions must receive light in genealogies from larger and more full expressions which God hath made of them.

D. 3. Small hath the line of the Church been, from the beginning in comparison of the line of the World. Ver. 27.

2 The death of the eldest son is related. Ver. 28. And Haran died in the sight of Terach his Father, in the land of his nativity, in Ur of the Caldees. In the land of the Caldeans. Sept. There his Father being alive, &c. Cald.

Wherein we have related.

1. His death, and Haran died. As for any violent death, as the Jewes fable it, that he should be thrown into the fire by the Caldees for not worshipping their Ur, it is groundles; as that Abram also was thrown in and was delivered by faith.

2. The time of it indefinitely expressed, in the sight of Terach. That is, his Father seeing his end, and surviving it.

3. The place of his death, in Ur of the Caldees. Wherein, (1) The place is noted by his birth, it was where he was born, the land of his nativity, not in transmigration. (2) It is set out by the name of the place and people, Ur of the Caldees. Some take it for the name of a city or town. Sept. takes it for a region or country, so Luke call's it the land of the Caldeans. Act. 7. 4.

It may note both country more general, and place more special, for of place it must be understood.

Note from it.

D. 1. God sometimes cuts off the younger seed of his Church before their Fathers.

D. 2. Providence ordaineth the land of nativity to some, to be the place of their expting, or death.

D. 3. The children of the Church may sometimes fall amidst the place of its enemies. Ver. 28.

3. The next thing related is the marriage of Abram and Nachor.

Ver. 29. *And Abram took, and Nachor to themselves wives, the name of Abrams wife Sarai, and the name of Nachors wife Milcah, the daughter of Haran being the Father of Milcah, and Father of Isaac.* Cald. to same. And Abram and Nachor took, &c. and he the Father of Melcha, &c. Sept.

4. Join to this that which is storied of Sarai. In the next.

Ver. 30. *And Sarai was barren, there was not into her a child.* Cald. same. She did not bring forth children. Sept.

(1) In the history of this marriage we read. (1) The parties marrying, the two younger sonnes of Terach. Aram and Nachor, for it is unlikely they should marry the youngest Brothers Daughters, as followeth. (2) The parties married, described here.

1. By name *Sarai* the name of Abrams wife, *Milcah* the name of Nachors.

2. By relation; they were the Daughters of Haran their Brother. So is Milcah called. The Daughter of Haran; and he siled again the Father of Milcah, and the Father of Isaac, which is Sarai; she having a double name as interpreters both Jewish, and Christian do conceive; Daughter is to be added to Sarai, as to Milcah who is siled Terachs Daughter in law. Ver. 31.

3. The marriage itself they took into them wives. Abram, &c. That is in an orderly way, and according to the appointment of God; by free consent and Covenant to become one flesh.

Quest. Was such marriage of Brothers Daughters lawful?

Ans. 1. From Adam to Noah, and from Noah to Moses, marriage in such relations was lawful, & in neerer somtimes for necessities sake, because there were no other. (2) Such neer relations were afterward prohibited by the positive law of God, however this in the letter is not named. Lev. 18. 14.

Yet teacheth us.

- D. 1. *Marriage hath bin the way of propagating Gods Church.*
- D. 2. *Holy men of God have bin careful of marrying within the Church; the ground of marriage so neer in their own family.*
- D. 3. *The degrees of it depend upon Gods positive Law.* Ver. 29.

2. In the history of Sarai's condition.
1. The subject spoken of *Sarai*. She that was to be the mother of the Church; of whom purposely the Spirit writeth

this which followeth, to shew forth the power of God.

2. The condition spoken of her under two exprellions. (1) *She was barren.* That is, naturally she was so, and that from her youth and first marriage, the fitter object for God to work upon by his power.

2. *To her was no child.* That is, hitherto she had no child, when she was now taking her journey with her husband and Grand-father, called also her Father, as the custome of the Jewes was. Here is no mention yet of Abrams feed.

Note from it.

D. 1. *Barrennes of the wombe may be the trial of the choicest members of the Church.*

D. 2. *Barrennes of the womb in Gods dearest ones may turn much to his praise.*

D. 3. *God records the trials of his Saints, not for their reproach, but for his own glory.* V. 30.

5. Terachs transmigration followeth.

Ver. 31. *And Terach took Abram his son, and Lot the son of Haran his sonnes son, and Sarai his daughter in law, his son Abrams wife; and they went forth with them from Ur of the Caldees to goe forward into the land of Kenayan, and they came unto Charan and dwelt there, save down. And they went out together, &c. Cal.* And he led them out of the country of the Caldeans. &c. Sept. In which history these particulars are considerable. (1) The leader in this journey expresse.

And Terach took.

Quest. But why takes he such a journey? Ans. Some say because the seed of Nimrod persecuted him for not worshipping their Gods, the fire, called Ur. Others, because they burnt his Son Haran, which are but fables, we have a more sure word to guide us.

1. It is evident, the God of glory appeared unto Abram in Mesopotamia act. 7. 2. Now doubtles Abram made known this to his father, and hereupon remooves, and for his place is set as leader to the rest.

2. It is recorded, that in Caldea they worshipped strange Gods, and doubtles this call of God to Abram, was mainly to separate them from such corruption, as may be gathered from Joshua. 24. 2. 3.

2. The companions in this journey. *Abram, Lot and Sarai.* But these are not to be understood exclusively, as if no more were with them, for doubtles their servants and family went also with them. Here Sarai is called the daughter in law to

to Terach being Abrams wife — his daughter by espousals, as she was his grand Child by her father, these eminently are named, whom God separat's for his Church.

Quest. Why not Nachor with them?

Ans. 1. Gods providence was in it. (2) Probably God kept him there as a witness. (3) Possibly he did love more his own country.

3. Their motion, wherein are expresse. (1) Their entrance on their journey, they went forth with them, or together by faith. Heb. 11. 8. (2) The term from whence from Ur of the Caldees, a place corrupted with idolatries, and irreligion. (3) The end of their journey proposed to go into the land of Kenayan, this the term whereunto propounded, and whether they were called.

(4) The stop which mett them in the way for a time. They came unto Charan and sat down there. What the reason was of their stop is not recorded, though probably it was either Terachs age or sickness, for there we see he died, neither is the time of abode there certainly known, but it seems some years were spent there, where Abram and Lot did increase their substance.

Ver. 31.

Some observations arise hence.

D. 1. *God may make known his mind by the child unto the father; and call it before him.* Acts. 7. 2.

D. 2. *By revelation to a son, God may make parents willing to obey his call.*

D. 3. *The Spirit giveth honour to parents, as leaders, when they follow the call of grace.*

D. 4. *God points out by name such as he separat's for his Church.*

D. 5. *Faith puts all believers upon motion, when God calls them even from their Native country.*

D. 6. *Faith in God makes haste to depart from polluted places.*

D. 7. *Faith intends to goe as farre as God calleth the soul.*

D. 8. *God makes stops somtimes in the way of believers, to make them sit down short.* V. 31. So to Moses. &c.

The sixth and last thing touched in this history is Terachs death.

Ver. 32. And the dayes of Terach were 5 years and 200, and Terach died in Charan. And the dayes of Thara in

the land of Charan were 205 years, &c. Sep. Cald. Same with Hebr. Two things are recorded here.

1. The term of Terachs life. 205 years, which though the seventy do add in the land of Charan, it is not to be meant; that he lived all those dayes there, but that they contained the whole number of his dayes, he dying there; he lived longer than his Father Nachor, or his Son Abram.

2. The end of it, he died in Charan. An. Mundi, 2083; of the flood, 427: of Abram, 75.

This teacheth us

D. 1. *The number of dayes are set by God for his, according to their work appointed.*

D. 2. *Time and place are appointed to dye as to be borne in; it is good to be ready in every place.*

D. 3. *The time and end of life to the Saints are recorded for our instruction.* V. 32.

CHAP. XII.

It pleaseth some to begin this chapter at the 31th verse of the former; the history of Abrams call, seeming to begin there; but upon that account, it should rather begin at the 27th. Others add the three former verses of this unto the former Chapter, as belonging to the call of Abram, and begin this 12th chapter at the fourth verse, *For* The old division of the Hebrewes, by three characteristical letters. *DDD* make here the third great Parable or section of the law to begin. The matter is not of great moment, so long as the true dependance of the history is made known, I shall therefore keep to the order of our Translators, beginning the chapter as they doe.

Now in this chapter beginning here, these three general heads are considerable.

1. Gods call to Abram expresse. Ver.

1. 2. 3. 2. Abrams obedience in egress and progress. Ver. 4. 9.

3. Abrams journeying to Egypt with its events. Ver. 10. 20.

The first general is laid down, in the three first verses, which follow. Wherein note.

1. The call given from God. Ver. 1.

2. The encouragement in a seven-fold promise, following, ver. 2. 3.

Ver. 1. *And Jehovah said to Abram, get thee up for thy self, from thy land, and from thy*

thy kindred, and from thy fathers house, to the land which I will make thee see, Cald. fame. Which I shall shew to thee. Sep.

Ver. 2. And I will make thee to a great nation, and I will bless thee, and I will magnify thy name, and thou shalt be, or be thou a blessing. Sep. and Cal. to fame.

Ver. 3. And I will bless them that bless thee, and I will curse them that curse thee, and all the families of the ground shall be blessed in thee, Sep. and Cald. to fame.

In which description of Abrams call.

Ver. 1.

1. The person calling, Jehovah, — And Jehovah said, but how spake he? Mediatly by another, so some think, that God called him by Schem, but it is groundless. Luth. It is by the letter, and other following expressions more clear, that God spake now immediatly to him as at other times. The calling was divine for its principle, the God of glory. Act. 7. 2.

2. The person called, Abram, a man, while he lived in Ur of the Caldees, not recorded for any eminency of piety, but concurring in the corrupt way of religion with his fathers house, no way more worthy than any other, that God should look upon him: until grace had separated him; and thereby he is filled the friend of God. Hail. 41. 2. 8. Hail. 51. 2.

3. The time of this call; it is related in the time past, he said, but when said God this? was it now in Charan after his father was dead or was it in Ur of the Caldees, before Terach removed thence? With respect unto the context foregoing, it giveth the reason of their first motion, and therefore must then be before their coming out of Ur of the Caldees; and we read not of a second call, as some presume that God called him again out of Charan, after his fathers death. But it should seem that Abram now removed in the strength of the first call. It is well read, God had said to Abram, that is, formerly in Ur, and by an *Hyperostis* usual with the Hebrews in this history, it is here afterwards related, when they were come so far as Charan.

4. The Call itself; wherein are obvious.

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1. The motion commanded, expressed thus, goe for thy self, ours read no more but goe thou; yet it is emphatical, as if he should say, though no body should goe with thee, yet goe thou by thy self, thou art the man, that I have set my eye upon, and my command is upon thee, be sure, goe thou.

2. The term from whence in three expressions set forth.

1. From thy own land which was Ur of the Caldees, the land of his nativity. Chap. 11. 28.

2. From thy kindred: That is, from those that came out of the same loines, and womb with him, naturally dear to him, only all corrupted from the pitty of God.

3. From thy Fathers house, — That is, from all his near relations, privileges, and dearest enjoyments by nature.

3. The term whereunto, paraphrased thus, — To the land which I shall shew thee, or make thee see, although thou knowest not where it is. About the place whereunto he is called to goe, these conditions are obvious.

1. It is not named in the call, however, it is in their progresse called Kenaan.

2. It was altogether unknown to Abram, that sense could not encourage him to obedience, but faith only upon Gods call. Heb. 11. 8.

3. It was a place of Gods discovery, it is the land which I will make thee see; which notes. (1) It was of Gods providing. (2) That it must be good from God. (3) That it should be made visible to Abram however for present, his faith only could see it, in Gods word.

These Notes may be here observed.

D. 1. In divine history the Spirit relates sometimes that last, which in order is first.

D. 2. Jehovah the God of glory is only he whose word must sway the hearts of his creatures.

D. 3. Spectal and singular is the call of God in gathering his Church. It was to Abram.

D. 4. Free and effectual is Gods call without mans desert or help. As of Abram.

D. 5. Gods call, is for separation from corruption, in setting his Church.

D. 6. Country, kindred, and dearest relations with enjoyments must be left, when God calls to it.

D. 7. Faith moveth the soule of Gods call when it hath no sense of any advantage, but rather of great disadvantage.

D. 8. Gods providence and discovery will not let his call be to the hurt of believers. Ver. 10.

2. Now followeth the encouragement which God giveth to Abram in a multiplied promise.

Ver. 2. 3. As it is read before.

In which promise of encouragement concur these seven particulars observable, 1. — And I will make thee into a great nation. At

Ver. 2.

At this time in Ur of the Caldees he was childless and Sarah barren, now when God calleth him thence, it is as much as if God should say. Depart from this place, here thou shalt have no children, but when thou art come whither I call thee, I will open Sarais womb, and make thee by thy posterity to a great Nation, the very same word is used, whereby the gentiles are usually called in the Prophets, and which the Jewes accounted an odious name, but under it they must come if they be Abrams seed: collateral lines Abram had, by Hagar and Keturah, but the line by Sarai is that which is of promise; and therefore he speaks not of nations but of one mighty nation, which was Israel.

2. — And I will bless thee, Gods blessing is the effectual working and bestowing of some special good, either temporal or spiritual, both kinds are here included. It comprehends the extent of all Gods Covenant, his special love, and all the good fruits of it both for this life, and that which is to come. Gal. 3. 7.

3. — And I will magnify or make thy name great. This concerns his name; because being called from his own, he might justly fear disrespect among strangers; God encourageth him by this, that he will make his name famous, that is, for piety, virtue, goodness, power and prowess; it contains.

1. A greatening of all good, which is the ground of true honor and respect among the best.

2. A greatening of the fame, & report of all this in the eares of the inhabitants of the earth. Now this was effected both in Abrams person, and in his seed which is specially intended. And such a good and great name is a precious ornament, a sweet blessing. Eccl. 12. 7. 3. Pro. 22. 1.

4. — And be thou a blessing. Or thou shalt be. Sept.

This blessing may be taken. (1) Actively, that he should give blessing unto others. 2. Passively, that he should be blessed. So Sept. In it is an addition to former promises, that is of certainty, upon Gods command. Ps. 123. 5. 6. Ps. 133. 3.

5. — And I will bless them that bless thee, O I

Here is a further encouragement, that God will be a friend to Abrams friends, such is the gracious dignation of God toward his poor servants in Covenant with him.

6. — And I will curse them that curse thee. See more of Gods goodness to his called one, God is in league for the offensive part, to be an enemy also to his enemies, two words are here used. (1) That upon the enemies part, — Signifieth to set light by, and so to vilify or reproach, which God takes notice of, to judge. (2) The word upon Gods part, — Is to curse unto perdition; so much is God incensed against the enemies of his covenanted ones.

Ver. 3. — And I will curse them that curse thee, O I

7. — And in thee shall all the families of the ground be blessed. (1) The subject here, all families of the ground or earth, notes all sorts of people or nations. (2) The good promised, shall be blessed, that is, doubtless, with all spiritual blessings the ground of all other good, this is Gospel blessing, as the Apostle interprets. (3) The means, in thee, that is, by him, as the Father of the promised seed, but indeed in Christ which is the seed itself is the blessing conferred on poor sinners. So that here the Gospel is preached to Abraham for his encouragement. Gal. 3. 8. &c. And this, 430 years before the Law given by Moses, therefore not to be disannulled by any dispensation therein.

We may Note from it.

D. 1. God indulgeth and encourageth his called to obedience as well as commands them. Generally from the blessing annexed.

D. 2. The solitary and childless, will God make to abound in seed, being obedient to his call.

D. 3. The Gentiles by Gods word of promise are given to Abram as his seed.

D. 4. All blessing spiritual and temporal is given to Abram, and his seed in the way of obedience to God.

D. 5. Greatness and excellency of name God will give to his despised ones, obeying his call.

D. 6. God makes sure his blessing to his called, and makes them a blessing to others also. Ver. 2.

D. 7. God will surely be a friend to bless all the friends of his Church and people.

D. 8. God will surely be an enemy to curse all the enemies of his called. Numb. 24. 9.

D. 9. The Gospel was truly given to Abram 430 years before the Law. Gal. 3. 17.

D. 10. By that Gospel all men on earth must now be blessed. V. 3.

The second general is Abrams obedience unto this call of God, which is recorded, ver. 4. 9. Wherein these passages are related.

1. His egress from Charan to Canaan, ver. 4, 5.
2. His progress in Canaan afterward, ver. 6, 9.
The former is thus reported by Moses.

Ver. 4. And Abram walked, went, or departed even as Jehovah had spoken to him, and Lot went with him, and Abram was the son of 5 years and of 70 years in his going out of Charan. — *וְאַבְרָם הָיָה בֶּן חָמֵשׁ שָׁנִים וְבֶן שִׁבְעִים שָׁנִים בְּצֵאתוֹ מִכַּרְחָן.* Sept. Cald. same.

Ver. 5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance which they had gathered, and the soul which they had made in Charan, and they went out to go into the Land of Canaan, and they entered into the Land of Canaan. And every soul which they possessed, &c. Sept. — *וְכָל נַפְשׁוֹ שֶׁהָיְתָה לָהֶם בְּכַרְחָן.* All the souls which they had subjected to the Law in Charan, &c. Cald.

Ver. 4.

In which passage, these particulars occur. (1) Abrams motion, he walked: that is, he left Charan, and took his journey and walked and went forward, as formerly purposed, only remember this was in faith. (2) The rule of his motion expressed to be, — *As Jehovah had spoken to him*, not here in Charan, but before in Ur of the Chaldees; for no more but one call from God, do Moses and Stephen relate; that word of God now Abram observes; his father being dead, to steer his motion forward with one companion named afterward. (3) His age, now when he departed from Charan, 75 years old, or the son of 75 years he was, that is in the 75th year of his age, which clearth up the doubt of being Terahs Eldest son, as before hath bin noted, it could not be he, for he was born in the 130th year of Terah, Anno mundi 2083.

Ver. 5.

(4) His company and carriage in his journey. (1) Sarai his wife, (2) Lot his brother's son, (3) Their carriage —

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All the gettings which they got: some riches and substance not a little it seemeth they had gathered in Charan, which they carry with them. (4) Their servants paraphrased by a single word, *And the soul, for soul*, as Gen. 14. 21. And these souls by a synecdoche usual for persons, these described to be under them as servants; they made them, that is purchased them as Sept. Or subjected them to the Law.

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As the Caldee. Such probably they were, as were converted by them to the fear, and Worship of the true God: The commendation of Abrams household servants, and his care of them, give's good presumption of this interpretation, that they were souls made or turned unto God in Charan, it is an error to read, begot. (5) The end of the journey intended. *They went out to go into the Land of Canaan*: Thither was Abram called, and thither intended they to go when they were stopt at Charan, as ch. 11.

ver. 31. (6) Their arrival into the place purposed, *And they came or entered into the Land of Canaan*, that is, they reached their journey's end, as to the country, unto which God called.

From it take these Notes.

D. 1. Faith mov's the soul from its rest to finish the work of God.

D. 2. Faith onely worketh up to the word of the Lord.

D. 3. Obedience to the utmost of that word is the necessary issue of a sound faith.

D. 4. A partner in the same faith, will share also in the same work. So Lot.

D. 5. Faith in age will move Soules over all difficulties. It held out in Abram for 100 years after this.

Ver. 4. Psalm 92.

D. 6. Faith will carry wife and Kindred and all at Gods call with them.

D. 7. Faith makes diligent in callings and is not void of Gods blessing in the increase of substance.

D. 8. Faith in Governours will labour to make their Servants Gods, and bring them into Gods Church with themselves.

D. 9. Believing profelyts will go where Gods Church moveth.

D. 10. Faith moveth Soules onely to the Land of Promise. Such was Canaan. Heb. 11. 9. Good in it self. Deut. 8. 7, 8, 9. Ezek. 20. 6.

Jehovahs Land, Hosea 9. 3. Holy Land, Zech. 2. 12. Land of Immanuel, Isaiah 8. 8. A type of Heaven. Heb. 11. 9, 10.

D. 11. Faith doth surely arrive at the Promised Land at last. Ver. 5.

2. His obedience is further expressed in his progress thorough Kenaan where of we have a three fold mention.

1. Of his motion to the place of Schem, ver. 6. 7.

2. Of his motion toward the east part. ver. 8.

3. Of his motion toward the south part. ver. 9.

The first motion of him in this land is thus told.

Ver.

Ver. 6. And Abram passed thorough the land to the place of Schem, to the oak of Moreh, and the Canaanite was then in the land. — *וַיַּעֲבֹד אַבְרָם בְּעֵץ מֹרְהָיִם.* To a tall oak and the Canaanites did then inhabit the land. Sept.

To the plain of Moreh, and the Canaanite then did abide in the land, Cald.

Ver. 7. And Jehovah appeared unto Abram and said, to thy seed will I give this land, and he built there an altar to Jehovah who had appeared unto him. Sept. and Cald, to the same. To thy sonne Cald.

In which journall, we have here related. (1) Abrams first stage, wherein are mentioned.

Ver. 6.

1. The traveller, Abram, doubtles not single and alone, but with his former company.

2. The motion recorded, — *He passed*, he was not yet suffered to sit still, but as a pilgrim, which was yet his condition, he travelleth onward, he is a passenger here whether he was called, his foot was not yet fixed.

3. The space wherein he moveth, it is — *Within the compass of Canaan the land of promise*, there he findes not rest.

4. The place of his first pitching. Set out by two notations. (1) — *To the place of Schem*, it was a place in the midst of Canaan; when Moses wrote this, doubtles a great city was there, though perhaps not so in the time of Abrams travells. Gen. 33. 18. It is computed to be about 300 mile from Charan, something a long tract. (2) — *To the oak of Moreh*, that is an oak grove, not one oak. Deut. 11. 30. Some read plaines, valleyes, or Champain. so Cald. An high oak Sep. Moreh is conceived to be the name of a man as Mamre was; or of some mountain Gen. 13. 18. Judg. 7. 1.

5. The description of the men among whom he came, *And the Canaanite was then in the land*. (1) Their name notes them to be a cursed seed of Cham, most desperat enemies to God, and to his people, who were continual oppressors to them, bad welcom could Abram expect among them. Deut. 12. 30. 31. This was one trial of faith more after a weary journey.

2. The time when Abram was called and might have looked for quiet possession, then fell he among those who were as vile as those in Ur of the Chaldees, his obedience mett with discouragement. (3) The place was the land unto which God called him, and that this should yeeld him no better company or entertainment; it is a sharpe trial.

6. His entertainment there with God, in two expressions setting out.

Ver. 7.

1. Gods apparition to him. *And Jehovah appeared unto Abram*, that is at this time and in this place, and amidst this discouraging people. (1) The party appea-

ring was Jehovah, he that was, is, and is to come, able enough to encourage against all oppositions of creatures. (2) The apparition, was a clear discovery of him whether in visible shape by vision, or otherwise is not expressed; but clearly did God manifest himself to Abram amidst all these stumbling blocks in his way.

2. Gods promise expressed thus — *And he said I will give to thy seed this very land*. Wherein occur. (1) The promise maker Jehovah who was able to perform it. (2) The promise receiver, or the subject to whom the promise is made, it is Abrams seed; the eminent seed especially, but to all his seed generally who were to be the Church of God; himself saw not so much as his seed, onely by faith he received the promise. (3) The promise itself, *I will give this very land*. (1) The matter promised, that very land so possessed by enemies, so polluted by wickedness, so improbable to be owned by God, or possessed by Abrams seed, this very land (2) The freeness of promise, God will give it, it is not for their worth or power in themselves, but Gods free disposition. (3) The end of allotting this to Abrams portion, that it might be the place for his Church eminently, and God might be known to dwell amongst them.

7. Abrams return to God upon this apparition and promise, recorded in the following words, — *And he built there, &c.* Where.

1. The work is expressed, *he built an altar*, this was an act of worship, it was for burnt offerings and meat offerings; thereon to figure the sacrifice of Christ, and to worship the Lord with the sacrifice of praise; as was the use of the altar-service; where the unity of it is also remarkable, it was but one, and therein a special type of Christ.

2. The dedication of it, it was to Jehovah the onely object of his peoples sacrifice and Worship, not to the vanities of the gentiles.

3. The reason of this dedication, because God there appeared to him.

1. To comfort him in his sad trials among the Canaanites.

2. To authorize him for erecting this altar; upon which ground, and no other, it becomes a work acceptable with God. It was no will-worship, as the worke of idolatrous Papists is, to set up altars which God commands not, but forbids. Having therefore Gods countenance he is neither afraid nor ashamed to Worship his God according to truth, even before the enemies of the Lord, but he builds his altar, professeth his God, and Worshippeth him.

All which teacheth us.

D. 1. Not onely egress from wayes prohibited, but progress in Gods way

may must shew the obedience of faith.

- D. 2. Faith will make a soul a pilgrim on earth, to passe up and down, at Gods command Heb. 11. 9.
- D. 3. Short pitching places doth God allot to believers here below.
- D. 4. Sore travells may God allot to his believing seed on earth.
- D. 5. Sore trialls doth God put upon his believing seed pitching them among the vilest sinners. Ver. 6.
- D. 6. In saddest vialls God makes sweetest discoveries of himselfe to his believing children.
- D. 7. Gods apparition unto him, is not without a promise to them.
- D. 8. Gods promise to every Canaan, the land good, and all heavenly good presented by it.
- D. 9. Abrams seed by Christ is the proper subject of the promised inheritance, heaven is theirs.
- D. 10. All this good temporal and spiritual is Gods free gift, not their desert.
- D. 11. Gods promise is enough to strengthen him against all the Canaanites, even all enemies that may hinder believers from their inheritance.
- D. 12. Faith learns its duty, as well as receiveth its comforts from Gods appearance.
- D. 13. Faith carrieth the soul to Worship God onely.
- D. 14. Faith raiseth monuments of praise for the wonders of Gods promise.
- D. 15. Faith makes return of all Worship to God upon his own altar, and in his own way which is our Lord Jesus Christ; in the truth of those typtical expressions.
- D. 16. One altar onely at once did God require and Saints erect; as the true type of one Christ. Ver. 7. Thorough and by whom we must come to God.

The second stage of Abrams progresse in the land of Canaan now followeth.

Ver. 8. And he removed or translated himselfe thence to a mountain from the east of Bethel and pitched or stretched his tent; Bethel being sea-ward and Hai eastward, and he built there an altar to Jehovah, and called upon the name of Jehovah. And he departed thence, &c. And set up his tent in Bethel toward the sea, &c. Sept. And he ascended thence, &c. having Bethel on the west, and Hai on the east, and there he built an altar before the Lord, and prayed in the name of the Lord. Cald.

Two maine things are recorded here.

1. His motion from Morch. (2) His religion. In the former these terms are obvious. (1) His motion connected to the former pitching. Ver. 8. And, or afterward (because it noteth the order of action) he removed, translated, or thrust out himselfe. The cause or occasion is not expressed of his sudden remove; it is conceived, some hard usage at Shechem, which may be, yet doubtles Gods will in his removal, is not to be denied, though not expressed; wherein God would have him to be as a stranger in the land of promise, that so his motions might be in faith, for such the Spirit doth make them, he moved still by faith.

2. The term from whence. From thence, that is, from the place of Shechem where it is probable Gods true Worship found but bad entertainment.

3. The term whereunto. Unto a mountain on the east of Bethel. It is thought about 24 miles in our English account these places were distant, what motive might draw him hither is not mentioned, but surely thither he came not without God.

4. His pitching or setting down. And he stretched his tent. His dwelling and the manner of it are carried in this expression, he dwelt there, but he did but tent it there, he built no city nor house but sat down a little while in his booth or moovable habitation. It is opposed to a fixed house. The dwelling in which noted them strangers and pilgrims; that they looked not for their rest here.

5. The topography, for its situation, recorded to be distinguished by Bethel sea-ward, and Hai eastward. That is, this mountaine where he pitched, had Bethel on the west, which was their seaward, neither was it now called Bethel but Luts, for Jacob gave it that name about 150 years after this time: Moses therefore useth that name which was known to his generation Gen. 28. 19. It is here so named by anticipation. It was the place, where God appeared to Jacob, therefore called the house of God which afterward became Bethaven the house of iniquity, Hosea. 4.

Idols being set up there by Jeroboam. So

So also this place had Hai on the east of it; the place memorable for Israels fall in part, and Josuahs prevailing with God against it. Josh. 7. The Sept. say he set his tabernacle in Bethel, but that cannot be; however some have made that superstitious use of it, as to think the place more holy. Yet the Spirit records it not for any such end.

2. Here his religion is reported, which appeareth in two particulars.

1. His edifice described. And there he built, &c. Doubtles, the former raised was pulled down, and being now come to his second stage, he raiseth another altar unto God, continuing the ordinances of his Worship in every place.

2. His use of it according to Gods appointment, and he called upon, as some, or, in the name of the Lord, as others, and so noting a double service. (1) Respecting God, and that is invocation or prayer. (2) Respecting man, and that is proclaiming the name of the Lord to them: teaching, preaching in the name of the Lord. Joel. 2. 32. Hag. 40. 3. 6. Rom. 10. 13.

3. Add to this the last stage following. Ver. 9. And Abram went forward in going and journeying toward the south, Cald. same. And Abram took up, (viz. his tent) and going on, pitched his camp in the desert. Sept.

Where we may observe as recorded.

1. Another motion of Abrams. This connection may be read further more, or afterward, Abram takes up his stakes of his tent, and moveth again.

2. The continuance of his motion, going and journeying. That is, in the doubled expression noting the continuance of his motion, and restlessness in the same, all which may not be thought to be without Gods instinct and approbation to exercise faith, to give him in some measure a sight of the promised land, and by him to sow some seed of truth and holines therein.

3. The term, whereto he reacheth is named here the south. That is, the fourth tract of Canaan, which looketh toward Egypt, whither afterward he removed because of the famine, as followeth in this Chapter.

There is no other but this general notion of it. Some conceive, Hebron to be the place, which afterward was a Royal city, but no certainty can be made of it. The Hebrewes note the South, to set out prosperous places and faires, by Ezek. 40. 2. As also the North to be the point whence evil is denounced to come. Jer. 1. 13. 14. As is grown to a Proverb. Omne malum ab Aquilone. But this is conjecture.

These truths issue from it

- D. 1. Faith moves a man from place to place in the world, upon Gods word or intimation.
- D. 2. The bad entertainment of believers in the World maketh them remove their stages.
- D. 3. In the wandrings of believers God sends abroad the discoveries of his will to several places.
- D. 4. Faith maketh soules dwell in tents here below, and be still moveable for heaven.
- D. 5. Faith causeth soules to adhere unto, and make profession of the true religion of God, in all places, faith is never ashamed of Gods truth, worship or way.
- D. 6. Believing soules cannot be without communion with God in offering to him, and hearing from him.
- D. 7. Supplication to God and speaking in his name are special ways of Worship suiting believers. Ver. 8
- D. 8. Faith maketh saints true sojourners below, to be still taking up their stakes at Gods beck.
- D. 9. To all points, East and West and South God orders the motions of the Saints to leave some savour of his truth every where. V. 9.

The third general portion of the Chapter containeth Abrams journey into Egypt, and the occurrences there, for the time of his sojourning.

Wherein we have related.

1. The occasion of his removal thither. ver. 10.
2. The provision of the flesh for his Security. ver. 11. 12. 13.
3. The events befalling him there.
1. The danger of his wife. ver. 14. 15.
2. The entertainment of himselfe. ver. 16.
3. The hand of God upon Pharaoh. ver. 17.
4. The return of Pharaoh to Abraham.
1. By way of reproof, ver. 18. 19.
2. By his dismissal, ver. 19. 20.

1. The occasion of his going into Egypt is this.

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Ver.

to the violation of nearest bonds,
even between husband and wife.

D. 7. Raging lust is cruel even to
destroy any that hinder's it.

D. 8. Lust spares its darling, and
favourites it; onely to abuse it.
Ver. 12.

D. 9. Believers may be so tempted
as to make lies their refuge, and
dissemble.

D. 10. Self good and security may
put the faithfull upon bad shifts
to compass it, so here; but as
away mark to avoid it. Ver. 13.

3. The events which by providence fell
out while Abram was in Egypt: which
are four.

1. The danger of his wife expressed.
Ver. 14, 15.

Ver. 14. And it was in Abrams entering
into Egypt, and the Egyptians looked on the
woman because she was very faire. Cald. to
the same. — The Egyptians seeing
the woman that, &c. Sept.

Ver. 15. And the Princes of Pharaoh saw
her, and praised her unto Pharaoh, and the
woman was taken into the house of Pharaoh.
Cald. same. — And they brought
her into Pharaohs house. Sept.

In which passage is evident, that Abrams
fear in part came upon him. Whereby he
might see the danger of faiths failing;
in both these verses are considerable.

Ver. 14.

1. The time of this event — It
was as his first entrance into Egypt,
there he seeth presently the fruit of
unbelieving fear.

2. The event itself, set out in three
particulars.

1. The inspection of the vulgar Egyp-
tians, which takes in, (1) Their act.
They looked on her, &c. — That is, they
looked upon her & eyed her lustfully. (2)

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The reason of it — Because she was very
faire: The reason of this excellent forme,
must mainly be some special work of God,
she being so much stricken in years as be-
fore was noted, at least 60 years old, yet
now her eminent beauty is visible.

2. The demeanour of the princes and
chief men, discovered Ver. 15.

Ver. 15.

Two acts of theirs are recorded, (1) These
court-parasites and panders look upon her
with lustful purposes. (2) In their usual
unclean discourse they commend her to
Pharaoh, as a Paramour sister for a king, such
attenders have bin usually in the courts of
wicked kings.

3. The carriage of Pharaoh to her. And
the woman was taken, &c. Wherein her
danger increaseth, (1) She was taken, pro-

bably not by force but by flattery from
Abram, who now seeth the fruit of dissem-
bling her to be his wife. (2) She is taken
into Pharaohs house, not to his bed which
God prevented, but under his power,
whether to be prepared for him by purify-
ing and perfuming, as is read of others,
Esther. 2. 3. (3) She is brought unto an i-
dolatrous lustful king; such as in himself,
would not spare to defile her; all which
circumstances aggravat her danger.

Note hence.

D. 1. Sometimes what unbelief fea-
reth, cometh to passe in the very
time and place expected.

D. 2. Unclean hearts love to gaze,
where lust may be satisfied.

D. 3. Eminency of beauty God can
give in old age. V. 14.

D. 4. The greatest beauty may bring
the greatest danger.

D. 5. High places make men bold
sometimes to commit high sinnes.

D. 6. Courts of wicked Kings are u-
sually schooles of uncleannes.

D. 7. God suffers chastest soules som-
times to be tempted in such places.

D. 8. It is a grievous temptation to
be under the power of a lustful
King. V. 15.

The second event under providence is
Abrams own entertainment in Egypt
something answering his own scope in
his carnal counsaill.

Ver. 16. And he did good to Abram for her
sake, & there was to him, or he had sheep & oxen,
& he asses, & men servants, & woman servants
and shee asses, and camels. — And
they used Abram well, &c. mules, & asses,
half asses and camels. Sept. Cald the same
with Hebr. In which passage is discov-
ered that he had his desire intended; that it
might be well with him, for her sake.
Ver. 13. Which appear's in two particulars.

Ver. 16.

1. His usage by Pharaoh and his princes.
Wherein note. (1) The connection.
And, which completh his peace with
his wives danger, she was taken away
to Pharaoh, and he in the mean time
well intreated.

2. The subject or guest entertained;
Abram, now under great temptations
and fears doubtles.

3. The benefactor that entertains him
Pharaoh himself. So the Hebr. notes
it in the singular, and doubtles his
Princes, and servants, at their masters
command, all ready to serve him. So
the Sept. read plural.

4. The

4. The usage he findeth; he doth good to
him or dealeth kindly with him, that
is by speaking kindly, and imparting
freely all things for his outward com-
fort. This he aimed at in concealing
his wife, and this God brings about
for him, though not approving his
way.

5. The reason of this kind respect. It
was for his wives sake, who he said,
was his sister. Her beauty pleaseth
Pharaoh; and therefore he useth all
courtesy to her friend, for a more
free enjoyment of her. This was his
reach, however Gods over-ruling
thoughts were not so.

2. His possessions, sheep, oxen,
&c. Unto him were all these is the Hebrew
phrase, or he had them, doubtles he brought
his household with him into Egypt, and
cattel also, but here is noted the increase,
and quiet enjoyment of them among the Eg-
yptians. The summe is, he was very rich
And increased in outward wealth.

Take from all these Notes.

D. 1. Saints enjoyments here are
bitter-sweet, especially when
procured by fleshly ways.

D. 2. Providence sometimes giveth
out issues of good to saints that
have used fleshly counsels for the
obtaining them.

D. 3. God makes his people to find
favour in the eyes of the wicked at
his pleasure.

D. 4. Wicked lustfull men may be
full of kindness to serve their own
turns.

D. 5. Wealth is not inconsistent
with grace, though oft-times sepa-
rated from it.

D. 6. God can give abundance unto
him in the very place of streights
and trials. So here. Ver. 16.

The third event is that which befel Pha-
raoh at this time, together with his house.

Ver. 17.

Ver. 17. And Jehorah smote Pharaoh
with great plagues, and his house, because of
Sarai Abrams wife. — And the Lord
examined Pharaoh with great and evil in-
quisions, and his house, &c. —
And God brought great plagues upon Pha-
raoh and upon the men of his house, &c.
Cald.

In this is recorded the severe prevention
of Pharaohs lust upon Sarai, and the de-
liverance of her unpolluted from the tents

of uncleannes. Wherewith we have to note.

1. The neer connection of this act, unto
the danger of Sarai. And or but. Even
in the instant of danger upon her, when
she was now in Pharaohs house, he doubt-
les intended no long delay to his lust, but
even then God appear's to over-power
corruption.

2. The judge and redeemer in this case,
Jehorah, the eternal, able to deale
with the mightiest Potentates and bring
them to nothing.

3. The remedy he applies to prevent
lust and save the innocent, wherein are
considerable.

1. His act recorded — that is, he
smote with great strokes, or plagued with
great plagues, or requir'd with great and
evil exactions, as the Sept. where we
have. (1) The remedy, plagues upon the
body, what ever they were, conceits are di-
vers, but not certain. God might strike
their lust in a suitable way of revenge. (2)
The degree, great. Sore and evil diseases,
doubtles on their bodies. (3) The time,
before sin committed or violence offered
unto Sarai.

2. The object smitten Pharaoh and his
house, or the men of his house, as the Cal-
dec. (1) The King as Pharaoh was the name
of dominion, by which the Kings of Egypt
were called, until vanquished by the Greeks,
and then were called Ptolemies, this
King is reproved by Gods sore stroke.

2. The courtiers who were the first in-
cense of his lust, and no less desiring to sa-
tisfy themselves, they conspired in sin,
and therefore partake in plagues. (3) The
reason, because of Sarai Abrams wife, she
procured favour for Abram in the sight of
Pharaoh. And now she procures plagues
upon Pharaoh and his house from God.
This the Lord doth as the great protector
of innocency and chastity.

1. He doth require their sin in taking
her away. (2) He prevents their sin by
this means, least they should defile her. It
is all for her that God so severely pleads
with them. — It was all upon the
word, business or matter of Sarai who was
in danger at his time.

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Note hence.

D. 1. Gods help useth not to be sayre
of from the extremities of his ser-
vants. Connect.

D. 2. Great plagues are neer to great
sinners.

D. 3. God is the only Protector of the
innocency and chastity of his
Saints.

D. 4. God will reprove and punish
the proudest of Kings and Princes
for his people. Psalm 105: 12.

T 3 D. 5.

D. 5. Gods plagues are the speedy and terrible remedy against lust.

D. 6. Partners in sin, must be so in judgment.

D. 7. The saving of his from sin is more dear to God, than the lives of the wicked. V. 17.

The fourth and last event to Abram in Egypt, is his discharge, and Sarai's deliverance, extorted by the judgments or plagues of God upon Pharaoh.

Ver. 18. *And Pharaoh called to Abram and said, why hast thou done this unto me? wherefore didst thou not shew unto me, that she was thy wife; that thou declaredst not to me? Sep. — What is which thou hast done to me, &c. Cald.*

Ver. 19. *Wherefore didst thou say, she is my sister, so I might have taken her to me for a wife; and now behold thy wife take her, and goe thy way. Cald fame. — taking her depart. — Cald.*

Ver. 20. *And Pharaoh commanded the men concerning him, and they dismissed him; and his wife, and all that was his, or unto him? — Concerning Abram, to bring him forward, and his wife, and all what ever he had, and Lot with him. Sep. — And they accompanied him, &c. Cald.*

In all which passage, these particulars are obvious.

1. Pharaohs summons to Abram upon this stroke.

2. His accusation of Abram, about the danger whereinto he drew him.

3. His dismissal of him with his wife.

4. His charge for his convoy, ver. 20. The first of these is expressed in these words.

And Pharaoh called to Abram.

Ver. 18.

Wherein note.

1. The term of connection. *And. Then.* Therefore. But, as is read, it notes the close effect of Gods judgment upon Pharaoh, that presently upon sense of the plague, he sends for Abram, whose wife he had coveted.

2. His act, he calleth for Abram doubting by his messengers, for whose sake he apprehends the present wrath upon him.

The second is Pharaohs accusation of him, or charge against him, in three expostulations; and the issue.

1. *And he said, why hast thou done this to me? Wherein he chargeth him to be the cause of all these plagues that now beset him, as if himself were innocent. And all the fault were upon Abrams concealment; which though an argument of a wicked heart, to put of guilt to ano-*

ther; yet it argueth Abram somewhat faulty in it, to be reproved by a Pagan; that he a stranger who came for shelter, should be an occasion of such a judgment on the king.

2. *Why didst thou not declare to me, that she was thy wife? Here he chargeth him with his concealment, which is not excusable, but was surely a sin, arising from defect of faith in this particular case.*

3. *Why didst thou say, she is my sister? Ver. 19. Here he chargeth him with a deceitful profession, which though it were true in some part, yet was made with intent to deceive and hide another truth. Which was his infamy.*

4. The issue supposed, which might have bin a grater evil; even the defilement of his own wife, so I might have taken her to me for a wife: which Pharaoh though a wicked wretch judgeth to be abominable, to commit adultery with another mans wife.

Quest. How knew Pharaoh now, she was his wife?

Ans. (1) The plague makes him inquire. (2) God might rebuke him as he did another and reveal it. (3) Or it might be discovered by Sarai, being in his house at this time.

The third, is Abrams dismissal, and now behold thy wife, take her and goe.

Wherein note.

2. A demonstration of his wives purity and propriety kept unto him. *Behold thy wife*, as she came, so she is still preserved, a wife, no harlot, and thy wife, not another mans.

2. A restitution. Take her to thy self, and so enjoy her as thine own.

3. A dismissal, be gone, or goe thy way, which, however it sends him away uninitiated, yet it seems, with some discontent from Pharaoh, though by reason of the plague on him, he durst not other-wise vent it. But so God over-powers the Spirits of wicked Princes and cuts them short sometimes.

Quest. Why is Abram silent all this while?

Ans. It is not revealed, therefore the resolution can be but conjectural.

1. Some think upon the passion of Pharaoh. (2) Others from his guilt in great part (3) He might think God had answered enough for him.

4. It may be he might reply, though it be not recorded.

The fourth is Abrams safe conduct expressed.

1. In Pharaohs command, and Pharaoh commanded his men concerning him. Doubtles the royal precept was for security to him and his, that in his departure no wrong should be done him. So God over-ruled a wicked man.

2. In his servants readines, and they dis-

CHAP. XIII.

In this Chapter is continued the history of the Church in Abrams family, after his regress from Egypt into Canaan, with several providences of special note. Three general heads are evident in this section or Chapter.

(1) Abrams return to Canaan. Ver. 1. 4.
2. Abrams parting with Lot, and the causes of it, Ver. 5. 13.
3. Abrams further encouragement from Gods renewing his Covenant, Ver. 14. 18.

1. His regress is thus related.

Ver. 1. *And Abram ascended from Egypt, he and his wife, and all that was his, and Lot with him to the south. — Descent. Sept. Cald, fame.*

Ver. 2. *And Abram was very wealthy in cattle, in silver, and in gold. — Very much honored, &c. Cald.*

Ver. 3. *And he went in his journey from the south, even unto Bethel, to the place wherein was there his tabernacle in the beginning, between Bethel and Hai. — He went whence he departed into the desert. Sept. — And he went by his stages, &c. Cald.*

Ver. 4. *To the place of the altar which he made there in the beginning. And Abram called there in the name of Jehovah.*

In which passage we have these particulars related.

1. His departure or return from the place of his tears and trial, about which note.

1. The connection, and he went, or therefore, that is, immediately and upon Pharaohs dismissal, he staid no longer, when God so made his way out.

2. His station in which observe Abram as leader of the rest, ascended, or went up from Egypt, unto which he formerly came down, it lying lower than Canaan.

2. His company, his wife, his family, and his Nephew Lot. As before, not an hoof left behind; as Moses spake in his time.

3. His first stage: to the south, from whence he mooved formerly into Egypt: which must be understood of the southern part of Canaan, for otherwise, Canaan lay North from Egypt.

4. His state where-with he mooved, he was mighty heavy, or wealthy, or rich, or honourable in cattle, silver and gold, so God increased him by his blessing in every place.

5. His way he takes, he went by his adornings or tracts, wherein he had walked about the land. So God guideth

dismissed him, that is, with honour, or accompanied him, or brought him on his way and his wife, and all that he had, his substance and family in safety, so God makes enemies his guard.

In all this history a parallel is observed between Abram and his seed about their coming into, being in, and going out of Egypt. (1) A famine brought both in as the occasion. (2) Oppression befalls both there abiding. (3) Gods plagues plead for both in fury against King and people. (4) They are sent both out with fullness and safety.

Quest. How long staid Abram before his dismissal out of Egypt?

Ans. It is not punctually set down, but by circumstances adjoined, it could not be long, scarce a full year as it is thought, much lesse so many years, that some speak of, as twenty or otherwise. *Ensb. Joseph.*

This teacheth us.

D. 1. *Gods plagues may put wicked hearts upon speedy inquiry into their evils. Connect.*

D. 2. *Gods heavy strokes may force oppressors to call for oppressed to relieve them.*

D. 3. *Wicked hearts will charge others to be the cause of their afflictions, rather than themselves.*

D. 4. *Sinful concealments in Saints, are justly reprovably by the wicked. Ver. 18.*

D. 5. *Equivocation and ambiguous speaking to deceive, is chargeable as evil by nature itself.*

D. 6. *The infirmities of Saints, which may be occasion of sin, unto the wicked are to be reprovved.*

D. 7. *Adultery is odious to the principles of corrupted nature. Ver. 19.*

D. 8. *Judgment wrings the prey out of the hand of the wicked.*

D. 9. *Judgment makes wicked men give everyone their own.*

D. 10. *God can make the mightiest enemies command good for, and be a guard to his Saints, and all they have. Ver. 20.*

deth him out of the place of danger.

6. His place of pitching to which he aimed expressed, (1) Bethel, as being the known place near it. (2) The place where he pitched his tent in the beginning, when he came from shechem, Chap. 12, 8. between Bethel and Ai. (3) To the place of the altar which he built there. Chap. 12, ver. 8.

Ver. 4.

7. His end in coming thither, *And there Abram called upon the name of Jehovah or, in the name*; which as before notes the whole worke of divine Worship, praying, and declaring the name of the Lord to others, that he might be glorified in them.

Take these Notes from it.

D. 1. *Gods Saints delay not to follow Gods providence, opening a way to them from the place of trial.* This from the connection.

D. 2. *God knoweth how to deliver his fully, that nothing of theirs shall be wanting.* V. 2.

D. 3. *Weight of riches in the World is sometimes Gods portion given to him.*

D. 4. *Not possession of wealth, but inordinate affection and abuse of it, is the sin.* V. 2.

D. 5. *Riches cannot hinder believers from going after God, where he calleth them.*

D. 6. *Saints breath after their first communion with God, after distractions from it.* V. 3.

D. 7. *No place content's a gracious heart but where God may be enjoyed.*

D. 8. *The name of the Lord is that which draweth the hearts of Saints from all enjoyments, to delight in it, publish it, and call upon it.* V. 4.

The second general head of the Chapter is the history of Abrams parting with his nephew Lot. Whereof is related.

1. The occasion of their parting which was twofold.

1. The great estates and riches which they had both gotten. ver. 5, 6.

2. The strife which here-upon grew among their servants. ver. 7.

2. Abrams motion hereupon. ver. 8, 9.

3. Lots choice for his own portion, ver. 10, 11.

4. The pitched habitation, of both. v. 12, 13. The occasion of parting between these friends, and fellow pilgrims followeth.

Ver. 5. *And also unto Lot walking with Abram there were, flocks and herds and tents* Sheep, and oxen, and beasts. Sept.

Moreover to Lot who went out, &c. Cald.

Ver. 6. *And the land did not bear them to sit down together, because their substance was much, and they could not sit down together.* *וְהָאֲדָמָה לֹא הָיְתָה לָהֶם לְשֹׁכֵת*. And the land did not contain them to dwell together for their goods were many. Sept. Cald. to the same.

Ver. 7. *And there was strife between the shepherds of Abrams flocks, and between the shepherds of Lots flocks: and the Canaanite and the Perizzite were then sitting in the land.* Cald. and Sept. to the same.

In these is the history of the occasion or provoking cause for the parting of these two friends, which is evidently twofold.

1. The greatness of their wealth. ver. 5, 6. Herein.

1. Lots estate is briefly mentioned. ver. 5. Where we have to note.

1. The subject named and described. Ver. 5. *And also to Lot walking.* It is Lot, Abrahams companion, and fellow traveller, his walking and going with Abram was also doubtless by faith, parting with all to join himself with the God of Abram: and hitherto keeping close in communion with Abram.

2. His estate in this pilgrimage is noted. He had sheep, oxen and tents, that is, abundance of cattle and substance, and many servants and his household-people which dwell in these tents; for so here is taken figuratively for those who dwell in them. He had a vast family, little less doubtless than Abram, who is said to have 318 Servants in his house able to bear Arms. Gen. 14, 14. Thus God made good his word in part to Abram, to be a friend to his friend.

2. The streitness of place, for their two great families, *The land did not*, that is, could not, bear them as afterward, wherein. (1) The narrow bounds of the place, it did not contain; nor could it, both these families. (2) The largeness of their possessions, much cattle, substance and servants which they had gotten. (3) The issue, therefore these two friends could now sit down no longer together, in that sweet mutual enjoyment of each other as formerly they had done.

2. The next cause is the unhappy strife which fell out among their servants, wherein are these particulars, (1) The evil separating here related, is contention, which carrieth in it. (1) Heart burning. (2) Reproaching. (3) Acting of hatred.

2. The parties, *Abrahams herdsmen, and Lots herdsmen*, their necessary servants, and likely such as were zealous for their respective masters, so

Ver. 7.

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as to ingage them also, had not grace more appeared in them.

3. The reason of this strife is not expressed, but probably to be conjectured, that the straits of their place, did occasion inconveniences to each other for pasture and watering, which such great flocks and herds did require, as afterward it will appear, others strive about wells. To lay it upon the pride and frowardness of Lot to his uncle carrieth no reason in it; the Spirit notes him to be a better man.

4. The aggravation of this strife, which may yield a third reason of their parting. *And the Canaanite and Perizzite sat then in the land.* There were no small enemies to these strangers, and no doubt ready to take occasion upon their contentions to make an end of them both.

1. These had the land mostly in possession, therefore as yet strait bounds were to these strangers, which might occasion strife.

2. It might be scandalous to these enemies that the Saints of God should fall out between themselves.

3. It is most probable, they would have taken occasion to destroy them who were already divided, there grace works first in Abram to consult a way for keeping unity in the Church, and frustrating the evil designs of the enemies.

Take these Notes from it.

D. 1. *Walking with Saints in their hardest wayes usually brings Gods outward blessings on them.*

D. 2. *Great families and possessions God can give his Saints in the land of their pilgrimage.* V. 5.

D. 3. *Great straits may befall the saints of God in their greatest abundance.*

D. 4. *Much wealth may prove an occasion of dividing the very Saints.* V. 6.

D. 5. *Great riches among the best may prove causes of great contentions.*

D. 6. *Bad servants may be incendiaries to put good Masters to strife.*

D. 7. *The large territories of the wicked may streighten the godly in earthly places.*

D. 8. *Wicked enemies of the Church are apt to watch all opportunities, to destroy the Saints by their own divisions.* V. 7.

2. Next to the occasion followeth Abrahams motion about parting from his kinsman.

Ver. 8. *And Abram said to Lot, let there not be strife I pray thee between me, and between thee, and between my shepherds, and between thy shepherds, because we be men brethren.* Sept. and Cald. the same.

Ver. 9. *Is not the whole land before thy face; separate thy self or depart now, or I pray thee, if thou be for the left, I will right it, and if thou be for the right hand I also will left it.* Behold is not the land? &c. Sept. — If thou be for the North, I will be for the South, &c. Cald.

In which passage proposed, these particulars occur.

1. The connection of Abrahams motion upon the premised occasion: some fire of contention being kindled between servants, he presently puts in to quench it, that it grow no more. *And Abram said to Lot, &c.* Wherein may we note.

1. The instantaneities of the act, *And, then, or therefore, that is, immediately upon the rise of any strife, for that cause, and without delay.* Ver. 8.

2. The moover or first author of peace *Abram.* (1) the elder. (2) the greater, his uncle. (3) the heir of promise, to whom especially the land was given.

3. The party mooved *Lot*, the younger, educated by his uncle, and blessed by his means.

2. The motion itself, *Wherein are these particulars.*

1. A cautionary prohibition of the growing evil. *Of which we may note.*

1. The form, it is propoed by way of intreaty humbly. *I pray thee, not roughly, nor peremptorily, in heat or passion.*

2. The matter of it thus expressed, *Let there not be strife*; that evil spoken of before, his motion is presently to quench the fire, (1) That feared, between him and Lot; *Let none be between me and between thee, neither on my part.* Against thee, nor on thy part against me; wherein seemeth some fear was that the heat of servants might have fired their masters. (2) That acted already between the shepherds, a remedy to that evil hereby he maketh, to put a stop unto its growing; *Let there be no strife between my herdsmen and thine*, so he sweetly labours to heal his servants evils; which might otherwise be contagious in both families.

3. The reason of this motion thus stated, *Because we are men brethren.* This is an usual apposition in the Hebrew, which noteth but so much as brethren; yet the word *men* may have its use here, as noting poor sad, sorrowful men, as they were being pilgrims; but however, thus Abram reasoneth the case with Lot, we are brethren, and for brethren to bear strife is an uncomely

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uncomely thing, let there be none I pray thee. Brethren is a term of equall relation, and herein Abram defends to his Nephew, to whom he had bin as a father.

1. It may note equality in the flesh, so Abram bespeaks Lot, as the Jewes used to stile kinned their brethren.

2. In religion brethren, and in Church-relation, so though Abram were a Prophet, yet he owne a brotherhood, so defending also.

3. It may note neernes in condition, as if he might say, we are brethren in our afflictions, in our pilgrimage, &c. So he yeelds to him also, for Abram was the Leader and General in all their marches. The reason is good in all, none of these brethren ought to strive, or fall out in their way.

2. A true concession of the whole to Lots content.

Ver. 9. Is not all the land in thy sight or before thy face? Surely it is, where was granted.

(1) The same land which Abram might have held. (2) The whole land. (3) The choice of all, for that is the meaning of that Phrase (to thy face, in thy sight, or before thine eyes, that is to look upon, and view, and choofe what thou wilt for thy self and family. This sense Lots act makes good, ver. 10.

3. A desire of parting declared. *Separat thy self or depart from me I pray thee.* Where, (1) The form of it is petitionary, (2) The matter was the onely remedy, even the removing of two great families at a greater distance; where more pasture and convenient stations might be had; separation onely in place, that they might keep one in affection.

4. A contented resolution in Abram to take Lots leavings, thus recorded, *If so she left thou, I will right it, or go to the right hand; which was south to the place where they were, as the Caldee. Or if to the right shou, then I will left it, that is goe to the left hand, which was North.* The phrases are elliptical in the Hebrew, therefore must be supplied. If thou wilt choofe to goe to the left or right, take thy choice, I will take what thou leavest. So Lot choofeth, as afterward. ver. 11.

Note we hence.

D. 1. Gracious hearts hasten to quench any flame of contention rising in the Church.

D. 2. Grace will make the greater move to the lesse for avoiding strife among Saints.

D. 3. Grace will make men begg for peace and to abolish strife in the Churches.

D. 4. Gracious masters are solicitous to avoid contentions raised by ungracious servants.

D. 5. Grace will put Masters upon healing their servants faults. So Abram.

D. 6. Strife is unseemly between brethren in the flesh, in religion and condition. Ver. 8.

D. 7. Grace is willing to part with its own, and all too, in some cases, to brethren.

D. 8. Grace will make Gods servants part in place, to keep one in affection.

D. 9. Grace is self denying to remove strife from the family of God.

D. 10. Grace is content with any thing below, so it may honour God, and keep peace with the Saints. Ver. 9.

3. Lots choise upon Abrams motion followeth, in the next verses.

Ver. 10. And Lot lifted up his eyes, and saw all the plain of Jordan, that is, all was watered, before Jehovah destroyed Sodom and Gomorrah, as the garden of Jehovah, as the land of Egypt in thy going unto Tsoar. As the Paradise of God, and all the land of Egypt. Sept. *נָאֻמִּי וְהָאֶרֶץ מִצְרַיִם*. &c. *וְהָאֶרֶץ מִצְרַיִם*. &c.

Ver. 11. And Lot chose to himself all the plain of Jordan, and Lot went forth from the East, and they were separated a man from his brother. every one from his brother. Sept. Lot went out first, &c. Cald.

Wherein are related three main things of observation.

1. Lots survey. Ver. 10. Whereabout (1) His act of surveying, And Lot lifted up his eyes, &c. Which phrases at least do note. (1) Solicitous intention of mind to take Abram at his word, and to look about for his own best advantage; which lifting up of his eyes could not be, but by travelling and viewing the parts and places here spoken of, which Lot did not delay to do, but as the connection notes, presently looked round about. (2) A full sight of what he desired, before he fell upon his choice; wherein the Spirit seems to note a selfish disposition in Lot, not once offering to Abram the precedency in choosing. 2. The object of his survey, which containeth (1) The place, All the plain of Jordan. The whole region about

out Jordan. Sept. A memorable river, and which could not but be beneficial to the places about it. Joshua 3. 11.

(2) The commodity of the place set down. (1) Positively, *It was well watered*, a place of waters, which is a paraphrase of a very fruitful place. (2) Comparatively, *As the garden of God.* Which may be taken as the name of Eden a proper place spoken of. Gen. 2. Than which no place on earth was more blessed. Ezek. 28. 13. Or els as a common name of any eminent fruitful place, therefore called the garden of God, because most excellent for all blessing; but this too considered at the proper time, before God destroyed Sodom & Gomorrah, for afterward it became a curse: Such earthly pleasure Lot eyed. (2) *As Egypt*, concerning whose fruitfulness, by the overflowing of Nilus, much is recorded, in divine as well as humane records. Ezek. 29. and 30. and 31.

(3) The bounds of his survey, Even until you come to Zoar. It was at this time called Belah, afterward Zoar, upon Lots safety there. Chap. 14. 2. and 19. 22.

Ver. 11. 2. Lots choise and possession. (1) The choofer, it is himself. (2) The party for whom, for himself. (3) The act, *He chose*, that is greedily and covetously took the opportunity and pitched on his portion, without any modest proler unto Abram. (4) The portion chosen, *All that fruitful plain described before.* (5) *He went out from the East, or indeed Eastward*, for to Sodom lay from Bethel; and so the Hebrew phrase is, *from the East, or Eastward.* Gen. 2. 8. That is, he went presently to take his possession; halting to his portion, though it was imbittered to him afterward.

3. The issue of this choice, which is their parting, *And they were separated or divided, a man from his brother.* Each from other. Each Master with their own family betaking them to their places, which was not without Gods special providence, in separating Lots Seed from Abrams afterward; though this could not but be grievous for present.

Note we from it.

D. 1. Good men may be too hasty and solicitous for worldly advantage. As Lot.

D. 2. The lust of the eye, covetous desire may misguide gracious soules sometimes in their choic.

D. 3. Pleasant fruitful possessions on earth are apt to take up too much the care of the Saints.

D. 4. The pleasantest habitations are not alwayes the best: if God grow angry.

D. 5. God spares not to destroy the choicest places where sin abounds. Ver. 10.

D. 6. Good men may be too selfish. He offers not Abram the choic.

D. 7. Gods own left to their choic, may choofe and possess the worst portion.

D. 8. Brethren may be parted, by choic of distinct portions, when ordered by God to higher ends. Ver. 11.

4. Now followeth the relation of the distinct habitations of these parted friends.

Ver. 12. Abram sat down in the land of Canaan, and Lot sat down in the cities of the plain, and stretched tent unto Sodom. dwelt. And Lot dwelt in the land of the regions about, or of the borders, and he pitched tent among the Sodomites. Sept. Lot dwelt in the champion cities. Cald.

Ver. 13. And the men of Sodom were evil and sinners against Jehovah exceedingly. Sept. same. Were wicked with their Mammon, and most vile in their bodies before the Lord overmuch. Cald.

In this part of the history are considerable.

1. Abrams Habitation, wherein (1) The inhabitant is named, *Abram the heir of promise.* (2) The posture of him, *He sat down or dwelt*, that is, contentedly abode with his family. (3) The place, *In the land of Canaan.* This was the inheritance promised him, and there he abides; it is here set in contradistinction to Sodom; for however the place of those five Cities, were conterminat on Canaan, yet after Gods judgment on them in destruction, they were taken quite away; Abrams place therefore was better, though not so rich.

2. Lots Habitation, where about we may note, (1) The inhabitant, Lot with all his. (2) His posture also, *he sat down* with his owne choise, that is, he dwelt there where he chose (3) The place, *the Cities of the plain or among them*, whose fruitfulness was before declared, v. 10. (4) The line of his habitation in extent, it was unto Sodom, or in Sodom, as the Sept. renders; doubtles in and about Sodom he and all his were, as afterward we shall find. (5) The bitterness of this habitation in respect of the inhabitants, wherein, (1) The connection, *And, now, but, or although*, so the particle is and may be read; which notes, Lots praecipitancy and covetousnes after a pleasant place, though it were full of all abominations. It is unjustly charged

Ver. 12.

Ver. 13.

on him, that he chose this place because he liked the Sodomites wickedness, more than Abrahams holiness, for the Spirit gives him witness, that his righteous Soul was vexed with their wickedness. Yet doubtless he was too hastily in not considering the crying sinnes of the inhabitants, by which God was provoked, for which he smarted afterward. (2) The subject, the inhabitants *men of Sodom*, that is all generally, for ten Righteous could not be found among them. (3) The attribute in two expressions superlative. (1) They were *vehemently wicked*, or evil. (2) They were *exceedingly or vehemently sinners against Jehovah*: that is, they were grown to the very excess of impiety, idolatries against God, and of all iniquity or unrighteousness to men, most abominable and unnatural lusts; which God was forced to extinguish with fire and brimstone: their abominations are specified after ward; and noted by the Prophets, as well as by Christ and his Apostles, to be the most notorious of sinners in the world at this time; and therefore called sinners exceedingly, or by way of excess.

Take these Notes from it.

- D. 1. *Grace makes a soul sit down contented with its promised portion. So did Abram.*
 D. 2. *The promised portion with all its inconveniences, is better than the most pleasant with sin.*
 D. 3. *Good soules may sometimes sit down with content in large and pleasant places, without God.*
 D. 4. *Saints sometimes may meet with an hell, where they look for a paradise. So did Lot.*
 D. 5. *It is a soul blemish, for Gods servants to covet fruitful places, though never so sinfull. Ver. 12.*
 D. 6. *Fruitfull places are apt to have the foulest sinners.*
 D. 7. *The excess and height of sin is in oblique opposition to Jehovah.*
 D. 8. *Jehovah will make known such to be sinners to the purpose, and brand them, as here Sodom is notorious to all ages. Ver. 13.*

The third general head of this Chapter now followeth, Abrahams encouragement by Gods renewing his Covenant of promise with him, wherein will be considerable two particulars.

1. Gods motion to Abram, Ver. 14, 15, 16, 17.

2. Abrahams Return to God, Ver. 18. In Gods motion there is a double promise given.

1. Proposed by God.

1. Of the largeness of his inheritance. Ver. 14, 15.

2. Of the multiplying of his Seed. Ver. 16.

2. Confirmed by doubling the promise. Ver. 17.

1. The promises are proposed thus.

Ver. 14. *And Jehovah said to Abram, after that Lot was separated from him, lift up now thine eyes, and see from the place where thou art thence, to the north, and to the south, and to the east, and to the sea, or west. Sept. and Cald. same.*

Ver. 15. *For all the Land which thou seest, I will give it to thee, and to thy Seed for ever. Sept. and Cald. same.*

Ver. 16. *And I will put thy Seed, as the dust of the earth, so that if a man can number the dust of the earth, thy Seed also shall be numbered. Sept. same.* For as it is not possible for a man to number the dust of the earth, so thy seed shall not be numbered. Cald.

In these is related the third special manifestation of God to Abram. The first was in Ur of the Caldees, Chap. 12. 1. The second at the place of Shechem, Ch. 12. ver. 7. And the third is here mentioned upon some special occasion, but purposely to renew his promise to him, as God saw requisite. Wherein we have to consider.

1. Gods appearance, and motion to him recorded, ver. 14. *And Jehovah said to Abram.* This Moses reports, as done by God. It is a conjecture of some that God spake to him by a Prophet, which was Schem, but it is groundless, for the text favours it not; and Abram was well acquainted with Gods own voice, as well before, as after we have it in the history: It is safest according to the letter, to understand it, that God did in his way then usual, make known his mind himself to Abram, who was also a Prophet; no phancy was this discovery, but a real Word of God.

2. The time and occasion of this word of God coming unto him.

declared to be, *After Lot had separated himself from him.* This clause is not inserted in vain, but hath its weight in this place, wherein may be noted.

1. The time of his appearance, it was the moment of the parting of these friends.

2. The occasion insinuated, Which may be twofold.

1. Abrahams trouble upon parting with his Nephew, however necessitated, yet irksome to him; which God in this manifestation would take away.

2. Abrahams singling of him, when now he was alone, and Lot with his family gone, now God sheweth Abram; that it

it was not Lot and his to whom his promise should come; but Abram himself, now when he was singled out: and it was not without God, that Lot moved towards the borders of Canaan: that thence his seed at length might be exterminate.

3. The matter of the word which God here speaketh to him, which is the double promise.

1. Of his inheritance, wherein occur.

1. Gods demonstration of the bounds thereof to Abram. *Lift up now thine eyes, &c.* In which expression; God sheweth familiarly to Abrahams sight, what he would give him, as if he should say, I pray thee now, lift up thine eyes, thou shalt see what I mean to give thee, &c. Here. (1) The kind of demonstration, it is to his sight, so he speaks of setting his eyes to see it.

Quest. But could Abrahams eyes receive all spoken of?

Ans. In short; there needs no recourse to Gods miraculous extending Abrahams sight; neither is it probable, that upon any one hill, he could see to the utmost bounds; but this is enough, that he was able to look to all the points, east, west, north and south; and he doing so, Gods word demonstrates, that to the utmost of those points, so farre as the land reached, it should be his.

2. The place where God shewed him, it is not named but expressed to be the place where Abram was, at their parting, which was a mount between Bethel and Ai.

3. The matter demonstrated, the land in the four points. (1) Northward. *To Libanus.* (2) Southward. *To Idumea, and Arabia.* (3) Eastward. *To Euphrates.* (4) Westward or seaward. *To the Mediterranean sea,* which was west from him; not that he could see to the utmost parts of these; but to all the points he might, and well understand Gods promise to him.

2. The other is a word of promise to give him this which now he had shewn unto him: and it is inferred by way of reason to his former demonstration, *For I will give, &c.* God shewed him because his mind was to give it him.

It is vain to see all and have nothing. In the promise are remarkable.

1. The party promising, *Jehovah*, able to perform it.

2. The matter promised, *the whole land or region* demonstrated in all its dimensions; this must be the meaning of the letter; it is applied by some to the heavenly Canaan as a type, whereof there is good use; but here the letter expressly speaketh of the land where Abram was resident.

3. The form of promise, *I will give it*, which noteth a free, and gracious dignation, even of this inferior portion, it is no debt.

4. The subject to whom, in a twofold expression.

1. *To thee*, which was Abram himself. Quest. How to Abram when he had not a foot of ground there but what he purchased, acts. 7. 5.

Ans. 1. The right was given to him, though not the possession.

2. It was given him for his seed.

3. *To thee and thy seed*, is read by some, even thy seed, as if it were by way of interpretation; but this seems not so clear, to both God gave it.

2. And to thy seed, Isaac and Jacob heirs of promise together with him. Heb. 11. 9. And after the twelve tribes of Israel, who came to the full possession when the sinnes of the Amorites were ripe. This seed typically is applied by some to Christ, who was the seed of Abram indeed. Use may be made of this with respect to the spiritual Canaan; but the letter is no allegory.

5. The term of continuance *For ever*, which is not to be meant absolutely, but to the time of the Messiahs coming in the flesh; neither without condition, but upon their obedience. Deut. 4. 25. Therefore Gods word hath not failed to them, neither in the Babylonish captivity, nor in the desolation which the Romans made. But besides this, although this *ever* is interrupted, yet it seemeth not to be fully ended; but the voice of the Prophets speaks, as if the Lord Christ may yet restore them to their place againe, when he hath brought them under his spiritual scepter.

Thus farre of the first promise.

Whence Note.

- D. 1. *Saints who hang loose, and are indifferent for the world, have the best appearance of God. So Abram.*
 D. 2. *God is not forgetful to comfort his, who are willing to bear injuries from men for his sake.*
 D. 3. *God hath a speech to make his own to understand his mind. So God said to Abram.*
 D. 4. *When creature-comforts leave Gods servants, usually he comes himself to them. So here.*
 D. 5. *God singles out soules to whom he speaks comfortably in his promises; a stranger intermedleth not with their joy.*
 D. 6. *Sensible demonstrations God sometimes affords of future mercies unto his. See, &c.*

D. 7. Large bounds God hath allowed for the typical inheritance of his Church here, which note larger in the heavenly Canaan.

D. 8. Gods demonstration of mercies sometimes precedes his donation, and insures it. Ver. 14.

D. 9. God is free and full in allotting the inheritance of his Church.

D. 10. Jehovah hath what he giveth, therefore he giveth surely, he can not deceive.

D. 11. Gods promise to Abram is fulfilled to his seed, through many generations.

D. 12. God hath his ever in making Covenant with his people according to his will; which it concerneth Gods covenanted ones to know. Ver. 15.

2. The next promise here proposed is for multiplying his seed to possess this inheritance, even the land of promise. Wherein observe.

1. The promise-maker Jehovah, he who is able to do it, beyond the thoughts of creatures.

2. The promise itself, which containeth in it.

שמה 1. Gods act expressed thus, *And I will put*. 1. Put in being, make, set in subsistence, so that none shall unsettle them.

אמר 2. The matter or object thus put in being, thy seed. This seed is taken concretely for all the children of Israel, in whom the promise fully was made good, as for this land of Canaan promised. This must be granted; therefore one, who makes seed in the former verse to note only Christ, faith, that seed in these two verses is taken in two senses. (1) *ידוע*. Properly for Christ. (2) *עליו*. Concretely for all that came out of Abrams loins, *Fun*. But surely seed must be taken in one sense here, I will give it to thy seed, and I will therefore put thy seed, which must needs be the same. As for what is said, that if it were the same, the second would have bin expressed by a relative: that is no standing rule, for as much as the same thing spoken of is expressed often by the same word, as well as by a relative.

However it is not denied but Christ typically may be intended, as heaven by the land. Yea and properly that the land was his too, as the king of his Church; therefore is it called the land of Immanuel. *Isai 8:8*.

3. The numerousness of his seed, expressed comparatively, (1) In a simple expression *As the dust of the earth*,

which expression some make hyperbolic, *Fun*. But such figurative expressions are not to be fastened upon the Spirit of God, without need. Now here, Abrams seed in Gods production is but compared to the dust of the earth in one respect, which is the innumerableness of it, as the words added do clear, not that it should equal the dust of the earth in the scruples of it, or the sand of the sea, but that they should be so many, not to be numbered by man, which was no hyperbole at all. (2) In way of interpretation this is expressed. *So that, if a man can number the dust of the earth, thy seed also shall be numbered*. But no man can do that; therefore thy seed shall be also innumerable, which is all intended.

It teacheth.

D. 1. Promise to promise, seed to land, God addes to his covenanted friend Abram, for his good.

D. 2. Gods word of promise calleth things that are not, as if they were, that is, puts into being what is not.

D. 3. Gods word of promise putting into being is irreversible. He speaketh and doth it.

D. 4. Innumerable issues as the dust, sand, and stars can God raise out of dead bodies. *Heb. 11:22*.

D. 5. Children are Gods gift, when, and to whom he pleaseth. *Psalms 127*.

D. 6. Mans reach of understanding is too shallow to compass the works of Gods promise. Ver. 16.

2. The promise of the inheritance is repeated, with another sensible demonstration of it, to make it more clear to faith.

Ver. 17. *Arise, walk thorough in the land, to the length of it, and to the breadth of it, for to thee will I give it*. Cald. same. *Arising travel thorough, &c.* And to thy seed for ever. Sept.

In these, we have to consider these particulars.

1. The demonstration repeated, it was formerly by lifting up his eyes; now by arising and travelling thorough the land, it is thus given by way of command, wherein God injoyneth him.

1. To pluck up the stakes of his tent. *Arise*, that is, move from hence

hence where thou art set; take up thy tents, this place is not enough for thee to see, neither is thy rest here stined.

2. To travel forward, that his feet may tread upon the land promised, and so be helpers to his faith as well as his eyes, wherein we have.

1. His motion, *walk thorough*, or over, and over.

2. His race, *the land of Canaan* promised.

3. His bounds, *to the length and breadth of it*, so is it read.

All this is but to demonstrate Gods promise to fence, wherein God doth not limit Abram, but giveth him liberty of surveying his promised inheritance. (2) The donation repeated, *Go and walk about it, for to thee will I give it*. It is added by way of reason to Gods demonstration as before; God sheweth because he hath a purpose to give. (1) The promise-maker is the same, *Jehovah*. (2) The promise the same, a free and full gift. (3) The subject to whom, the same Abram, including his seed, as it was before expressed. Yet all this to Abram was but in promise from God almighty, it was actually performed to his seed, at Gods appointed time, as before noted.

Learn we.

D. 1. Double demonstrations of mercies, and double promises, will God give for the support of the faith of his servants.

D. 2. God injoins experience sometimes for the help of faith in his promises.

D. 3. God would have his Saints reach the utmost dimensions of his promises. *Eph. 3:19*.

D. 4. God sheweth good things to his people which he purposeth to bestow on their succeeding generations.

D. 5. Gods promise to the head is performed in the seed.

D. 6. Free promise should provoke souls to get experience of the good things to come. *V. 17*.

The second particular in this last head followeth, which is Abrams return to Gods motion.

Ver. 18. *And Abram moved Tent, and came and sat down in the plains or oak groaves of Mamre which are in Chebron, and he built there an altar to Jehovah*. Cald. same.

plain. Before the Lord, and Abram intending himself, came and dwelt by the oak groave of mambre, &c; Sep.

In which return of Abram are considerable.

1. Abrams obedience to Gods command; a proof of his faith, God commanded him to arise from his place near Bethel, and survey the land; to this Abram giveth obedience, thus expressed. ver. 18.

And Abram took up the stakes of his tent, or untented himself, as the seventy, which was in order to his progress for survey of his promised inheritance; whether Abram travelled thorough-out the land, I conceive needles to inquire, for doubles Gods command did not injoyne him this for his toil, but for his comfort, & the strengthening of his faith, therefore so farre it is just to conceive he mooved; which was according to Gods will, and then sat down.

2. Abrams residence in a new place of habitation, doubles not without Gods intimation, wherein.

1. His entrance and possession, recorded thus, *And he came, and he sat down*, that is, guided by God after his survey, he came, and pitched in a certain place.

2. The place described by two titles.

1. Of the inhabitant there, *in the plains, or oak groaves of Mamre*. He was an Amorite. *Gen. 14:13*. And yet became confederat with Abram; not onely, in civill commerce; but in Church communion.

2. Of the eminent city near it. *Which is in Hebron*, or as the suburbs of it. It was not in Abrams time called Hebron but Arba of a great man among the Anakims, whose name it was. *Gen. 23:2*. Hereabout Abram and Isaac lived. *Gen. 35:17*. It was Davids first seat of his Kingdom. *2 Sam. 2:1*.

3. Abrams religion, with his constancy and activity therein.

And there he built an Altar to the Lord. So he did at his entrance into the land, *Gen. 12:7-8*. So he doth here also at his new habitation. About this may be observed these particulars.

1. His reiteration of this work, which notes his constancy in the Worship of God.

2. The singleness of the work, It is but one altar in one place, God would have no more.

3. The use of it, which may be here manifold.

1. To give praise to God for his appearance and promise now made unto him. *thank offering*.

2. To offer sacrifice, and pray, that peace may be from God upon him.

3. To sanctify his new habitation, none can be holy without Gods Worship.

4. To teach Mamre, and his brethren with his family the true fear and Worship of

of God, for so the event sheweth, they were confederat with him.

It instructs us.

- D. 1. Faith gives immediat obedience unto Gods advice.
- D. 2. Grace will untent soules any where, to goe where God will have them.
- D. 3. God sometimes scatters brethren in the Church to carry saving knowledge to strangers, so here with Abrams motions.
- D. 4. God sometimes makes the places of his Churches habitation memorable.
- D. 5. The faithfull cannot sit down quietly in any place without God.
- D. 6. Gods promise draweth out the Saints Worship of, and sacrifice to him.
- D. 7. Saints Worship is such as is instituted by God onely, a single Altar.
- D. 8. Gods faithful ones desire to instruct others in the Worship of God, so Abram to Mamre.
- D. 9. Jehovah terminats all his Saints Worship and obedience. It is all to Jehovah. V. 18.

CHAP. XIV.

IN this is continued the sacred history of the Church, and the several events under providence befalling it, while it now tabernacled in Canaan. In the former we read what it suffered by famine and the consequents of it, and of Gods appearance to save in famine, to bring it out of Egypt, to increase it, and singlet out for himself in Abrams family. Now followeth a relation in this chapter, of the Churches sufferings by warres, and Gods care of it in the times of trouble.

In the whole chapter are three general heads.

1. The warre made by wicked powers tending to the hurt of the Churches members and friends. ver. 1. 12.
2. The rescue of the Church from such oppression by Abram. ver. 13. 16.
3. The gratulation, which meeteth Abram and his carriage after victory. ver. 17. & 24.

In the first head occurre these particulars

1. The adverse parties of the warre, ver. 1. 2. 3.
 2. The occasion or cause of the warre. ver. 4.
 3. The entrance to the warre upon the frontiers. ver. 5. 6. 7. 8.
 4. The pitch battle between the fore-named parties. ver. 8. 9.
 5. The successe of the battel. ver. 10. 11. 12.
- The parties of this warre are thus described.

Ver. 1. And it was in the dayes of Amraphel, &c. — It came to passe in the reigne, which was of Amraphel, &c. Sept. Cald. same with Heb.

Ver. 2. They made warre with Bera, &c. — He made with Balla, &c. Cald. and Hebr. same.

Ver. 3. All these were joined together in the valley of Siddim. this is the sea of salt — In the Champian valley, &c. Cald. — All these came together into the salt valley. Sept.

In this passage are recorded these particulars.

1. The time of this conflict recorded. ver. 1. — And it was, or came to passe in the dayes of Amraphel.

Two terms are here noted.

1. The connection to that which is precedent. That was Abrams comfort in Gods appearance, promise, and pitching of his Tabernacle; presently thereupon commeth the history of a new trouble.

2. The time itself, In the dayes of Amraphel. This man being obscure in sacred history, the time is darker in pointing it out by him. It is not amiss conceived as will appear by precedent, and subsequent relation, of the age of Abram, to fall out in or about the 84th. year of Abrams life, 436 years after the flood, 2092 years, Schem, Cham and Japhet, yet surviving 86 years after Noahs death.

2. The parties offending or raising warre, foure Kings.

1. Amraphel, King of Shinyar, some think it to be Nimrod, Son of Cush, Son of Cham; but its not likely, another name being here exprest, and 300 years past from his raising his Kingdom at Babel. Some of his successors more probably it was.

2. Arioch, King of Ellasar, this is conjectured to be the King of Syria.

3. Cedar-la Yomer, King of Ycilam, that is of those that were the Persians, coming from Elam, one of the apostat sonnes of Shem.

4. Thidyal, King of Gojim, this word Gojim is taken either as a proper name of a place by some, or else as an appellative of the Nations: because it is conceived his dominion was

was over a mixt people of the Nations, from the confluence of many of several Nations to him. As so it is said Galilee of the Nations. Mat. 4. ver. 15.

3. The act of offence, — They made warre, that is by hostile force they laboured to infest and subdue the defendants, the whole aggregation of evils accompanying the sword is carried in this; they made out all violence to destroy.

4. The Defendants, five other Kings here named.

1. Bera, King of Sodom, that is, the chief Ruler & Commander of Sodom.

2. Birsha, King of Gomorrah, which was the chief Ruler of that city.

3. Shinab, King of Admah, he that had preeminence there.

4. Shemeber, King of Zebain, he was Lord and Commander of that city.

5. The King of Bala, his name is not here exprest, but his place, by two titles.

(1) Bela, so it was called at this time.

(2) Zoar, so it was called after by Lot: who prevailed to keep this city from being consumed with the other 4, some 5 years after.

Quest. How came so many Kings so loon after the flood to be in-throned?

Answ. (1) The promise multiplied men. (2) Ambition made them Lords. (3) Small territories increased in numbers of People.

5. Their congresse, wherein we have to note.

1. The Parties, — All these Offenders and Defendants.

2. Their meeting, They joined together, viz. for battel, they meet to fight it out, and try for the mastery by the sword.

3. The place, set out under two names.

(1) By its name of old, — To the valley of Siddim. So it was called at this time of the battel. A levelled place, which the Caldee calleth Champian: the Greek, Salt valley: but this name came after. (2) By its name, when this was wrote, This is the Sea of Salt; that is, now when Moses wrote it was so called, the Salt Sea, or Dead Sea; God in his vengeance, when he rained brimstone and fire upon these Cities, turning it into this Dead and Salt Sea, called the lake Asphaltites, in which all fish dye, and the very birds flying over, by the infection of sulphureous vapours fall down dead, as it is recorded by Historians; but the battel must needs be fought on it when it was firm ground.

Take these Notes hence.

- D. 1. Great Temptations God many times sends his Servants after great manifestations of his Love.
- D. 2. The dayes of ambitious usur-

ping Powers, are times of warres and troubles.

D. 3. Vain desires of Titles of honour, and injurious power are the mark's of ambitious wicked Spirits.

D. 4. All proud ambitious Titles have been more pleasing to the world, then to the Church. Ver. 1.

D. 5. Its usuall with worldly Kings to seek the vexation, and ruine of each other.

D. 6. When wickednesse cryeth loud to God and vexeth him, he will disquiet sinners. So Sodom.

D. 7. Bela may become Zbar; a sinful place, a place of safety to a Lot. Ver. 2.

D. 8. God makes wicked powers to meet & clash themselves together for destruction.

D. 9. Siddim may become a Sea of Salt; or the place of blood and sin is the place of death. Ver. 3. This is incurable but onely by the waters of the Sanctuary. Ezek. 47. 1, 8, 9.

2. Now followeth the occasion or cause of this warre between the former parties.

Ver. 4. Twelve years they served Cedarla-yomer, and in the 13th year they rebelled. Cald. same. — ~~amirous~~ They fell away. Sept.

Ver. 4.

Where we have two main things recorded, which concur to make up the cause.

1. That these five Kings last named, were in subjection unto Cedarlaomer; their state and the time are specified; they served Cedarlaomer, that is, shewed their subjection doubtles by tribute paid, this was their condition, the time was twelve years, several years before Abram came into Canaan, herein in some part was made good that Prophecy, that Cham should be a servant to Schem, for Cedarlaomer was of Schems posterity, and these Canaanits from Cham.

Quest. But how came these to be his servants?

Answ. The Scripture is silent of that, onely it is probable, that this Cedarlaomer had over-powred them, and brought them into subjection tyrannically, and that they being so brought — under, did by Covenant, or pledge yeeld themselves to be his servants. And to acknowledge it

disadvantages, but dares adventure for its own ends. Ver. 8. 9.

The fifth particular relating to this warre is the successe, which as it was conquest and triumph to some for a time, so it was evil to others, in their slaughter overthrow and captivity; this bad successe concern's two fort's.

1. The provokers of the warre, verse. 10. 11.
2. The innocent sufferers by the warre, verse. 12.

The sad condition of the former followeth.

Ver. 10. *And the valley of Siddim had pits, pits of slime, and the king of Sodom and Gomorrah fled, and fell there, and the rest fled to the mountaine.* The salt valley, wells, wells of slime, &c. Sept.

And the champion valley had pits, out of which was digged slime, &c. Cald.

Ver. 11. *And they took all the substance of Sodom and Gomorrah, and all their victuals and went away.* And they took all the horse strength of Sodom, &c. Sept. Their carriages. And they plundred all the substance, &c. Cald.

In this narration of the ill successe upon the five defendants, we have to observe.

Ver. 10.

2. King.
21. 6.

(1) The place described. (1) By its name it was the same valley of Siddim, where the battel was pitched, which it is presumed the defendants chose for their own advantage. (2) By its adjuncts, *pits, pits of slime* were there; the doubling of the word notes the multiplicity of them, as is usual with the Hebr. Therefore our translators read, it was full of slime pits, some say wells of water; likely it is water might be in them; but it seems they were digged for sulphureous slime, wherewith they built and made their walls; this was chosen for a trap to the enemies, but turned to their own disadvantage.

2. The event which was evil to the five kings defendants.

1. Their flight recorded thus, *And the King of Sodom and Gomorrah fled; these named, but under these names all the five with their forces are intended, these all were put to a rout. So God ordered the battel.*

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2. Their fall declared, *there they fell, the phrase usually noteth death.* Joshua. 8. ver. 24. 25. Judges. 8. 10. It is conceived, the kings are named for their forces, which might fall into the pits, choosing rather to perish there, than to fall into the hands of their enemies; but the king of Sodom is reported hereafter to come and congratulate Abrams victory, which is most likely the same, and therefore dyed not there himself.

3. Their dispersion thus continued — *And the rest fled to the mountain, or moun-*

tainous country for shelter. They could not rally again for defence, but were all scattered. (4) The plunder which the invaders took from them. (1) all their riches.

And they took all the substance gotten in Sodom and Gomorrah, all the horses, the feventy, that is, all their carriages, if so, which was their wealth. (2) All their provisions for food. And all their food, that is corn and provisions, wherewith the land was full: they labour to impoverish and starve, whom they killed not.

5. Their return with the spoile of the enemy. *They marched in triumph over the enemy carrying all the spoile with them.*

2. The event is added, which was evil to the Church or some members of it, which were innocent and onely sufferers in the warre.

Ver. 12. *And they took Lot and his substance, being the son of Abrams brother, and went away, and he was set down in Sodom.* Abrams brothers son, and his stuffe &c. Sep. *וְהָיָה לוֹט בְּיָדָם וְהָיָה לוֹט בְּיָדָם* Cald. to same

Herein is noted the suffering of the Church by this warre; by the rapine of these conquerors.

1. They took *Lots person*, whose relation also is noted to distinguish him from the wicked Sodomites, he was Abrams brothers son, one brought up with him in the Church of God.

2. They took *all his substance*, goods or stuffe which was not a little, together with all his family, wife and servants.

3. Their hasting away with their captives and spoil. *And they went away.*

4. The occasion of Lots being taken, which was his choice of his seat neer Sodom, that place of wickedness, and his being in the city now in this time of this warre. So that now he seeth, it was but sad sitting down among the wicked, so it is read rationally by some, for he was set down in Sodom.

It learneth us.

D. 1. *Sinners advantages may prove contrary, to be disadvantages to them. From the place Pits.*

D. 2. *Pits may take them who intend them for others. Tsal. 9.*

D. 3. *God doth make sinners flye, and dye, and be dispersed, by sinners.*

D. 4. *Pits and mountaines are chosen to perish in by flesh, rather than the sword of their enemies. V. 10.*

D. 5.

Ver. 11.

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Ver. 12.

D. 5. *Ambitious warres make havocke and lay waste, by killing, plundering and starving all that be in their way. V. 11.*

D. 6. *Warres in the world sometimes prove very prejudicial to the innocent Church of God.*

D. 7. *Ambitious conquerors spare neither good nor bad. All they have is spoiled.*

D. 8. *It is bad sitting down for the Saints among the tents of the wicked. He that chooseth their pleasures, shall feelee their paines. Ver. 12.*

The second general head of the chapter containeth the rescue of the captives and the spoile taken by the 4 victorious kings, achieved by Abram: wherein.

1. The intelligence brought him. ver. 13.
2. The preparation made by him. ver. 14.
3. The execution upon the enemy. ver. 15.
4. The rescue of the captives. ver. 16.

The first of these is thus recorded.

Ver. 13. *And there came an escaper, and reported to Abram the Hebrew, and he was dwelling in the oak-plaines of Mamre the Amorite the brother of Eschool and the brother of Yener, and they were Lords of Abrams Covenant. Cald to the same.*

And one of them that were saved comming shewed to Abram, the passenger, he dwelt, &c. which were sworn together with Abram. Sept.

In this we have to note these particulars.

Ver. 13.

1. The intelligencer described thus — *And an escaper came; where.*

1. The connection is to be noted, which some render, then. As a particle of time, shewing it to be immediatly upon that sad event of Lot himself being taken prisoner.

(2) The intelligencer, *one that was escaped from the common calamity*, or one of them that were saved and kept alive, and at liberty; perhaps it might be one of Lots family, or neighbors, who knew the relation between him and Abram, whether he were a good man as some conjecture, it is disputable, the Cald. speaks nothing of him, but of his escaping. (3) The motion of him, *he came*, doubtles it was with speed, he made all haste possible to acquaint Lots friends, and seek for succour.

2. The intelligence, *and he reported to Abram the Hebrew, &c.* Wherein.

1. The newes itself which he reported, and that doubtles was the dolefull event of the late warre upon the members of the

Church, and of the slaughter and captivity of many, and of Lot and his family in particular.

2. The party to whom this relation is made, set out. (1) By his personal name Abram. (2) By his family-name, *Hebrew*.

The Hebrew; which he had from Heber of the race of Schem his great grandfather, who is memorable for his constancy to Gods true religion, in the Apostacy of Nimrod, and kept the first pure language at the division of tongues, in his line God preserved his Church, upon this account is he called the Hebrew; not because he passed over the river, as the seventy seem to intimate, nor as if it were a name given him by his father, foretelling his state of travelling, the name is properly gentile, or national as the Amorite, Amalekite, &c. (3) By his habitation thus described — *And he was sitting or dwelling now in the oak-plaines of Mamre, the Amorite.* It was the same habitation, where he pitched after his viewing the land. Chap. 13. 18.

4. By his confederats, to whom also with himself these sad tidings are brought, *Mamre, Eschool, and Yener*, three Amorites.

And these were *Lords of Abrams Covenant*. The phrase is a proper Hebraism, which language in expressing the eminency of any one in any respect of worth or skill, calleth them *Lords of such a thing*, so Joseph is called the Lord or Master of dreames, that is a notable man for dreames, and the discovery of them &c. Gen. 37. 19. So notable archers are called *Lords of the arrows*. Gen. 49. 23. So here the *Lords of Abrams Covenant*, are his most eminent, and neer confederats, who were in speciall league with him, above any, and so it were well read, these were the eminent confederats of Abram, it is to be thought in religion, as well as in outward human association.

The word *Eschool* though it notes often idolls, yet properly it notes Lord in general.

Quest. It is inquired, could Abram be ignorant of this notorious warre?

Ans. It is probable he could not, but yet he might be ignorant of the sad successe, so lately fallen out, he being as is conceived about 30 miles distant from Lot: neither did he move sooner because he would not intermeddle with the quarrells of men, but when justly provoked, as he was by the injuries offered to Lot.

Quest. Was it lawful for him to confederate with the Amorites?

Ans. 1. It was not yet forbidden, but afterward.

2. Agreements may be made with infidels about civill things for commerce and safety.

3. It is safely presumed, that these three famous Amorites brethren, were brought

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to the faith of Abram, upon their eminent confederacy with him as is noted, and then the question is silenced.

Take these Notes from it.

- D. 1. Providence usually in the deepest distress of his servants, sends speediest means for their help.*
D. 2. God letteth some escape in publicke calamities, that may seek succour, for others who are oppressed.
D. 3. Gods escaped ones out of death and dangers should haste to give tidings for help to others.
D. 4. It is most proper that the sufferings of the Church in one place should be declared to the Church elsewhere for its relief.
D. 5. The line of his Church, truth, and religion, God hath kept under a proper name. Hebrew.
D. 6. It is fit that such as sit at ease in their own habitations should hear of the Churches troubles.
D. 7. God can bring heathens eminently to confederate with his Church and people in affection, and religion.
D. 8. Confederates in truth are affected with the evils that betide their parties, especially in the Church of God. Ver. 13.

The second particular now followeth toward the rescue, viz. Abrams preparation.

Ver. 14. And Abram heard that his brother was led captive, and he armed his instructed ones, children of his house 18, and 300. & pursued unto Dan. Cald. same. And Abram hearing that Lot his nephew was led captive, &c. he numbered his own house born, &c. Sept.

Herein we have storied Abrams referring Lots condition, and his army.

1. His reception of the newes, brought him is exprest. And Abram heard, &c. Wherein observe.

Ver. 14.

1. The connection, which is a term copulative uniting this to the former tidings; some read, when Abram heard, noting that he was immediately affected with the sad condition of Lot. (2) The impression made upon him. He heard,

and that sadly, and with sympathy, as appears by the issue. (3) The matter which affected him, that his brother was taken prisoner, and led captive by those insulting conquerors, Lot is called his brother, not for the true ground of that relation, for he was his nephew, but according to the speech of the Hebrews stilling their kinned by that name. Yet doubtless he was dear as a brother especially in respect of his Church-relation, now that he should be led captive, and abused, and spoiled by such infidel oppressors, the noise of this affects Abram.

2. His preparation, which stands in two things.

1. His array. And he armed, &c. Wherein we have to note.

1. His act, it is read he armed, he made ready, the word signifieth to unsheath a sword; And so borrowed here to note an act of military array, he made them draw the sword. (2) His men described by three characters. (1) His catechized or instructed ones, such doubtless whom he had educated in spiritual things, and no less instructed for outward carriage and demeanor, at least for the common safety of them all, therefore are well called his trained ones. Whom he instructed also in the cause, & of Gods presence. (2) Such as were born in his house, or children of his house, that is such servants as were born in his family, had wives and children then with them in Abrams house. (3) Their number, which was 318. A great family must he have in all, there being so many numbred among them fighting men. Hence was he called a mighty Prince.

2. His pursuit of the enemy. And pursued unto Dan. Wherein. (1) His motion, he marched after he had arrayed his company in order to the rescue. (2) His speed, he presently set out, and followed the conquerors, Josephus saith, the fifth night after he reached them, but upon uncertain grounds, as he speaks many things else; doubtless Abram lost no time after his intelligence, but hastened to the rescue. (3) His progress, even unto Dan, a place in the north of Canaan, of old called Leshem, but when the tribe of Dan took it, they put the name of the tribe upon it. Joshua. 19. 47. Judg. 18. 29. Conceived to be above one hundred miles march, yet difficulties discourage not against a good work.

Quest. But what cause had Abram to take up arms?

Ans. It is conceived by Josephus, he did it as much for the Sodomites as for Lot, and that Lot was taken because he assisted the Sodomites, but both are false, and therefore to answer for him. (1) The cause was just, the oppression of righteous persons by tyrants. (2) His end was just to relieve the oppressed, and not any way to seek himself, not so much as to a shoe latchet.

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3. His call was doubtless from God immediately; wherefore Melchizedek saith, that God had delivered his enemies into his hands. Sothanno ground is left for a just scruple.

Note we here.

- D. 1. Tidings of the Churches miseries should make deep impression upon its members.*
D. 2. Gods servants are not slow in hearing of the miseries of the Church and helping it.
D. 3. Brethrens captivity by oppressors should affect and move to their rescue.
D. 4. It becomes righteous heads of families to have their servants instructed in righteousness, and trained to righteous undertakings.
D. 5. Righteous leaders called of God may array and muster forces against oppressors.
D. 6. Small force of men, and great faith in God, may do mighty things.
D. 7. Leaders affected with the oppression of the Church will haste to follow the oppressors.
D. 8. Difficulties of march in such cases do not deterre believers from the pursuit. Ver. 14.

3. The execution upon the enemy is thus recorded.

Ver. 15. And he divided himself upon them by night, he and his servants, and smote them, pursued them unto Chobab, which is on the left hand of Damascus. Upon the north of Damascus. Cald. And he fell upon them by night, &c. Sept.

In this relation are observable.

1. Abrams military art, discovered in his present conduct. And he divided, &c. Wherein we have to note. (1) The connection, which notes the immediate onset, when he had found the enemy, no sooner had he discovered them, but presently falleth on. (2) The stratagem used, the enemies quarters being discovered, and how their camp was pitched, Abram doubtless instructed by God in this new undertaking dealt wisely.

1. In ordering his army fit for the onset, therefore he divides them into several parties, and doubtless appoints them their

several posts, both his own men, and his confederate forces of the Amorites which came with him: into how many companies he divided them is not exprest, but doubtless, herein his wisdom was eminent so to digest them, as most likely to surprize the enemy, and so as by their signals made, they might fall on together.

2. In taking the night for his project: wherein he took the advantage of speed, of secrecy, not to be discovered, of the enemies security and oftancy, when they were unarmed, and unready, to make their own defence. And dis tempered with intemperancy, as Josephus.

2. His valiant onset, and violent execution. And he smote them. Which exprestion noteth the act of the prevailing party, and carrieth in it wounding, slaughtering, routing and subduing, and this he did by his forces as Gods faithful executioner, not pitying or sparing what God had appointed for destruction.

3. His unwearyed pursuit of the victory upon these proud and cruel Potentates. And he pursued them, &c. Where note (1) The fierce prosecution of the victory Abram with all his army; after slaying some, and putting the rest to a sudden flight, furiously makes after to cut them off in their rout.

2. The space of this pursuit, from Dan to the left, or north side of Damascus, the Metropolis of Syria, which was from the confines of Canaan into the chief part of Syria, all this way had Abram the mowing of them down: so that the swiftest of them could carry back nothing but the sad story of a lamentable destruction. In all which Abram waied by faith, being taught of God as well as called by him, and travelling in a way unknown. Ipsi. 41. 2. 3.

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It teacheth us.

- D. 1. Just warre is to be managed with counsel, Pro. 20. 18.*
D. 2. Gods counsel teacheth his warriors wisdom for managing the battles.
D. 3. Speed, prudence, and stratagems of warre are of God.
D. 4. God instructs his to take due seasons against his enemies for their defeat.
D. 5. Gods counsel in warre smiteth enemies surely.
D. 6. Gods sanctified warriors, pity not where he commands to smite, but prosecute his enemies to her abolishing. Ver. 15.

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Ver. 15.

4. The rescue itself accomplished succeeds.

Ver. 16.

Ver. 16. *And he brought back all the substance, and also he brought backe Lot his brother, and his substance, and also the women and the people.* Cald. fame. — And he returned all the horse carriage of the Sodomites and he returned Lot his nephew and his goods, &c. Sept.

In this passage we have to observe.

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1. The act of rescue — *And he brought backe or returned*, it hath immediate connection to the former, upon the overthrow of the spoilers, the spoile is presently rescued, it carrieth in it redemption from slavery, and restitution into proper right and liberty.

2. The object of this rescue noted in four terms.

1. *All the substance.* — The Sept. reads and all the horse, which with respect to the original, must note their carriages, which on horse or other carrying beasts, they had brought away from Sodom, all the riches which they had gotten, and the conquerors had made plunder; the worth of it, and the universality of it are here noted, all the substance or wealth.

2. He brought backe his brother Lot, and his substance. In which we may note, — (1) The act of rescue is repeated, as eminently aimed here at though others fared the better for it (2) The object, his brother Lot and his substance, family-goods and all.

3. *The women*, poor helpless creatures, the common prey to cruel lustful souldiers. — Those of the weaker sexe less able to resist, and therefore more liable to rapine and injury, these also he rescued.

4. *And the people*, — These doubtless were the whole rout of prisoners taken in battel and afterward, which they carried away in triumph, making them to serve with bitterness, all these are redeemed from hard masters, and set at liberty in their own places.

Take these Notes hence.

- D. 1. *The time of the wickets overthrow is the season of the Churches rescue and deliverance.* Connect.
- D. 2. *As the Church fare's ill with the world in their miseries, the world fares the better for the Churches mercies.*
- D. 3. *Mercies properly are to the godly and theirs, though the world is better'd by them.*
- D. 4. *Warre is most injurious to the*

weakest sexe, but God rescues them at his will.

D. 5. *The meanest of people have their part in Gods deliverances.*

D. 6. *God may bring backe sinners from one misery and reserve them for a greater.* So these Ver. 16. — Such was Sodom.

The third generall of this Chapter containeth Abrams gratulations after his victory and his carriage under them.

Ver. 17. *And the king of Sodom went out to meet him, after he returned from smiting Chedor-lamcer, and the kings which were with him, to the valley Shaveh, this is the vale of the king.* — And there went out the king of Sodom, and the king of Gomorra, &c. from the slaughter, &c. This is the field of king Melchizedec. Sept.

In the plaine valley, which is the refreshing place of the king. Caldec. After Abrams victory two parties are observed to meet and congratulate him for his good success, (1) a party of the world. *The king of Sodom and his.* (2) A party of the Church *Melchizedek.* The history of the first is interrupted, beginning at this 17th, and continued from the 21st verse to the end. The second is related together, verse 18. 19. 20.

In this 17th verse we have an entrance into the king of Sodoms congratulation, Ver. 17. wherein note. (1) His motion, and the king of Sodom went &c. Herein we have. (1) The connection. *And*, which some read *wherefore*, or *therefore*, that is, because newes came of Abrams victory, and rescue of the captives, then, or therefore, this king hasten's. (2) The subject, *the king of Sodom*, only named in the original, the Sept. add's the king of Gomorra. It is likely so many as were alive, and whom the rescue concerned, now were willing to see and congratulate the conqueror, though but for their own sakes. He that perhaps would scorn to own Abram before, now is willing to acknowledg him his patron and deliverer. (3) The motion itself, *he went out*, doubles without delay speeding to see the prey rescued.

2. The end of his motion — *To meet him even Abram*, which carrieth in it, his joy at the victory, his congratulation of him; and acknowledgment of his valor and success; herein however discovering humanity, though for his own ends.

3. The time and cause of his motion, described as followeth (1) The time was after Abrams return, or coming back from Chobah toward his own place near Hebron. (2) The cause is his victory over those conquerors, and slaughter of them who

who not long since routed the king of Sodom and his confederats, slaughtered and led captive as they pleased; these being subdued, and that yoke of oppression broken and the captives rescued, give the cause of this visit from the king of Sodom.

4. The place whether he mooveth, and where he meets him described by two expressions. — 1. *To the valley Shaveh*, this being the proper name of it as is conceived, some read the plain valley. Cald. (2) The title more general. *This is the kings valley.* — Some conceive it so called for the excellency of it above others as a noted valley. The Caldec faith, it was the house or place of the kings refreshing. The Sept. read it the field of king Melchizedek. Now he is noted to be king of Salem, and in after time it was known a valley near Jerusalem that held that name of the kings valley, where Absalom set his pillar. 2. Sam. 18. 18. It is likely to be the same, known also by this name when this history was written, & probably belonging to Melchizedek, being king of Salem. So farre was Abram returned homeward, and here the king of Sodom met him. It is likely to be a large place, where all the spoile & captives might be distributed unto him & the rest concerned in them.

Take these Notes hence.

D. 1. *Conquerors usually want not observance and congratulations from the world.*

D. 2. *The powers of the earth are sometimes forced to acknowledge the prowess of Gods Saints.*

D. 3. *Humanity persuades men to the acknowledgment of God to any, whom God makes helpful to them.*

D. 4. *The killing of the slayer, and breaking the yoke of the oppressor is cause of congratulation to the oppressed.*

D. 5. *Nature will not be slow to meet and congratulate its deliverers.*

D. 6. *Deliverance may make men goe farre to acknowledge Gods servants, who before would scarce vouchsafe to goe out of doors for them.* Ver. 17.

The second congratulation now followeth, before that of the king of Sodom is finished. Viz. That of the Church acted by Melchizedek.

Ver. 18. *And Melchizedek king of Salem*

brought forth bread and wine, and he was Priest to the most high God. — Of the most high, Sept. — King of Jerusalem; &c. And he a Minister before the high God. Cald.

Ver. 19. *And he blessed him, and said, blessed be Abram to the most high God, possessor of heaven and earth* — Melchizedek. &c. Who created heaven, &c. Sept. — Before the high God, whose possession is heaven and earth. Cald.

Ver. 20. *And blessed be the most high God who hath delivered thine enemies into thy hand; and he gave to him the tenth of all.* — Under thy hands, &c. And Abram gave, &c. Sept. — And he gave to him one of ten, of all things. Cal.

In the whole we have two heads considerable.

1. The congratulation of the Minister of God. Ver. 18. 19.

2. The return of Abram Gods servant. Ver. 20.

In the former, we have to note more distinctly.

1. The person congratulating expressed here.

1. By name. *Melchizedek*: which in the old Testament is but once here mentioned by Moses, and once by David. Psalm. 110. 3. *Much stirre hath bin who this should be, whose proper name this is: the conceit of them, who thought him to be an Angell, Spirit, or Christ himself is foolish, it is evident he was a man, a King that swayed a scepter among men, therefore no Spirit, and Christ was a Priest after his order; therefore he could not be the same.*

Such as more rationally deem him to be a man, are not agreed about him. Some ancient and modern Jewes and Christians, judge him to be Schem; the Patriarch, the Son of Noach, who was now surviving; but to be peremptory, where the Spirit doth not speak expressly, is rashness, if the Apostle be the best interpreter of Gods mind, he faith, that he was without Father, without Mother, and without Genealogy, having neither beginning of life nor end of dayes, which must be meant in respect of any holy record of these, not simply, for if he were a man he must have all these: but none of these are reported of this Melchizedek in all the sacred story. Yet of Schem, his beginning and end, &c. are known. In short whoever it was, known by this name, surely the Spirit of God would have us to be ignorant of him, and not to search farther than is revealed concerning this thing. It was therefore an extraordinary person, raised up by God, to be a speciall type of Christ, who was not of Abrams family, but by Gods call exalted and set up above him. This is enough for us to believe.

The connective particle by which this man is brought in with his congratulation.

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Is best read adverbatively to what went before of the King of Sodom, he came out to meet Abram, but this great minister came to bless him, and bless God for him.

2. The person congratulating is expressed by his office, and proper works of it, which is twofold. (1) Kingly, expressed by his liberality. *The King of Shalem brought forth bread and wine.* Wherein we have to consider.

1. The title of office. *King of Shalem.* the former name noted his power and virtue, he was King of righteousness, so the Apostle expounds the name of Melchizedek, and therein commends him beyond all the Kings on earth, a fit type for Gods King, his own Son, this title notes his power, and his place. *King of Shalem*, which afterward was called Jerusalem: this the Spirit also sheweth to be King of peace, and from the notation of the name sheweth the fruit of the government of this King to be peace; very fit also in this respect to be a type of the prince of peace. The disputes about the variety of places under this name Shalem are of no great worth: seeing it is mostly agreed that this was the seat of this King which afterward was named Jerusalem: and in Davids time called by the name of Salem. Ps. 76. 5.

2. The work of this office is added, *He brought forth bread and wine.* This notes the free, liberal, and royall entertainment of a King towards Abram, and his wearied troopes, that were with him. The letter is plain. (1) The act, *He brought forth*, or caused to be brought forth and presented for refreshing to Abram. (2) The object, *Bread and Wine.* Metonymically, for all food and necessities, which might be requisite for the condition of the wearied souldiers, all this he did as King expressing bounty: therefore the Apostle intending mainly to speak of his Priesthood. Heb. 7. Doth not mention a word of this as not appertaining thereunto. Irrationally therefore is it read and urged by Popish Doctors, that he offered bread and wine in sacrifice to prove the Sacrifice of their Masse; whereas, the history is so clear, that it was a gift for Abram and his men, and no sacrifice to God. Neither doth the Apostle mention it as any act of his Priesthood.

Take these Notes hence.

- D. 1. Congratulations of the Saints to the sweet successes of the Church, are opposit to the worlds.*
D. 2. God had some chosen vessels out of the family of Abram, under whom he gathered his Church.
D. 3. An extraordinary King and Priest God hath sometimes set

up as a proper type of his own son.

D. 4. A King of righteousness and peace, is best to typifie the prince of peace himself.

D. 5. It is enough to know concerning Melchizedek that God would not have him known. Hebr. 7. 3.

D. 6 Gods King is tender in refreshing Gods wearied servants. The King in type and truth.

D. 7. The bread and wine of Melchizedek was given to men, not offered to God.

D. 8. Allfull provision is made by the King of righteousness and peace, for Gods victorious servants. Ver. 18.

2. The Priestly office of this Melchizedek is described; and as formerly he congratulated Abram as a King, now he doth it as a Priest. Wherein we have to observe,

1. His office asserted *And he was Priest to, &c.* Wherein these terms are obvious. 1. The subject of this assertion connected and continued, *and he, or even he.* Which notes.

1. The identity of the person, it was Melchizedek, the very same, he that was King.

2. The singularity, it was he, and none else, he and not another, who in this was made like to the Son of God, or made fit to typify or resemble and liken him in his priesthood.

2. The attribute here given unto him, *a Priest to God most high,*

Whereof are two parts.

1. The title of office, *Priest*, as Hebr. and Sep. A Minister as the Cald. Which is a proper general name, so the originall word signifies sometimes a chief officer or Minister, next the King, as the Priest is next to God. 2. Sam. 8. 18. compared with. 1. Chron. 18. 17. Heb. 5. 1. In this is carried.

1. The nature of the office, which generally was to deal in all things for the people toward God, and especially to offer sacrifice for sin and to make reconciliation, to intercede for, and bless the people.

2. The eminency of the office, it was the Priest, eminently declared above all other sacrificers, for so Abram was a Priest himself, and did minister at the Altar, as we read frequently.

3. The reciprocation of this office with the person, so that it could pass no farther from him to any other, but he was that Priest, and that Priest was he.

2. The relation of it whose and to whom he was this minister. *To the God most high; Hebr. Of God most high, Sept. Before God*

God most high. Cald. All do but set out the author and great Lord to whom this minister had relation. So we know officers receive their dignity from the greatness of the Lords to whom they do belong. Now none so great as this Lord. Set forth here. (1) In his nature included, *he that is.* And of whom, and to whom all things are. No other can be God.

(2.) In his power, it is *the mighty one*; or God almighty, he that doth whatever pleaseth him.

(3) In his height, *the most high*, which is here first used, with respect to Abrams victory, and Melchizedeks blessing, which notes his exalted glory above all creatures, and is the character of the only true God, in opposition to all false ones, 1. Sai. 57. 15.

Take now from hence these truths asserted.

D. 1. It must be the same, and no other person, King and Priest, who represents the Son of God.

D. 2. There was a priesthood before the Law eminent for blessing, and reciprocal to one person, the type of Christ.

D. 3. It is God most high whose priesthood this is, who giveth the honor and efficacy to it above all, how eminently must that Priest be blessed; to whom the height of God is assistent. P. V. 18.

2. His Priestly work expressed, which is all in blessing, & that is twofold, which is here expressed.

1. The blessing terminated on Abram, wherein observe.

1. The manner of giving it, by speaking. *And he blessed him and said,* that is, he blessed him by saying. The Sept. reads, and Melchizedek blessed him, to take away that doubt of the party blessing, which likewise the Apostle doth confirm. These terms are more distinctly to be observed.

1. The term of connection, which knits the work to the office. He was the Priest of God most high *And*, or therefore he blessed, &c.

2. The act, or work annexed, *he even Melchizedek, blessed him*, where we have.

1. The blesser, *he*, the Priest, as the minister and instrument in Gods hand for this work, he is efficient and bestower of the blessing, therefore greater than Abram, as the Apostle gathereth. Heb. 7. 6. 7.

2. The blessing carried in the word, which for the matter of it followeth hereafter, but here it notes some special good added and bestowed upon Abram, and that effectually.

3. The person blessed Abram himself, herein lesse then *Melchizedek*, however otherwise the heir of promise, and now a glorious conqueror, and redeemer of the Church.

3. The manner of blessing. *And said*, that is by word speech he and blessed him, of which note.

1. The kind of word, it was Prophetical. 2. It was petitionary, by way of prayer. 3. It was authoritative, and powerful, bringing from God the good prophesied and prayed for upon Abram.

2. The matter of the blessing itself. *Blessed be Abram to the most high God, &c.* Here note. (1) The subject of this blessing, *Abram* the friend of God.

2. The matter of the blessing, it is all good, both spiritual, and temporal: even all within Gods compasse, all that was carried in the promise.

3. The certainty of it, *be he blessed*, or he is blessed, the good is, hereby put into actual being.

4. The author or fountaine of it, *God*, expressed here by two attributes. Which magnify the blessing.

(1) *God most high.* That is, God exalted in glory, at the height of his Power, wisdom, goodness, holynes and glory, to be blessed from him; gracious to him, accepted and beloved of him, and abounding with all good before him, how highly blessed must this soul be?

2. *Priest of the heavens and the earth.* Creator, the Sept. render it by mistake of the word, more than of the matter, for the Creator only is Lord and possessor of them. Now this adds to the weight of the blessing, that if any thing in heaven or earth can be good for Abram, he that possesses both, is the spring of blessing, from whence Melchizedek fetcheth it for Abram, and he faileth not of it. Thus farre the blessing upon man, even Abram.

Which teacheth us.

D. 1. Office and work are joined together in all Gods Ministers, Priests, and blessing.

D. 2. A ministry God hath used to bless his people, extraordinary and ordinary.

D. 3. God hath made his blessed ones inferior, and engaged to his blessing ministry.

D. 4. The chiefest of Gods Priests have blessed Saints by prayer and prophesy.

D. 5. All blessing on soules and bodies is certainly conveyed to Abram and his by Gods own Priest. Melchizedek and Christ.

D. 6. God alone is the fountain of blessing through his ministry.

D. 7. The height of God glorifieth the blessings of his ministry upon his people.

D. 8. Gods possession of heaven and earth filleth up the blessing of Abram and his seed. Ver. 19.

2. The next work of this Priestly office wherein Melchizedek congratulates Abram, is a blessing given unto God. In which are obvious.

Ver. 20.

1. The Priestly act, blessing. Recorded thus, *And blessed be, &c.* (1) The connection of this blessing unto the former, Gods praise, with his Churches good, it must be joined inseparably. (2) The work is blessing; which being terminated upon God, cannot signify as before the donation of any good to him, for the creature can add nothing unto God. But the blessing of man unto God consists.

1. In the acknowledgment of all good from him.

2. In confessing his name upon all our good.

3. In returning thanks and praise for all, so blessing and thanksgiving are synonymous, Matthew. 26. 26. compared with Luke. 22. 19. Only this differs from common blessing of men, in that it is an act of office even of Gods own eminent high Priest, whose blessing to God and man is effectual to man for good, to God for glory in adoration.

2. The object of this blessing is God most high. Wherein note.

1. His being as the cause of beings is blessed.

2. His power above all creature power is confessed.

3. His height, that he is higher than the highest, who hath all things under him.

And thus he is blessed here, that is, acknowledged, confessed, praised, and worshipped.

3. The reason of this present Priestly act, Gods good hand upon Abram, thus paraphrased. Who hath delivered thy distressers into thy hand, or who hath given thine enemies under thine hand. Three parties are here considerable, in this reason of the blessing.

1. God the author of the Churches deliverance, and subduing of the distressers. He alone gave up those raging enemies, and cast the victory upon Abram: he gives them for a prey, and he gives the spoils to Abram.

2. The proud usurping enemy subdued, and brought under Abrahams hand or power, they were now *in manu eius*

Although enemies, yet enemies subdued, distressers led captive, and brought under command. This is a just cause of blessing. Exodus. 15. Judges. 5. &c.

3. Abram honored and crowned with victory. God delivered and his hands only take the enemy into his power, to execute the will of God upon them. God is the giver and Abram only the receiver of the conquest, therefore God is blessed. So farre the congratulation.

2. The return of Abram to Melchizedek after his congratulation followeth thus, *And he gave to him the tenth of all.*

In which are. (1) The connection, and, which knits immediately this return of the blessed one unto the bleaser. (2) The solvent here is Abram blessed by Gods high Priest, he that was heir of promise, even he for himself, and all his acknowledgeth duty and homage to God, and the Priest of the most high by this return.

3. His solution, wherein. (1) His act, he gave, that is, (1) Obedientially, as a just debt. (2) Freely without coercion. (3) Thankfully, by way of acknowledgment. (2) The matter of his retribution. *The tenth of all*, or one tenth of all, as Cald.

Herein observe.

1. The stinted portion, it was the tenth part, neither more, nor less.

2. The extended bounds of this portion, it is expressed, *of all*; the Apostle faith of the spoils, which must be meant of those taken from the four kings, for of the spoils of Sodom he took nothing; this must be granted; but yet the universal particle here seemeth not to be bounded to spoils, but that Abram, did of all he had give the tenth: and however we read not of payment of them but in this place, yet it hindreth not but that Abram paid this acknowledgment to this Priest continually.

4. The solved, or the superior to whom this homage is paid in Gods stead, is his Priest Melchizedek long before the law, authorized by God take this acknowledgment, and whereby the Apostle concludes him to be greater than Abram. Heb. 7. vers. 4.

Some queries here would be answered. Quest. 1. How came Abram to pitch upon such a portion as the tenth, why not rather a fifth, or third, or half, or all?

Ans. 1. Nature could not dictate such a portion for God, but rather all, because all is from him. (2) The law of tithes was not then written, which afterward was, Levit. 27. 30. Numb. 18. 24. (3) This must be the positive law of God revealed at that time, as God was pleased to make known his will; of which we have the practice both in Abram here, and afterward in Jacob. Gen. 28. 22. Wherein the great God condescends much to man.

Quest.

Quest. 2. Whether from hence, it being before the Law, may be evinced, that such a proportion is due under the Gospel?

Ans. Unto which that I may return plainly I shall give an answer in these propositions.

1. That this portion was a due to Melchizedek.

2. That Christ was the Priest of Melchizedeks order.

3. That the Priesthood is reciprocal with Christ.

4. That the tenth of all is proper unto that high Priest, and at his dispose.

5. That he hath not abated of that proportion, which God hath required from men.

6. That the tenth of mens estates is due to God, of which he alloweth a full measure to the Gospel-ministry, and thereto to other uses at his pleasure.

Take these notes from it.

D. 1. Blessing from God to man requirith immediately mans blessing of God again. Connect.

D. 2. Priestly blessing of God, is his ordinance, as well as Priestly blessing from him.

D. 3. The confession, praising and adoring of God in his being, power and highness is all the blessing soules can give to God.

D. 4. High blessings from God must have high blessings and praises of him answering them.

D. 5. God alone gives the events of warre, subduing to enemies, conquest to the Church.

D. 6. Such providences command blessing and praise for God who orders them.

D. 7. The best congratulation to conquerors is thanks-giving unto God for them.

D. 8. The blessed mans return unto God is not long after Gods blessing of him.

D. 9. The tenth of mens estates in the world is Gods specialty, to be disposed as he will.

D. 10. A soul blessed of God will freely pay this homage to him, or his assigne.

D. 11. Reall thanks of mens sub-

stance must be given to God as well as lip confession.

D. 12. All such returns must be made with professed subjection unto God, and his Christ the means of blessing, and all the instruments of the same. V. 20.

2. Now followeth the King of Sodom congratulation continued, wherein are obvious.

1. The King of Sodom offer by way of thankfulness unto Abram.

Ver. 21. *And the King of Sodom said unto Abram. Give to me the soul, and take the substance to thy self. Cald. same.* Give me the men, but take the horse carriage to thy self, Sept.

In which passage we have obvious to view.

1. His friendly communication annexed to his former access. ver. 17. Then, or and, that is, after he was come, the King of Sodom said unto Abram, that is, by friendly communication discoursed with him.

2. His petition to him. *Give me the soul, wherein* (1) He desires a gift, but no debt, acknowledging all due to the conqueror, but begging an act of grace from him. (2) The matter of the gift desired, *the soul*, where there is a double figure (1) *Enallage unumv.* Soul put for soules, singular for plural. (2) *Synecdoche parvis pro toto*, soules for men, women and children of all ages and relations; which did belong to him: The Sept. read plainly; give me the mee, that is, all persons belonging to his dominion: and no more, for Lot and his company were set free by themselves.

3. His concession, what he would willingly give to Abram as a due acknowledgment thus expressed. *And the substance take to thy self.* It was taken by Abram, and before by the Spoiler, and therefore is it in his hand to give it to the King of Sodom as well as the persons. Neither doth the King speak here as proprietor, but as an ingenuous client yielding willingly to him what he had, wherein is obvious. (1) Ingenuity and freeness in yielding up all.

(2) Liberality and fullness, all the substance, goods, and riches belonging to Sodom; which the four Kings took away, all their horse-carriages as the Sept. seem to call it. So farre as a man he acknowledgeth himself indebted to Abram, and therefore offereth this homage.

Note from it.

D. 1. Successes will bring great men of

of the world to friendly communications with Gods people.

- D. 2. *Lofty proud enemies may become petitioners to Gods servants*
 D. 3. *Persons are more desirable to Fathers and Kings, than goods and riches.*
 D. 4. *Ingenuity will take as a gift of grace, what was its own, yet taken and redeemed.*
 D. 5. *The soul makes man so much desirable, he is therefore styled by that name, give me the soul, &c.*
 D. 6. *Ingenious Spirits will be free and full in acknowledgments to their redeemers. V. 21.*

2. Abrams return to the King of Sodom offer, recorded.

Ver. 22. Then said Abram to the King of Sodom, I have lifted up my hand to Jehovah the most high God, possessor of heaven and earth. I will stretch out my hand to God most high who created heaven and earth, Sept. I lift up my hand in prayer before the Lord the most high God, whose possession is, &c. Cald.

Ver. 23. If from a thread even to the latchet of a shoe, or if I take of all which is to thee, and thou shalt not say, I have enriched Abram. Cald. to fame. If from a thread to the latchet of a shoe I shall take of all that is thine; that thou mayest not say, that I have enriched Abram. Sept.

Ver. 24. Besides only, what the youths have eaten, and the part of the men which went with me, Yancr Eschol and Mamre let them, or they shall take their portion, Sept. and Cald. same.

In this reply of Abram we have to note.

1. His declaration to the King of Sodom as touching the offer made by him.

Ver. 22. Then Abram said to the King of Sodom, that is, after his ingenious proffer, he speaks friendly to him again, and withal declares his mind freely, as to the grant he made.

2. The matter declared, in three heads.

1. His adjuration, or vow by oath which he had made to God, wherein we may see.

1. The deponent, Abram, Gods friend and servant.

2. The form of deposition. I have lifted up my hand, &c. A fashion used in swearing. Dan. 12. 17. Rev. 10. 5. 6. I have lift up my hand in prayer, as the Caldee; but it is more properly, the symbol of an oath, so he declares, that he had bound himself according to what followeth.

3. The object of this service, or peace

of worship, God, set out here in four titles.

1. Jehovah. He that was, is, and is to come.

2. El, The mighty God, who had saved him. (3) The most high. (4) The possessor, &c. All note him to be the true God only.

4. The matter depofed, which in general was not to take the least thing of the King of Sodom. Two particulars are here expressed.

1. The thing depofed. If from a thread to the latchet of a shoe, it is a form used in swearing, which is defective and doth require supply; as, if I take, let God require it: so it is rendered well negatively I will not. Heb. 3. 11. 18. Psalm. 95. 11. (1) The matter sworn is that he will not take from the King of Sodom, no not by his grant. (2) The extent of it, not from a thread to a shoe latchet, not a jot of all that was his, so little was this holy conqueror taken with the love of spoil. (2) The reason of this deposition, the connective particle here may be read cautiously because thou shalt not say, &c.

1. He reasons from the person, not thou the King of Sodom, but God most high shall have the glory of all my acquisitions. (2) From the substance, it is not riches that moved me to undertake this warre, but righteousness, it was not to be made rich by thee. (3) From himself, Abram hath a promise from the possessor of heaven and earth, of all blessing, and should he be enriched by Sodom. Upon his own side, faith, righteousness, and contentation, is the reason of his refusal. Upon the King of Sodom's side, his boasting by such mean's and taking occasion to reproach God; and to lessen his blessing to Abram.

2. His reservation, which is just, he would not injure others, by his own free refusal of the spoil. Two exceptions therefore he maketh.

1. Concerning the food which the young men had eaten, which doubtless were Abrams trained servants called here young men or youths.

This was the justest thing that could be, that soldiers should eat when they were venturing their lives for their rescue. Meat only excepted for his soldiers in the time of their work Abram will touch with nothing else of Sodom.

2. Concerning his confederates, and the part of the men that went with me, &c. Excepting also the part or portion, taken by them and due unto them; which was most righteous, that his freedmen for himself should not prejudice others in their right: he gives order for them, they shall have; or let them have their part.

It Learneth us.

D. 1. *Grace denieth not civil returns to ingenious carriages of men.*

D. 2:

D. 2. *It befits the children of grace to bind themselves by oath from evil.*

D. 3. *Such oaths must be made to the true God only. It is part of his worship. Ifai. 65. 15.*

D. 4. *The being, power, height and sufficiency of God, are enough to take of his servants from all engagements to men. Ver. 22.*

D. 5. *Gods sanctified ones having enough in and from God, abhorre to take from worldly men to his dishonor.*

D. 6. *Gods servants undertake no warre for spoil but righteousness to redeem the oppressed.*

D. 7. *Neither thread nor shoe latchet advantage will righteous soules take from the wicked upon their successes.*

D. 8. *It is the believing magnanimity of the heirs of promise, not to be enriched by the world, though by right they may claim it. Ver. 23.*

D. 9. *Vows to God must not imply unjust things to Men.*

D. 10. *Liberality of some eminent Saints, must not prejudice the right of other men, to give that away. Abram so provides for his confederates. Ver. 24.*

CHAP. XV.

The Prophets transition from the precedent narration to another, sheweth the history of the Church continued as it was in Abraham and his family unto the 86th year of his age. This whole Chapter is taken up in a twofold revelation of Gods will in things to come upon his Church.

1. In a vision of comfort made to Abram when he was waking. Ver. 1. 11.

2. In a discovery of some sad events upon his Church to him, when he was sleeping yet with some revivings in renewing his Covenant. Ver. 12. 21.

1. In the vision of comfort are two heads.

1. The ascertaining to Abram the seed of the Church, ver. 1. 6.

2. The ascertaining the place and inheritance of the Church, ver. 7. 11.

1. In the assurance made by God of the seed. These particulars are observable.

1. Gods appearance to Abram in a general way of consolation. ver. 1.

2. Abrams return to God. Ver. 2.

3. Gods reply again upon Abram. Ver. 4. 5.

4. Abrams acquiescence in Gods word, Ver. 6.

1. The general word of comfort is thus given.

Ver. 1. After these words or things, was the word of Jehovah to Abram, in a vision, saying, Fear not Abram. I thy shield, thy reward much exceedingly. I protect thee, thy reward shall be exceeding great. Sept. The word was from before the Lord to Abram in Prophecy saying, &c. My word shall be thy strength, thy reward too too much. Cald.

In this general discovery of comfort, we have.

1. The time of it pointed out. After these things. It may be read after these words, that is those very words with the king of Sodom, wherein he declared his living above creatures in those great undertakings; and as well, after these things, for so the expression, both Hebrew and Greek may hold out; now so it notes all the transactions thus farre, to the restoring of every man his own after the conquest. All those matters ended, God now appears again.

2. The author of it, Jehovah by his word. The only true God. He that was, that is, and that is to come, the eternal, he giveth out his word for comfort. Authorizing, as to the Prophet. Ifai. 1. 1. and 40. 1.

3. The subject to whom it cometh, to Abram. It is the heir of promise, whom God had called out of his own country, brought into Canaan, honored with so great a conquest before his enemies; and yet he now humbled, and standing in need of some reviving.

4. The manner of appearance of this word from Jehovah. It was in a vision saying. So the Hebrew, and Greek agree the Caldee, in Prophecy, which may be no unfit paraphrase. Several ways of Gods appearing of old we have; but two usually, both which fall upon Abram. Num. 12. 6.

1. Vision, which is some visible discovery of God to men, when they are waking, such was here to Abram, and such were to Jeremy, Ezekiel, Zechary, Peter and John.

2. Dream, which God was pleased to give for sometimes to his servants as here, afterward he shewed something to Abram, so he hath sometimes by it made known things to his enemies, as to Pharaoh, Gen. 41. and to Nebuchadnezzar, Dan. 2.

Who

Who had no understanding of God by it, but to his Saints he hath made his mind known by the fame, As to Joseph and Daniel. Gen. 41. 25. Dan. 2. 19. So God continued to appear to Joseph and Mary about their moving to and from Egypt. Matt. 2. The former way God useth here, by some visible appearance; for-as-much as afterward he leads Abram forth; but evidently thus he commeth to comfort Abram.

5. The matter of the consolation here given by God in this way. Which stands.

1. In a word of command or counsel. *Fear not* — Thou shalt not fear, or fear thou not. whether it were to prevent future, or remove present fear, is not to expresse. But this is evident, at such sudden visible apparitions the Saints have startled, and feared evil, when God intended good. So Gideon, Manoah, Mary, &c. Whether this only were the cause of his fear, or any other terrible apprehensions from enemies without, or temptations within, it matters not much, the prohibition is, fear not. Wherein.

1. The evil forbidden is unbelieving, distracting and tormenting fear.

2. The prohibition absolute and peremptory, as well as efficacious to remove them.

2. In a word of promise. Which is twofold.

1. *I am and will be a shield to thee.* — I will protect thee, as the Seventy. My word shall be thy strength as the Caldee. This is a promise securing from all formidable evils that might assault him to make him fear.

1. The undertaker is *Jehovah*. An everlasting rock.

2. The good promised, all the comfort of a shield, that is Shelter, defence and exemption from any evil that can be feared, real and universal.

3. The subject of the promise — *To thee Abram, and such as thee.*

2. *I am or will be thy exceeding great reward.* — The seventy read, thy reward shall be very much. So it pleaseth some to read, making reward the subject of the proposition. And upon this reason, because of Abrahams reply to God, by way of complaint, for want of a child, which they conceive, Abram would not have done, if God himself had bin proposed as his reward. But the reason is not of strength; for if Abram did complain, it was his infirmity, and he might offend in it against God, as well as his promise, and no inconvenience follow the supposition of so much; but Abraham complaineth not of the littleness of his reward, only expresseth his desire to see the promise accomplished concerning his seed. Herein therefore, (1) God is the subject, as before the infinite and incomprehensible good. (2) The attribute, wherein. (1) The nature

of it, reward. A word used for the due return to the hiring, but in this place, and others, spoken of God concerning his creatures, it is not, it cannot be so; but notes only a good answerable and sufficient to supply the wants of the creature, whether spiritual, or temporal. Which is sometimes expresse by portion, and lot, inheritance to his people; such is God without any demerit from man.

2. The measure of it set out by two words, *exceeding great*, or much vehemently or too too much, over-reaching the bounds of creature comprehension, God can be no lesse, if he be the reward, as els where also he thus makes over himself.

I will be a God to thee, that is, all good.

3. The propriety, thy reward, that is Abrahams, and all such as are as Abram.

3. The manner of attribution is free and promissory, I will be this to thee, because I will, so that no debt can be claimed, nor merit pretended here by creatures.

From it note.

D. 1. *Times of self denial in the creature, in the season of Gods appearance most sweetly to them.*

D. 2. *Gods work being done by Saints, and mans reward slighted, God will not belong from appearing to comfort them. From the time.*

D. 3. *Visions of comfort are given by the word of Jehovah alone to his Abrahams.*

D. 4. *Gods word is effectual to and for all, it speaketh concerning the good of his people.*

D. 5. *God hath commanded a fear not for his faithfull Abrahams.*

D. 6. *Jehovah by promise is the shield, or sure defence of his from all evils.*

D. 7. *Jehovah is the unmeasurable reward of his people: a free, gracious and full portion to them.*

D. 8. *Such soules so defended and rewarded have no need to fear. V. 1.*

2. Now followeth Abrahams return unto God.

Ver. 2. *And Abram said, O Lord Jehovah, what wilt thou give unto me, and I walk solitary or childless, and the son of disposition of my house, as some, or the son of dereliction of my house, as others, is this Eliezer of Damascus.* — And I am dismissed childless

שכר

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childless; and the Son of Masek my home-borne handmaid is this Damascus Eliezer. Sept. — And I goe without a child, and the Son of feeding or governing he who is in my house, he is Eliezer of Damascus. Cald.

Ver. 3. *And Abram said behold to mee thou hast not given a seed, and behold a Son of my house inherit me, or is my heir.* — Because thou hast not given me a Son, but one of my house born shall inherit me, Sept. — Thou hast not given me an issue, &c. Cald.

This return seems to come from a Spirit not satisfied with Gods former promise, and therefore carrieth in it some complaint of a want that stuck close upon Abram.

In the whole passage we have to observe.

1. The plaintive replying, twice expresse, and Abram said, ver. 2. again and Abram said, ver. 3. Wherein. (1) The man is named twice, Abram, the heir of promise, the late conqueror, the friend of God, to whom the eternal was a shield and reward exceedingly, yet now troubled for all this, because yet the seed did not appear, which he expected. (2) His speech, which is doubled, said and said.

The repetition notes some emphasis. Abram. Yea Abram, he said and again he said, his heart was full, to make exception against his precedent comforts given by God.

2. The complaint which he maketh is twofold, & that doubled in these two verses.

1. For want of a seed, a son of his own body, whereof he complaineth two wayes.

1. By expostulation: ver. 2. Thus recorded — *What wilt thou give mee and I walk solitary or childless.* wherein observe.

1. The form of it, notes discontent of Spirit, by thus questioning. As if Abram had said, thus Lord thou hast given much to me, even thy self my shield, and full reward, but how can this be, or what is it thou wilt give, if thou deny me this desire of a child.

2. The matter of complaint takes in.

1. The object to whom, *Adonay, Jehovah*. Some critical notes are among the Hebrewes concerning the vowels in the second name of God, but nothing of the sense of it is altered, it is the name of Gods eternal being; but it is observed by Junius that these names are usually joined, when the soul more passionately seeks to God, or complains unto him. As here and Deut. 3. 24. Deut. 9. 26. Abram looks upon God here: (1) As his proper Lord, and household-master, who took the care of him. Sept. *Adonay*. (2) As the eternal cause of the being of him and all his comforts, and could put his seed into being also.

2. The thing complained of, wherein. (1) A concession, it is true, thou hast given thy servant great promises, above

his thoughts, too great for such a worm. Thou hast given victory, &c. (2) An exception, but what all this, *seeing I goe childless*? two things seem to make up this complaint. (1) His going or walking, which is in the wearing out of his life, as if he had said, I am going to my fathers, or as the Sept. *I am dissolved*, that is, by age he now supposed himself declining toward the grave. (2) His want of a seed: *I am yet solitary alone*, without a child, or son which should be the seed promised; and what are all things els without this?

2. By positive demonstration is this complaint made. ver. 3. — *Behold to mee thou hast not given a seed.* Which is the same as before, only more demonstratively he points out his discontent, thou hast given much, but behold a son, a seed, that desired mercy, that thou hast not given me; where in this temptation he seemeth to complain something of God, as well as to him, about keeping backe yet the promised seed.

2. The other matter of his complaint is, least a stranger should be his heir. This is also twice expresse. (1) And the son of disposition or dereliction of my house, v. 2. Wherein.

1. The subject spoken of, is *Eliezer of Damascus*, some take Damascus to be the name of the Man also, as the Sep. seems to read by apposition: but more generally is it taken for the name of that Metropolis of Syria which some say was built by this man.

2. That which was spoken of him; which Abram hints at in his complaint. He is the Son of the *disposition* of my house, so some read the word — As if it noted, the work of going up and down the house, and ordering affaires therein; and that is the reason; it is translated *steward* of his house, now if so, the meaning is, that this Eliezer was not only present steward, for that did not trouble Abram, but that he must leave his house to be ordered by him, he having no Son. The Caldee favours this reading. But others read the word *dereliction*, to this sense, he is the Son to whom all must be left for want of an heir, or the son of a derelict house, who must be adopted heir, when I have none born: either may bear good sense, but the latter is nearer to his want, the scope of both is the same.

3. This matter of complaint is repeated, ver. 3.

And behold a son of my house doth inherit mee, or is heir to mee, where note.

1. The term of demonstration. *Behold*, which notes some eminent disgust which Abram had unto this inheriting of a stranger, as if he had said, behold after all the promises made me, thus it is.

2. The subject here repeated, *the son of my house*, opposed to the son of the womb, or of a mans own body, that is a servant.

John. 19: v. 17.
Pro. 31. 2.
Jer. 2. 14.
Genf. 17.
v. 12.

3. The attribute, *he inherits me*, that is, all that is mine, or he is like to be my heir, if I now goe down to the grave. Here is grief.

Learn hence.

D. 1. Gods Abrams after great experience and promises, under temptation may say and say what is not convenient, and that to God.

D. 2. Some outward want may trouble a soull sometimes, who hath a full God for its portion.

D. 3. Gracious soules in such case complaine to none but God about.

D. 4. Dominton and the eternal being of God is acknowledged affectionately by Saints in such cases.

D. 5. Saints in weaknes may think all Gods gifts but small, while their desire is denied.

D. 6. It is an hard temptatton to eminent Saints sometimes to goe childles out of the world.

D. 7. Saints do acknowledge children Gods gift, and goe to him for them. Genes. 25. 21.

D. 8. It is incident to good men when great in the world to be troubled for an heir, that strangers should not inherit after them. Ver. 2. 3.

3. Now followeth Gods reply to Abram.

Ver. 4. And behold the word of Jehovah was unto him, to say, he shall not inherit thee, but he that shall come out of thy bowels, he shall inherit thee. And presently the voice of God came to him, &c. But he who shall come out of thee, &c. Sept. — The word from the face of the Lord, &c. But the son whom thou shalt beget, he shall be thy heir. Cald.

Ver. 5. And he led him forth abroad, and said, look now to the heavens; and number the starres if thou be able to number them, and he said unto him, so shall thy seed be. Sept. and Cald. Same. So shall thy sonnes be. Cald.

Gods reply in these, is wholly consolatory against the former complaint of Abram, for want of a seed, so the gracious Lord yeelds to the infirmities of his, and puts his armes under to bear them up.

The consolation is given him two wayes

1. To his ear, ver. 4. 4. Wherein we have to note.

1. The manner of making it out to his ear thus expressed — And behold the word, &c. This comfort here is brought by term of demonstration as the complaint was in the precedent ver. here are obvious.

1. The term of connection, *and*, which knits the comfort close upon the complaint.

2. The term of demonstration, *behold*, as Abram pointed out his grief to God, behold thou hast not given me a seed, so the Lord points out in the same way his comfort. Behold, The Sept. read instantly.

3. The mean's pointed out for comfort the word of Jehovah, which likely came in an audible voice, as at other times, this speaks out the comfort.

4. The object to whom, Abram the plaintiffe somewhat discouraged for want of a child.

2. The matter of comfort made out by this word, in two propositions.

1. Negative, removing Abrams fear of a strangers succession. — This shall not inherit, or be thine heir, which is the son of the house; therefore fear it not.

2. Affirmative, supplying Abrams want. But he that shall come out of thy bowels. Here God speaks to his heart in promise, (1) The subject whereof is a child, and son eminently out of his own bowels, whom yet he should beget, when reached to greater dayes, and lesse hope in the flesh. (2) The attribute, *He shall inherit*, or be thine heir, this was the good now wanted, and desired, and all this was Gods undoubted word unto him. (2) To his eye God makes out his comfort also ver. 5.

Where occurre these particulars to be considered.

1. His production thus recorded; — And he brought him forth abroad, this must be understood in vision or trance, he is carried out of his tent. The term connective doth but adde another cordial to him in his fainting. The leader of him is God, his morion is abroad out of doores, but in vision onely: so far he prepares him for more comfort.

2. His signal of Gods supply, presented to his eye, And said, look now toward the heavens. &c. In which we may observe

1. The act signal, *is to look*, or fixe his eyes to help his faith.

2. The object signal, the Heavens.

(3) The end, to see if he could number the starres. If he could, which by experience he found could not: neither any man can. Jer 33. 22. Onely is it Gods prerogative. Psalm. 147. v. 4. For however some of eminent station and motion may be numbered, all that are fixed in the heavens cannot. So Abram

Ver. 4.

Ver. 5.

Abram was convinced they were innumerable to him.

3. His application of this to strengthen faith and help his comfort. — And he said to him, that is, God to Abram, so shall thy seed be, that is, numberles; (1) The subject. Although seed generally be taken for all Abrams children, yet here with respect to the heir promised, it notes all in that line especially. (2) That which is applied to this seed is likenes to the starres in their number: God had formerly in a like promise, used the similitude of the dust for this purpose, to shew the numberlesnes of his seed, the same thing he now sets out by the starres, it is therefore but a conjecture beside the scope of the scripture, although harmles, that by the dust should be signified Abrams natural seed, which are earthy, and by the starres his spiritual seed, which are heavenly: for the scope of both signalls, is to answer Abrams doubt about his solitarines, that he had no child, and this God doth by the promise of a numberles seed unto him. As the dust, or as the starres.

Learn from hence.

D. 1. God is not farre behind in answering the complaints of his servants, which are causes, when made in weaknes.

D. 2. God point's out his word to answer the doubts and supply the wants of his troubled Saints. Behold the word.

D. 3. Gods word denieth the evill to be, which sometimes his tempted Saints do fear. The word of power is in that revealed.

D. 4. Gods word put's in being that good, the want whereof sometimes makes the Saints complaine.

D. 5. Gods word held forth for removing evil, and bringing good, deserveth faith of his people. Ver. 4.

D. 6. Gods goodnes leads his Saints from one comfort to another; from hearing to seeing.

D. 7. God make's mens eyes sometimes as well as eares helpful unto faith.

D. 8. Gods works may give us signes of, as his word expresseth his Covenant. Starres are signally of his goodnes.

D. 9. The starres of heaven are numberles in respect of men.

D. 10. The seed of the Church are and shall be numberles as the starres of heaven. Ver. 6.

4. The last particular in this vision of God assuring Abram of a seed; is Abrams acquiescence or satisfaction in Gods discovery.

Ver. 6. And he believed in Jehovah, and he imputed it to him for righteousness. — And Abram believed God, and it was accounted to him for righteousness. Sept. — And he believed in the word of the Lord and it was reputed to him for righteousness, Cald.

In these we find Abram quieted by faith and justified. It is the first and most eminent place, that meets us in the scripture, holding forth the power of faith unto justification: which might be subject to more cavils of men, had not the Spirit by the Apostle given a clear interpretation of it. Rom. 4. Which being done before us, we may more easily follow in the opening of it.

Two great acts are recorded here.

1. Abrams act towards God expressed thus — And he believed in Jehovah. Wherein these terms are considerable.

1. The term of connection, *And*, then, or therefore. It knits Abrams faith to Gods revelation. Immediately thereupon he believed.

2. The subject acting Abram, who was but now under a sad temptation by reason of sense, even almost without hope of any seed, or that special one which God had promised; he against hope, that is, when there was none in the flesh, nor in his own sense, yet he gathers hope from Gods will discovered to him, that he shall be the Father of many nations. Rom. 4. 18.

3. The act itself, *he believed*, so the Apostle renders it; which carrieth in it, apprehension of, assent unto, and assistance in Jehovah. The word notes, a making one true. Which hit's with that of the Baptist, he that believeth hath set to his seal, that God is true. John. 3. 33.

4. The object, Jehovah, in the word of the Lord: as Cald. He believed God. Sept. the Hebrew read's believing in God, the Greek, believing God: in the former assistance, in the latter assent is noted; both must be in true faith, however they are often used singly to expresse the nature of it. Jehovah here terminat's all.

1. In his being, as the foundation of all his creatures.

2. In his revelation of his promise. So the word of the Lord.

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Ver. 6.

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3. In his power to perform, what he had promised, this faith of his is commended by the Apostle for these notable effects.

1. It destroyed sense the ground of doubting, he considered not his own body, &c.

2. It settled and quieted his Spirit, he staggered not any more through unbelief.

3. It gave glory unto God, Rom. 4. 18. 19. 20.

2. Gods act upon Abram in these terms expressed — *And he imputed it to him righteousness.* This by some Jewes is interpreted also to be Abrams act to God, reading thus, that Abram accounted this promise his righteousness, that is, Gods faithfulness to him, or els, that Abram accounted to himself that it was his righteousness which procured this promise from God. But besides the clear conviction to be gathered from the text to the contrary; their own Rabbines some of them acknowledge this to be Gods act on Abram.

This is the truth, and so herein are obvious.

1. The term of connection, *and*, which joyneth Gods act with Abrams, in his believing.

2. The agent here; which is the same *Jehovah*, in whom he trusted.

3. The act, *imputed*; which among mens apprehensions is taken.

1. For reputed or esteeming a thing as it is, such was Phineas act. Psalm. 106. 30.

2. For accounting small things at more than they be worth.

3. For esteeming that to be one mans, which is anothers.

4. The object or matter imputed, *it*, which relative pointeth out the faith of Abram.

5. The product of this account or imputation, *righteousness*, that is, such an absolute conformity to his own will, which maketh a soule stand upright in Gods judgment. Now how this believing should be reputed this righteousness, is the question.

(1) Some say God accounted this poor act of faith, instead of all righteousness. As if one should take five pound for an hundred pound: but this cannot be, for. (1) God was just in justifying, as he is gracious, therefore must repute that righteousness, which is such. (2) God is true and calleth things as they are; but the act of believing is not that righteousness. (3) No work of man can be perfect righteousness, then it would be of work, but the act of believing is mans work. Therefore this interpretation is false. (2) Others say, God imputed this faith to him as a righteous act: even as he did the zeal of Phineas to him. This is a truth, but not the truth here; for this is a compleat righteousness, whereby the soule stands justified before God. As the Apostle witnesseth. (3) To come therefore to the scope of the Spirit here and in his own interpretation. Rom. 4. 22. God did impute faith unto him for righteousness,

that is, a sufficient act in him to receive that righteousness of God, which in the promise he gave unto him; so faith is considered by the Apostle in opposition to work, and as a reception onely of the gift of righteousness, which God bestoweth in the promised seed. Ier. 23. 6. Rom. 4. 3. 4. &c. Rom. 5. 17. 2. Cor. 5. 21. That in James. 2. 23. speaketh of the justification of Abrams faith, not of his person.

6. The subject to whom all this is imputed, is *Abram* a beleever, and herein the father of the faithful.

Quest. 1. Did not Abram believe before this time?

Ans. Yea surely, for he followed Gods call, but here eminently is his faith spoken of, as breaking out of great temptation, which unbelieveing sense had brought upon him.

Quest. 2. Was not Abram justified before now?

Ans. Yea doubtles, but now upon such an eminent appearance of faith, God giveth an eminent testimony of his righteousness; and by what meanes he was justified, even by faith in the promised seed.

Quest. 3. But did his beleeving that his seed should be as the starres, or that he should be the Father of many nations, justify him or receive this righteousness?

Ans. (1) It was the same faith where-with he received all the promises. 2. It was that faith mainly upon the promised seed in which all nations should be blessed, which received righteousness; even that upon Christ to come, whose day he saw. Iohn. 8. 56. (3) It is the same upon Christ delivered for our sinnes, by which we receive righteousness also. Rom. 4. 24. 25. And it is called justifying upon this account.

Which teacheth us, that,

D. 1. Gods gracious manifestation of himself in promise to him, soon rescueth their soules out of temptation

D. 2. Faith in Jehovah followeth the revelation of his promise in his covenanted ones.

D. 3. Sound faith assert's Gods truth and power, and therein quietly hears from complaining.

D. 4. Gods gift of righteousness is installed on faith onely.

D. 5. God justifies soules by imputing Christs righteousness to faith.

D. 6. God accounts faith a sufficient hand

hand to take in his righteousness. Ver. 6.

2. The second part of the comfortable vision made to Abram waking, is the assurance of the inheritance unto his seed, which God maketh by covenant unto him. Herein these particulars are considerable.

1. Gods purpose asserted of giving the land to him. ver. 7.

2. Abrams reply desiring some evidence of it. ver. 8.

3. Gods direction to Abram to prepare a sacrifice. ver. 9.

4. Abrams obedience to make covenant by sacrifice. ver. 10. 11.

5. Abrams second discovery of some sad events, with the issue made to him in a deep sleep, which was the second part of Chap. ver. 12. 16.

6. Gods acceptance of Abrams sacrifice testified. ver. 17.

7. Gods covenant made with Abram thereupon. ver. 18. 21.

8. Gods purpose asserted of giving the inheritance follow's.

Ver. 7. *And he said unto him I am Jehovah whom my self brought thee out of Ur of the Chaldees to give thee this land to inherit it.* Out of the region of the Chaldeans, &c. Sept. — That I might give thee this land for an inheritance. Cald.

In this God labour's to strengthen Abrams faith about the appointed inheritance of the Church, and that from the assertion of three things,

1. Of his own being, thus expressed — *And he said*, &c.

(1) The connection knits this to Abrams former beleeving, whereupon God add's to comfort him. (2) The evidence of this assertion. *He said unto him*, God expressly making out his mind to Abram. (3) The matter asserted, *I am Jehovah*, who now speak unto thee, that was, is, and is to come, who call that which is not as if it were, and can make to be what and when I please; so that thy faith need not stagger concerning any thing that I speak unto thee, all being is within the compass of mine.

2. Of his former call and gracious respect to Abram declared thus — *Who my self brought thee*, &c. Where are asserted. (1) The author of grace, *I my self the same Jehovah*. (2) The act of grace, *brought thee out from Ur of the Chaldees*.

1. The motion, which carrieth in it Gods call of him though not mentioned, Chap. 11. 31. guidance of him, protection of him in all his wayes even until now.

2. The term from whence, *from Ur of the Chaldees*, the place of his nativity which was defiled with all idolatry; passing by others, and leaving them there I have brought thee out, to be peculiar to

my self, and to raise up my Church of thee, that it might be preserved pure. Now having given thee such an earnest Abram, there is no cause for doubting of the inheritance. It is all fabulous which the Jewes write, of Gods taking Abram out of the fire of the Chaldeans, &c.

3. Of his end in bringing Abram out of his own country, it was, — *To give*, &c. In which aim of God is expressed.

1. The freeness of his purpose to Abram, it was to give him that which was not his, he did not call him out to begger him, or take away from him, but to give to him.

2. The boon itself, which he giveth, *this land*, that was, Canaan the land of promise so often mentioned, & about which it seemeth Abram had some fear, being yet as a stranger in it.

3. The proper use of this land, it was for Abram to inherit it; that is, not to be onely the place of his pilgrimage, but the settled lot of him and his seed, among whom the Church of God was to be settled.

It learneth us.

D. 1. Faith in Gods word never wants seasonable comfort from him. The connection yields this.

D. 2. Gods being in the sure foundation presented to faith, to keep a soul from staggering about Gods word.

D. 3. Gods acts of grace past, are forceable to confirm faith concerning the promise to come.

D. 4. Gods special grace in bringing soules from sin and sinners may assure them of his care for lower mercies.

D. 5. The lot of the Churches inheritance is Gods gift onely.

D. 6. Gods end revealed in singling out his Churches portion should make soules strong in believing of it. Ver. 7.

2. Abrams reply to this assertion of God followeth.

Ver. 8. *And he said Lord Jehovah where in shall I know that I shall inherit it.* — Sept. — Lord God, &c. Cald.

In which passage do occur these particulars observable.

Ver. 8.

1. The replicant, *Abram*, to whom God had but now asserted his mind for bringing him unto this inheritance, of which he seemeth yet to stand in doubt, or at least not to be fully satisfied about the assurance of it.

2. The object of this reply, *the Lord Jehovah*. Adonai Jehovah, by which name he stileth him, verse 2. And there the appellation was observed to note earnestness of affection, wherein he grants him to be Jehovah, and his proper Lord of whom was all he had, and of him, whether out of some infirmity, or desire to grow stronger in faith, he begs a further assurance of the matter promised.

3. The reply itself, *wherein*, &c. — we have.

1. The matter to be assured, and that is the inheritance formerly promised of the land whither God had brought him. (2) The assurance, which he desireth, it is no less than of knowledge. (3) The means of this assurance desired, by what shall I know this? which seems to intimate some special token, which he desired, for confirmation of the same.

Quest. Was it well in Abram after Gods mind asserted in this matter to ask for further satisfaction?

Ans. 1. God blames him not for it, therefore it may seem, that he was stirred up by him to ask it. (2) If yet he laboured through infirmity of faith, God vouchsafeth to condescend unto him to help it, yet this is no example imitable by us, to whom God hath confirmed all his promises in his own son.

Take these Notes from it.

D. 1. The strongest believer after Gods word revealed may by sense be shaken and desire more assurance.

D. 2. The Lord Jehovah is the only oracle unto which faith stieeth for confirmation.

D. 3. Assurance of knowledge faith makes after, concerning good promised.

D. 4. Some sensible pledges of the Saints inheritance are not altogether inconsistent with faith to desire. Ver. 8.

3. Gods direction to Abram, for his better assurance, thus followeth.

Ver. 9. And he said unto him, take for me, &c. — *Δαμάριον προσέκομψας*, &c. Sept. same. — Offer before

me three heifers, &c. and the son of the dove, Cald. Which is a yong pigeen.

In which direction or injunction of God note these terms.

1. The connection, *and*, which knitt's Gods answer to his request especially he lab. uring under temptation, God stayeth not long to satisfy. Ver. 9.

2. The power injoyning, or directing his own way for his servants satisfaction. *Jehovah* — and he said.

3. The subject to whom the injunction cometh, *to him*. — That is, to Abram now tempted and labouring under some conflicts, about Gods former promise of the inheritance.

4. The injunction itself, which in summe is to prepare a sacrifice according to Gods mind, wherein we have to observe.

1. The act injoyned. *Take for me* — In the expression of the act, separation from the common herds and flocks, and dedication, and oblation are surely intended. The Caldee therefore paraphrasth, offer. 2. In that note of propriety, *to me*, is carried the use of this work, it must be taken for Gods use, that is, for a sacrifice unto him.

2. The object or matter to be thus taken, set forth. (1) In kind. (1) Of cat. tel an heifer. — *Shee goad* — And ram — (2) Of fowle the turtle doves, — And yong pigeon, or nestling — These kinds of beasts and birds doubtles were in use for sacrifice before: and afterward injoynd by the law to the seed of Abram, Leviticus. 1. v. 2. 14. (2) In age, all of the herd and flocks were to be of *three years age*, — Which is conceived to be the time of their maturity, but for the fowle no age is mentioned, onely intimated it is, that they were to be young.

Quest. Why were these cratures taken for sacrifice?

Ans. Gods own will is the onely sufficient reason for the nature of them and the number of their years.

Quest. How could these give assurance to Abram?

Ans. It was for that purpose that here they be injoynd; and therefore vain are mens conjectures to make them signes of other things: now needs must they be for Abrams confirmation, as being the adjoynd pledges of Gods Covenant, as afterward is declared; which Covenant is made between God and his Saints by sacrifice.

Take these Notes.

D. 1. God doth not deny nor delay to strengthen the faith of his tempted servants. D. 2.

D. 2. God chooseth his own way to satisfy tempted soules by signalls, and leaves it not to man.

D. 3. Gods special way of ascertaining beleivers of his promise is by sacrifice or signalls of his Covenant.

D. 4. God alone hath power to injoyne such sacrifices to his Church.

D. 5. God hath confirmed typicall promises by typical sacrifices of beasts and birds.

D. 6. God in all them intends his Church to be confirmed in his eternal Covenant by the sacrifice of his son. Ver. 9.

4. Abrams obedience to Gods injunction followeth.

Ver. 10. And he took for him all these, and divided them in the midst, and gave every ones part to meet his fellow, and the bird he did not divide — and set them opposit one to another and the birds, &c. Sept. — &c. Cald. and he offered all these before him, and divided them equally, and put the parts one against another.

Ver. 11. And the soul came down upon the carcasses, and Abram huffed them away. — But the birds came down upon the bodies and the two parts of them, and Abram sat down with them, Sept. — And Abram cast them off. Cald.

In this passage of Abrams obedience to Gods direction we have two things to observe.

1. His performance, which takes in three acts.

1. He took all the fore mentioned things for God. — That is, he separated, and offered them to God, As the Caldee readeth.

2. He divided them in the midst. — However this, and that which followeth be not expessed in the former injunction, yet is it safely presumed, that this God commanded also; for as much as Abram divides the beasts but not the birds, which difference to make, presumes it was of Gods teaching.

3. He gave or set every ones part to meet his fellow. — That is, he placed them; shoulder to shoulder, breast to breast, &c. Every one even, as they were cut, leaving a space in the midst between them; for so was the custome practised by men, and therefore commanded by God, that the covenants passed between the parts of the sacrifice. Ver. 14. 18. And took some such imprecation upon them; that they should be even

cut in peeces as these, if they did not keep the covenant; unto which God here alludeth, when he would ascertain Abram of his desire concerning the inheritance, unto all which is added a negative, the birds he divided not, — That is to separate part from part, but onely clave them or split them according to the Law. Levit. 1. 16, 17.

Quest. Why were these rites so observed by Abram?

Ans. (1) Surely he did nothing but upon Gods command.

2. It is conceived by some to note the sad and broken condition of Abrams seed in Egypt, whereof God acquaints him hereafter, and yet hopes of bringing bone to bone, as these parts lay so disposed. Ezekiel. 37.

3. It is certain, that all this was for the visible confirmation of the covenant and promise of the inheritance unto him. As for other significations made, they may be pious, but uncertain, whether here intended. Gal. 3. 17.

2. His disturbance in this work of offering to God. And the soul came down upon the carcasses. — Wherein we have shortly set down these two particulars.

(1) The cause of his disturbance. (1) The bird, or fowl, singular for plural. As the Sept. read. *ἡ ψυχή*, it is likely, kites or ravens, such as prey upon the slain. (2) The descent, these lighted on the parts divided by Abram and prepared for God, seeking to devour that which was to be a pledge for confirmation unto Abrams faith; these are by some transferred to note the Egyptians preying upon Israel Abrams seed. E. zek. 17. 3.

2. The removal of it. And Abram huffed them away. That is, stirring the aire and making a noise drove them from the sacrifice, this is also by some applied to signify the act of Moses and Aaron driving of the Egyptians from Israel; it may be a pious conjecture, but no more. For in this place it notes no more but Abrams resistance of that which hindered him in his sacrificing to God. The application of this to Israels deliverance from Egypt as well as of the former to Israels sufferings there, may be innocent, and useful.

Take these Notes from it.

D. 1. Faith is exactly obedient to the command of God for the matter, manner and end of sacrificing.

D. 2. Faith is ready at a beck to make covenant with God by sacrifice. Ver. 10. Psal. 50. 5.

D. 3. The best beleivers may be disturbed by outward temptations, in their most exact preparations for Gods Worship. D. 4.

D. 4. Believing souls by the blast of Gods Spirit must huffe these away, or drive away all distracting things, which hinder their communion with God. V. 11.

5. Now followeth Gods fuller discovery of his purpose concerning the inheritance of Abram and his seed, how and when it should come into their actual possession. ver. 12. 16. Wherein these particulars are observable.

1. The manner of this discovery in sleep. ver. 12.

2. The matter of discovery, whereof are these heads.

1. The sad condition of his seed in captivity. ver. 13.

2. The judging of that nation and their deliverance. ver. 14.

3. The end of Abrams life, before all this. ver. 15.

4. The time of the accomplishment of all to his seed. ver. 16.

1. The manner of discovering Gods mind thus followeth.

Ver. 12. *And the sun was to goe away that is, to set, and a deep sleep fell upon Abram, and behold a terror, great darknes was falling on him.* Cald. fame. And about sun set an extatic fell upon Abram, and behold dark blacknes falleth on him. Sept.

In this Gods manner of revealing his will to Abram, we have to observe,

Ver. 12.

1. The season of the day. It was about the going down of the sun, after his preparations for God, and attendance on him, and obedience to his command in making ready his sacrifice.

2. The disposition of Abram by God into such a frame, fit to receive his mind both for the evill and good which should betide his seed, in two events.

1. *A deep sleep fell upon Abram*, In which note, (1) The condition here incident, is a deep sleep, not naturall, nor from naturall causes, as wearines or the like, but extraordinary and supernatural, in the very falling of it. (2) The subject was Abram, who desired to know more of Gods will about this matter. (3) The ordering of this to him, if fell upon him, doubtles not by accident, but as ordered and sent upon him by God; as it was with Adam. Gen. 2. 21.

2. *A terror of great darknes, &c.* And so, &c. here is another event added unto the former, brought in. (1) By a term of demonstration, *behold*, noting some eminent thing befalling in this great sleep.

2. The event, read by some, *terror*,

great darknes. And by others, horror of great darknes which may be as well; this also was a supernatural effect, casting Abram into such a frame of terror, wherein he might now be fit to receive the following revelation of the sad condition of his seed, before they came to the inheritance. (3) The affecting Abram with this, it fell upon him, by the impulse, and command of God; who thus disposeth him to be more fully acquainted with his will. Thus in sleep and by dream God speaks to Abram as well as by vision. Num. 12. 6.

From it note.

D. 1. God hath his seasons after the souls preparation for him and obedience to him, to discover his will to it.

D. 2. God hath in a sleep appeared to his servants, but such as was sent of him, not natural. Dan. 10. ver. 9.

D. 3. Gods wisdom disposeth him to make them capable of his discoveries; so he doth put Abram to sleep when horror must come upon him.

D. 4. Eminent terrors God may send upon his Saints to instruct them, of terrible events to come upon him. Ver. 12.

2. The matter of the discovery concerning the captivity of the seed of Abram followeth.

Ver. 13. *And he said to Abram, knowing thou shalt know, that thy seed shall be a stranger, in a land not for them, and they shall make them serve, and shall afflict them, 400 years.* Thy sonnes, &c. Cald. els fame. And it was said &c. In a land not their own: and they shall make them serve and afflict, and humble them, &c. Sept.

In this passage we have to observe, these particulars.

1. The way of revelation, annexed to Ver. 13, the former condition wherein Abram was, *And he said to Abram*. In it. (1) God the revealer. (2) The revelation, by word, or clear expression. (3) The subject to whom, Abram, in his sleep affected with the horror of darknes.

2. The certainty of the effect. Knowing thou shalt know, that is, thou shalt assuredly know, as thou desirest, that the inheritance shall be to thy seed, but in this way that I shall shew thee.

3: The

3. The matter revealed to his knowledge, in which. (1) The condition of him and his seed is discovered thus. (1) *Thy seed shall be a stranger in a land not for them.* (1) The subject here spoken of, *thy seed*. Not excluding himself. As sometimes God speaks of him not excluding his seed, for so he must be spoken of here from the number of years mentioned. (2) The condition spoken of them, *they shall be strangers*. This was true of himself now, and of Isaac, and Jacob, as well as of all the tribes of Israel.

3. The place, *In a land not for them*, or not their own, even Canaan, and Egypt; wherein Abram was a stranger; but especially it was verified of Israel in Egypt. Yet to make up the number of years, it must begin in Abrahams time; he also was a stranger in the land of promise, not yet subdued to him.

2. *And they shall serve them*, as some read, that is Abrahams seed shall serve the people of that land, or, *they shall make them to serve them*. That is, the Lords and people of the land, shall bring under Abrahams seed, and make servants of them to drudge at their command. In part Abram, Isaac, and Jacob were kept under, but eminently the tribes of Israel were made to serve bitterly in Egypt. Exod. 2.

3. *And they shall afflict them*. i. e. The Lords and people of that land, shall distress, trouble, and grind Abram and his seed. Abram himself met with some hardship from them in Canaan, but his seed groaned under hard taskmasters & were in bitterness of soul; but all must be taken in with respect unto the time here expressed. (2) The time of duration of all this captivity, and bitterness, it was for no less then 400 years.

Quest. Is not the number of years for Israels dwelling in Egypt, made 430. Exod. 12. 40. Gal. 3. 17?

Ans. It is not unusual in numbers to name the greater and omit the less. So here.

Quest. Where is the beginning and end of these 430 years?

Ans. The end is evident to be at the going of Israel out of Egypt. Exod. 12. 41.

The beginning therefore must be at the 10th year after Abrahams coming from Haran, even the time of confirmation of Gods Covenant by sacrifice, of which we read, Gen. 15. v. 18. compared with Galat. 3. ver. 17.

Quest. Did Israel dwell in Egypt all this while?

Ans. No, neither is this term of years meant of that only, but of Abrahams peregrination in Canaan, as well as theirs in Egypt. As is evident in the computation of years, therefore this sad discovery in part concerned Abram himself as well as his seed.

Note from it.

D. 1. In the saddest tempers of the Saints, God doth vouchsafe to reveal his will unto his servants for their comfort.

D. 2. Gods revelations are to give certain knowledge of his will unto his servants.

D. 3. Many are the trials, hardships, and afflictions which befall the Saints, between the promise and possession of their inheritance.

D. 4. The dayes are set for number, to bring in the promised inheritance, and make an end of affliction, beyond which this shall not be continued, nor that delayed. Exod. 12. 41. Ver. 13.

The next head of the matter discovered, is the judging of the oppressor, and deliverance of Abrahams seed.

Ver. 14. *And the nation also which they shall serve I judge, and afterward therefore they shall goe forth with much substance.* Cald. to fame. I will judge, saith the Lord, and after these things, they shall come forth hither, &c. Sept.

In these words God giveth in some light to remove that horror of darknes upon Abram, and it is by way of promise to him and his seed, of which here are 2 parts.

1. To avenge them of their oppressing enemies. *And the nation, &c.* Ver. 14.

Wherein. (1) The avenger. God himself to whom vengeance belongeth. Deut. 32. 35. He that is able and just, to give to them affliction who oppress his people.

2 Theif. 1. 6. 2 The object of this vengeance, *The nation whom the seed of Abram should serve*, which were the Egyptians without controversy who made them serve in bitterness. (3) The act of vengeance, *I judge*, God speaks in the present time to note the certainty of it, as if he were now doing it. The burden of this expression is judging it, to bring them to an account, to require of them all the wrong done to his people, to sentence them unto vengeance and to execute it to the utmost, as was punctually performed in Gods 10 plagues upon Egypt, and the overthrow of Pharaoh and his armies at last in the sea. Exod. 14. And though this were a threatening on Egypt, it is a promise to Abram.

2. To set them at liberty with a full advantage. *And afterwards they shall go forth, &c.* In which note (1) The order of the mercy promised, afterward, that

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is, when God had so judged Egypt, then and therefore shall the seed of Abram be free.

2. The mercy itself promised consisting of two parts. (1) Liberty, they shall goe out from captivity and bondage to be a free people, and walk at large where God should lead them. (2) Plenty, with great substance should they come forth full of riches, and abundant in wealth acquired; of which we see the proof. Exod. 3. 21. 22. Exod. 12. 35. 36.

Note from it.

D. 1. In the depth of horror on the Saints under apprehensions of bitter evil, God usually beareth up Spirits, with some sweet discoveries of good to them.

D. 2. Vengeance is pronounced upon enemies when God speaks peace unto his Church.

D. 3. God himself is the Judge and avenger of his Churches wrongs upon oppressors.

D. 4. Heavy is the judgment, which God layeth on the oppressors of his seed.

D. 5. The Churches mercies follow upon its oppressors judgments.

D. 6. Liberty and plenty of good, is the promised portion of the Church. Ver. 14.

3. Gods discovery as to Abrahams person followeth.

Ver. 15. And thou shalt come to thy Fathers in peace, thou shalt be buried in a good hoary age. — Thou shalt goe, being buried, &c. Sept. — And thou shalt be gathered to thy Fathers, &c. Caldee.

In these God put's the matter out of question to Abram, that though he had the promise, yet he must not see the performance of it in full, onely 90 years providences he saw more in order to the end, wherein he had his seed promised given unto him and so the whole promise going on toward performance. In this verse two things are revealed to Abram.

Ver. 15.

1. Concerning his death, — Thou shalt come, &c. (1) The subject of this promise. Thou, even thou Abram, whom I have called, to whom I have given the promise. (2) The good promised. (1) Translation from the vale of trouble thou shalt come, or enter in,

not dye but onely change thy place; Abram live's yet, Matth. 22. 32. (2) The term of motion or translation, thy Fathers, that is, thy body shall goe to theirs into the dust, and thy Spirit to theirs where they are perfected; thou shalt but part from finnes and kinred to goe to thy Fathers, Scheth, and Enoch, and Noah, &c.

3. The manner of translation, in peace, reconciled to me, at peace within, and in the enjoyment of all spiritual good; no sting nor bands shall be in thy death or departure, and instead of this Canaan, where thou art, thou shalt have heaven, where the Spirits of just men are made perfect.

2. Concerning his funeral, Thou shalt be buried, &c. (1) The benefit here promised, is burial, as his Fathers, not cast out as accursed. Jer. 22. 19. but laid up to rest in the dust, until all things be accomplished. (2) The time of it, The hoary old age. Full of dayes as is expressed. Gen. 25. 8. (3) The quality of that age, it shall flourish in goodnes and righteoulines and so be a crown of glory.

These Notes are here.

D. 1. Gods friends may have the precious promises revealed, yet not performed in their dayes.

D. 2. If God deny his friends to see promises of the Churches good on earth, he gives a more sweet prospect to them of heaven.

D. 3. The Saints in dying, change but their place, from children to their Fathers they remoove.

D. 4. Gods friends shall dye in peace, however they die. So did Josiah. 2. King. 22. v. 20. and 23. 29.

D. 5. Burial is a mercy, especially when age and goodnes do accompany it.

D. 6. It is mercy to be taken away from extreme misery. Ver. 15. From earth to heaven.

4. Gods discovery of the time of accomplishing his promise to the Church now followeth.

Ver. 16. And the fourth generation they shall return hither, because the iniquity of the Amorite is not perfectly full hitherto. Cald. fame. — But in the fourth generation they shall return, &c. Sept.

In this passage two things are declared. 1. The set time of Gods declaring to execute

Ver. 16.

execute the promise, And the fourth generation, &c. Wherein we have. (1) The subject of obtaining the inheritance, the fourth Generation, which carrieth in it. (1) The men, the seed of Abram issuing out of his loines, generated from him, therefore called Generation. (2) The number of years, in the number of descents, The fourth Generation, which if Generation be taken for an age, and an age reckoned for 100 year, it hit's in with the 400 year mentioned before, or if it be from children immediately descended, then six descents are recorded from Abram, to Moses, or to Caleb; therefore the numbring Generations by year's seem's to be fitter; for after four ages so compleat, and fifth current the promise was fulfilled. (2) The privilege allowed unto these, they shall return hither, that is, be restored from their slavery to take full possession of this Land, wherein thou art, for an inheritance.

2. The reason of this delay, Because the iniquity of the Amorite &c. God resolved to give the land of his enemies unto Abram and his seed, but yet was resolved they should wait, so long as he suffered from them; that should not seem hard to the people of God to stay, while he beareth with men. In the reason are considerable. (1) The subject eyed, the Amorite, put for those nine sorts of people more mentioned in the end of this Chapter. (2) The state or condition of them, which put's the block in Gods way. Their iniquity was not yet come to the height, for which God was resolved to cast them out: not hitherto, while Abram was, nor would be untill Gods own appointed time. Some read the punishment of the Amorite's, but not so fitly. Their Idolatries, oppressions, and lusts, were not yet grown to that pitch of provocation, which was destined to their destruction. Levit. 18. Deut. 12. 2. &c.

Take these notes hence.

D. 1. Gods promises unto his beloved ones may seem to admitt delays.

D. 2. Gods time is stinted by himself for making good all his promises to his.

D. 3. At the very point of time set by God his promise shall be performed.

D. 4. Generations in the Church may not see the performance of many of Gods promises.

D. 5. Gods patience toward sinnes of enemies, may deferr' mercies to his friends.

D. 6. The height of sinnes in ene-

mies may work greatest mercies unto Gods Church. Ver. 16.

6. Gods acceptance of Abrahams sacrifice is here recorded in the tokens of it.

Ver. 17. And the sun was going, and there was a darkness, and behold a furnace of smoke, and a lamp of fire which passed between those parts divided. — Cald. to fame. — Now after the sun was at the west, there was a flame, and behold a smoking furnace, and there came lamps of fire — which passed between the parts divided in two. Sept.

In this verse which discovers Gods acceptance of his own sacrifice commanded as well as the Symbols of making that Covenant which followeth, may be noted.

1. The Season, it was at sun-set, the same time when God revealed the sad events upon his seed and the time set for their deliverance and return to their inheritance, after all their grievous sufferings.

2. The Quality accompanying, There was darkness, or a very dark night, which might sute with the discovery.

3. The Symbols of Gods presence, acceptance, and covenanting with Abram which were two. (1) Behold a smoaking furnace or oven. — a furnace of smoke. This passing between the parts seem's to be a symbol of Gods presence as well as the lamp; so by a pillar of cloud God appear's: however some conceive it to be an emblem of the iron furnace of Egypt, wherein Abrahams seed were afflicted; yet it seems not so proper in the present place.

(2) — And a lamp of fire, so God often presented himself, especially in giving approbation unto the offerings of his Saints. Judg. 6. 21. Judg. 13. 19, 20. As it is more than probable, the fire wrought so here.

4. The action here mentioned, which passed between those divisions, or parts of the sacrifices, which were cut in peeces, and laid part against part. — This was the custom among men in making Covenants, Jer. 34. 18. Unto which God condescends, and therefore causeth this symbol of his presence to passe between the parts. Which might be as well to consume them and thereby shew his acceptance, as to represent his Covenant making with Abram and his Seed.

These Notes arise hence.

D. 1. The time of the bitterest horror upon the Saints may be the season of Gods appearance to and acceptance of them.

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D. 2. Gods darknes sent for his discovery, may ease the horror fallen on his Saints. *A dark cloud is comfort.*

D. 3. Gods discoveries are suitable to the sad and afflicted conditions of his Saints. In a furnace of smok &c

D. 4. God accepts the persons and offerings of his Saints even in the time when he speaks of afflicting them.

D. 5. God condescends to the way of mans covenanting for his peoples comfort.

D. 6. God keeps Covenant when he passeth between the parts, or makes Covenant, however man failes. Ver. 17.

7. Gods expresse covenanting with Abram about his inheritance followeth.

Ver. 18. In that day Jehovah struck with Abram a Covenant, saying: To thy seed have I given this Land, from the river of Egypt to the great river, the river Perath, or Euphrates; God covenanted a Covenant — to thy seed I will give &c. to the great river Euphrates. Sept. — To thy sonnes have I given &c. Cald.

Ver. 19. The Kenite, and the Kenezite, and the Kadmonite.

Ver. 20. And the Chittite, and the Perazite, and Rephaim.

Ver. 21. And the Emorite, and the Canaanite, and the Girgashite, and the Jebusite. The Seventy reads them all plural. — The Caldee changeth two names, the first for Kenites, Salameans, and for Rephaim, Giants.

In this close of the Chapter we have observable.

Ver. 18.

1. The point of time mentioned, In that very day when God thus appeared to Abram in the symbols of his presence.
2. The Author of this Covenant, Jehovah himself, he freely and of himself doth this.
3. The party covenanted, Abram, who was in some doubt and struggling at this time about both heir and inheritance. — Psalm 50. 5.
4. The specification of the act, he struck a Covenant. A phrase taken from smiting the Sacrifice by which this Covenant is confirmed, so that the act upon the Sacrifice is applied to the Covenant: and so it is properly translated, God made a Covenant, or covenanted a Covenant, as the Sept. This is

more than the promise fore-mentioned.

5. The matter of the Covenant, which is the assurance of the promised inheritance, wherein Gods deed of gift is recited, which carrieth these particulars.

1. The Doner, Jehovah himself, who covenants, 1.

2. The Receiver, Abrahams seed, not excluding him: for he had entrance, though not full possession, and it was given to him primarily, and to his seed for his sake, that they should inherit in Gods time.

3. The Act: the nature whereof is free disposition, a gift, not due upon any account, but freely call upon him and them; the time also of the act is past in the Hebrew, I have given, translated in future by the Seventy, I will give. It is true that it carrieth the force of a promise to be accomplished in the time forever. And it is spoken of in time past, to note the certainty of the same, yet Abram had a little taste of this already.

4. The Object or matter of this gift, declared three ways.

1. Expressly, — this very Land; that was, of Canaan; whither now God had brought Abram: concerning which he desired more assurance to inherit it. v. 8.

Quest. But was this all the matter of Gods Covenant?

Answ. Surely no, but all the promises before and after mentioned are included in this Covenant: as the Apostle interprets, Gal. 3. 17. Onely because Abrams doubt was about this, therefore is it mentioned, that by the assurance of this which was sensible, faith might gather more strength about the rest. For this Canaan in promise typified the place of rest in Heaven.

2. By the bounds here set to the promised inheritance which are thus described, From the river of Egypt to the great river, the river Euphrates.

Two terms of bounds are here expressed. 1. From whence, from the river of Egypt: which some read Nilus, but this running thorough the midst of Egypt, is not so probable, unless so called by falling into another water. It is called Sichor, Joshua 13. 3.

2. To which, the great river, the river Euphrates; it is here described by name and measure. The name was known eminently, a river of Asia; the greatness of it was likewise known, not as the greatest of all, but the greatest in those parts, for which it is called great by way of eminency.

Quest. But did Abrams seed ever inherit this compass? the bounds, Numb. 34. &c. seem to make it much less.

Answ. They did not all at once, but in Davids and Salomons time, they did; and God did not promise altogether but by degrees, Exod. 23. 29, 30. 2 Sam. 8. 3. 1 Kings 4. 21.

3. By the inhabitants, which now dwelt in the land, so punctually doth God describe

Ver. 19.
20, 21.

scribe it, which were ten sorts of people or nations, as they are numbered. The Amorites were mentioned instead of the other nine before.

Quest. How can this be, when Moses mentions but 6 or 7 at most, Deut. 20. 17. Deut. 7. 1?

Answ. (1) It pleaseth the Spirit, sometimes to mention, one, or three, or six, or seven for all. (2) There were onely 7 in the land, but the 3 former borderers thereupon, which may well make up the number, without a fault.

All teacheth us.

D. 1. The time of Saints Sacrifice amidst their troubles may be the season of Gods making Covenant with them.

D. 2. Not onely promise but Covenant hath God made to his Church for their consolation.

D. 3. Word and signe, promise and pledge make up Gods Covenant.

D. 4. Gods promise of good to come is as sure as if done already.

D. 5. Lower mercies God may give as tokens of greater blessings, this Land.

D. 6. The Church hath had its place and portion designed in this world, for being here. Ver. 18.

D. 7. Gods bounds to his Church were large under the Law, much more under the Gospel. The ends of the earth now. Ver. 19.

D. 8. All peoples shall be driven out to make room for the Church of God. Multitudes can be no hindrance of making good Gods Covenant to them. Ver. 20, 21.

CHAP. XVI.

THIS Chapter containeth such providences which beset Abram unto the 86 year of his age, in the year following Gods discovery of promise and Covenant to him, concerning an Heir of his own body and the inheritance of which God had spoken. The scope of this history is to let us see, the wisdom of the flesh labouring to bring about the promise of God, before the set time, together with the sad events of the same. The summary contents are in four general parts.

1. Sarais policy to have a child. Ver. 1, 2, and 3.
2. Abrams consent with the sad events. Ver. 4, 5, 6.
3. Gods discovery of the issue by his Angel. Ver. 7, 12.
4. Hagers return to Jehovah. V. 13, 14.
5. Hagers deliverance or child-bearing. Ver. 15, 16.

The first head is thus written in the three former Verses.

Ver. 1. And Sarai the wife of Abram did not bring forth unto him: and to her was an Egyptian handmaid, and her name Hagar. — Whose name. Sept. and Cald. same.

Ver. 2. And Sarai said to Abram, behold now Jehovah hath shut me up from bearing, go in I pray thee unto mine handmaid, perhaps I shall be built by her, and Abram hearkened unto the voice of Sarai. — If perhaps I may receive sonnes from her, &c. Cald.

Ver. 3. And Sarai the wife of Abram, took Hagar the Egyptian, her handmaid, from the end of ten years of Abrams dwelling in the land of Canaan, and she gave her to Abram her husband, to him for a wife. — Sept. and Cald. to the same.

In this passage the fleshly policy of Sarai seemeth to work for bringing about the promise of God, in giving Abram his desired issue. Whereof there are these three main heads observable.

1. The occasion first moving Sarai unto this course. Ver. 1. Which seems to be heretwofold. (1) In respect of her self, and Sarai the wife of Abram did not, &c. note, (1) The term of connection of this to the former assurance which God gave Abram and Sarai of a seed, is not to be sighted, that so soon after promise and Covenant made to him, the flesh should be immediately working in haste to have the matter effected, otherwise than God intended. So it fell out.

2. The occasion was on Sarai's part her own barrenness, being now 75 years of age, and so in her own sense concluding her self not to be in hope to bear a child to Abram or be a mother; wherein afterward she found her self mistaken and her faith too much staggering, when she saw 15 years after this God was able to make her a mother. (2) In respect of a more likely mean's, which was now at hand, she had an hand-maid an Egyptian whose name was Hagar, — She being yong and likely to bear children in sense, and now in the house, and probably in her favour also, this become a temptation to this holy matron, which occasioned that which followeth.

3. The motion of Sarai unto Abram, upon this occasion, wherein are these particulars observable. (1) Her narrative by way of complaint of her own barrenness, — behold

Ver. 1.

Ver. 2.

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Behold now the Lord hath restrained me from bearing. Init mark.

1. The evil she acknowledgeth justly upon herself; not bearing, and inability thereunto.

2. The just author of it. Jehovah himself had shut her up, who is Lord of all his creatures.

(2) Her request, or proposition unto Abram. Wherein consider.

1. The matter desired, — *Go in I pray thee into my maid*, which is a sollicitation of him to take a wrong way to get a promised seed. It is added by *Josephus*, that she did it by Gods instinct, or advertisement; but no such thing is in the scripture, neither is it fuitable to the nature or will of God; however his wife providence did over-rule in it. The motion was from the flesh.

2. The reason of such a desire, *Perhaps I shall be built up by her*. Wherein observe,

(1) The good aimed at, is to have a son, and so her family built up by her maid; So that it was no other end but a seed that she intendeth here not to provoke her husband basely to lust. Though this were bad enough to seek it out of Gods way. (2) The manner of her expectation it was but contingent, she knew not whether she should have child or no by her, but upon peradventure, she moveth it.

3. Her prevalency in this temptation, and Abram hearkned to the voice of Sarai — That is, he shortly yielded and granted to her motion: doubtles it were evil.

3. The action of Sarai followeth, which is twofold.

1. Toward her maid, wherein is evident. (1) Her susception or taking of her, which was doubtles her free choise of her and setting her a part for this special end to bear her children, so that Sarai onely here is discovered to act both her maid and husband, to bring about her own designe. (2) The time of this is noted. After Abram had dwelt ten years in the land of Canaan. Which was in the 85 year of his age. The delays of the promise, and Abrams great age, might likely make Sarai so hasty to get a son, while there might be some hope in the flesh; however Gods thoughts were to stay the performance of his promise until there was no hope in the flesh.

2. Her action toward her husband, she gave her to Abram her husband to be to him for a wife. In which you may observe,

(1) The giver here, is Sarai. (2) The receiver Abram. (3) The gift, Hagar. (4) The use, to be his wife.

Some Questions would be answered to clear all here.

1. Quest. What kind of wife was Hagar unto Abram?

Ans. Such as was called a concubine, Gen. 25. 6. which differed at that time

from the true and proper wife. (1) In power over family, which the true had, and not this, but continued a servant. (2) In manner of taking, the true wife was married with solemn espousals, and dowry, but not the concubine. (3) In priviledge of issue, the son of the wife inherited, not of the concubine. Gen. 25. 6. They were used in bed, and for procreation onely.

2. Quest. Could Sarai lawfully give or Abram take such a wife?

Ans. Surely no; for from the beginning it was not so. *They two shall be one flesh*, is the Law: therefore Christ concludes such cases beside or against the primitive constitution, to be evil. Matth. 19. However therefore it was a prevailing custom in that and following ages, so that it was not scandalous to men, yet it was sinful by the Law of God.

3. Quest. Is Abram then to be charged with adultery?

Ans. Some filthy tongues set on fire by hell to rail more against God and his course of providence in the old Testament, (as *Fault. Manich.*) Than against these. Yet do bespatter Abram and Sarai with horrid reproaches about this matter. But (1) Impatience, diffidence, and hastines was Sarai's sin, together with her tempting her husband. (2) Yielding to his wife was Abrams sin, and to make use of meanes against Gods command. (3) Adulterous and unclean ends appear in neither of them. So that it cannot be charged so deeply; however it cannot be denied sin and inirmity.

4. Quest. Why God should suffer this miscarriage?

Ans. (1) His secret thoughts therein are not to be searched by us.

(2) He that can bring good out of evil, may permit what pleaseth him.

(3) This is revealed, that there is a spiritual use made of these two wives of Abram, beyond all others, as being allegories of the two Testaments, now what God may please in his wisdom to suffer and order upon such an account, cannot be other than good from him, Gal. 4. 22. 23. &c.

5. Quest. Is this practice then imitable?

Ans. No by no means. (1) That which was done upon mans part was sin, at least of weakness. (2) That which God did by it was extraordinary, therefore no providences may be examples unto us without Gods command for our ordinary walking with him

Some Observations may be from this passage.

D. 1. Gods promise and Covenant can hardly keep up faith in his own, against the discouragements of sense. From the connection.

D. 2.

D. 2. Sensible barrennes may make beleivers doubt of the fruits of Gods promise as to them. This is a truth in flesh, and Spirit.

D. 3. Sensible helps at hand may be an occasion to doubt of Gods promise as being as farre off. So was Hagar to Sarai. Ver. 2.

D. 4. Opening and shutting wombs is acknowledged to be Jehovahs work by his servants. By Sarai.

D. 5. Good soules in temptations may complain of this barrennes though God order it. So Sarai.

D. 6. Sense of such wants may put soules upon unlawfull meanes to have their desires of a seed. So upon Sarai.

D. 7. Flesh persuades to take an uncertain peradventure in sense, rather than wait for Gods promise in certatny. So Sarai. Ver. 2.

D. 8. Temptations from a wife especially being good, may be prevalent with the best of husbands to misguide them from Gods rule.

D. 9. Temptation may carry Saints not onely to the motion but action of evil.

D. 10. Such temptations may make Saints do evil, for ends seeming good. So Sarai gives her to wife. Ver. 3.

2. Abrams consent to Sarai with the events of it do follow in the three next Verses:

Ver. 4. *And he went in unto Hagar and she conceived, and she saw that she had conceived and her mistress was vile in her eyes.* Sept. and Cald. to the same.

Ver. 5. *And Sarai said to Abram, my wrong be upon thee, I gave my maid into thy bosom, and she saw that she conceived, and I am vile in her eyes: let Jehovah judge between mee and between thee.* — I am injured by thee, &c. Sep. My judgment be upon thee, I gave my maid into thy hand, &c. Cald.

Ver. 6. *And Abram said to Sarai, behold thy maid is in thy hand, do to her the good in thine own eyes, and Sarai afflicted her, and she fled from her face.* — Use her as it is pleasing unto thee, &c. Sep. As is pleasing in thine eyes, &c. Cald.

In which passage, these particulars are observable.

1. Abrams consent to Sarai's motion expressed now by his action, and recorded. Ver. 4. *And he went in unto Hagar*, that is, as unto a wife, so to make use of her, as to have a seed by her, wherein. (1) The agent, Abram, after the promise made him for a seed out of his own loines, though as yet not revealed to him, whether by Sarai, or any other, so that under this temptation from his wife, he takes this course being hastily desirous of a seed, without asking counsel of God. (2) The act expressed by motion, *went in*, notes the conjugal act, allowed to man and wife. (3) The patient Hagar, though allowed by Sarai, yet not to given unto him by God from whom he was to expect his rule.

2. The effect of this consenting act. Which is twofold.

1. Such as was desired by Abram and Sarai, which was Hagar's conception.

— *And she conceived.* *concepit* is *concepit*. 2. Which was the first hope of the fruit of the womb and that it might be a son, which was desired.

2. Such as was not expected hereupon, and that was an house full of trouble to all that had an hand in this counsel of halting a seed.

1. Sarai's suffering from Hagar, thus declared. — *And she saw she had conceived, and her mistress was vile in her eyes.* Wherein note two evils.

1. A carnal sense of an outward priviledge given her in an unlawful way: she now perceived, that what was denied to Sarai was granted unto her, viz. The fruit of the womb in her conception; this she seeth and poreth on, and feeds her fancy, with the present hope of answering her Mistris desire.

2. Her pride of heart expressed two wayes.

1. In exalting her-self in her own thoughts that she was fruitful, and likely to be the mother of the promised seed; talking, as is likely proudly, as Peninnah. 1. Sam. 2. 3.

2. In despising, or, reproaching her mistress, as vile, and beneath her in respect of her barrennes, likely with taunting speeches, and proud carriages, as Peninnah vexed Hannah. 1. Sam. 1. 6. Wherein was a double suffering.

1. For her barrennes inflicted by God.

2. For her kindnes vouchsafed to her maid by whom she comes to be reviled: one of the unsufferable evils. Proverbs 30. 23.

2. Abrams suffering from Sarai. V. 5. Here observe.

1. Her charge upon him, thus expressed, — *My wrong is upon thee, or be upon thee.* — I am injured by thee. Sept. or I have a plea or judgment against thee Cald. Which passage is taken, either for a rash crimination of her faultles husband,

as if he were the cause of the maids pride and contempt, or els as a rash threatening of him, to this purpose, *My wrong is upon thee*, that is, in thy hand to right it, which if thou refuse, God will require it.

1. The accuser is a good wife, but now overcome with passion, Sarai.

2. The accused is a faultless husband, as to this accusation, *Abram*.

3. The accusation, that he was the author of her contempt.

2. The reason of her charge aggravating it upon him.

1. From her own pretended kindness thus recorded.

I gave my maid into thy bosom, which indeed was her evil. Yet shee pretends.

(1) Freeness, giving. (2) Suitableness of gift, her maid. (3) Neepnes, into his very bosom for enjoyment.

2. From the unanswerable return of her maid. *And she saw, &c.* That is, for her kindness she received contempt, yet this only from the pride of Hagar without the fault of Abram.

3. Her appeal, rashly made unto God in the following words — *Let Jehovah judge between me and thee*: or he shall.

(1) The appellant, Sarai in the heat of passion. (2) The judge appealed unto, *Jehovah*. (3) The matter appealed for, judgment, vengeance. (4) The parties to be judged, either husband, or her self, or rather in her rash expression, she desires God to interpose upon her unjust charge, and judge her husband, a strange act of a good woman. So Exodus. 5. 21. Gods name taken in vain.

3. Hagar's suffering from both. Declared.

1. By Abrams commission to Sarai. (1) Delivering Hagar into her hand or power, thus declared — *Behold thy maid is in thy hand*, that is, under thy power, I leave her to thee. (2) Leaving Hagar to her will, for revenge, *Do to her that which is good in thine eyes*. Check her, curb her, correct her, or what els might seem good to satisfy her passion; too much surely to gratify such a rash complaint.

2. By Sarai's execution, *And Sarai afflicted her*; that is, used her hardly in words or blow's or carriage; putting her to some wants, or straits, or bitternes, to curb her pride; all likely beyond the bounds of moderation; and very irksome to the present condition of child bearing.

3. By Hagar's suffering in expulsion, *and she fled from her face*. — Note here. (1) The subject, a peccant maid, yet stubborn in her pride and contempt, so adding sin to sin, and that after she had smarted for her folly, such bad use doth sin make of affliction, as to be more provoked by it. (2) The act is flight, out of an angry thought of revenge, to prejudice her Master and Mistress, as to deprive them of the seed; some think her way was to Egypt with a purpose to forsake the Church and religion of God,

wherein she was nurtured with *Abram*, but that is not apparent. (3) The term from whence of her flight, the presence of Sarai, and the family of Abram, unto whom, as the Angel afterward adviseth, she should rather have submitted her self; yet her pride will not suffer her, untill God meet with her, and thus sin rewards the sinner her self, to put her on greater straits and miseries. So she suffers from her self, the cause of all.

So we have the history in the letter opened. But if we consider the mystery, as these two women shadow out two covenants, administrations, used both by Abram; as God hath discovered his mind to be. Gal. 4. 22. Some other spirituall construction may be made and profitable instructions gathered.

1. From the letter of the history note.

D. 1. Strong beleever's left unto a temptation may yeeld to use unlawful meanes, for a good end.

D. 2. Bad meanes may sometimes succeed outwardly toward the end intended. So Hagar conceived.

D. 3. The carnall successe of bad meanes is looked on by them, that use it to stirre up pride. So here.

D. 4. Such pride upon successes make men usually contemne those that want them, though better than themselves. Ver. 4.

D. 5. Usually they who first give evil counsell are they who first smart by it. As Sarai.

D. 6. Sin admitted filleth the best families with troubles, sets the maid against her Mistress, wife against husband, &c.

D. 7. Good women under temptation may charge innocent husbands with the evils of their own counsells.

D. 8. Pretended kindness, when it is but sin, may be used to charge them who have accepted it. Sarai had more reason to blame her self for giving her maid to her husband, which was the first cause of all evil.

D. 9. Taffion may lead good soules, not

not onely to provoke men but God also by hasty imprecations on them selves and others. V. 5.

D. 10. Good men, as they are tender unto wives, so too much sometimes may indulge their passions.

D. 11. Relgnes of family government are in the husbands hands to order toward all relations therein.

D. 12. Good wives having once gotten them may use them to the oppression of servants, who have displeased them.

D. 13. The same hand which gives a servant to sin, may be hardest upon it, for affliction.

D. 14. Servants chersist in sin by governors, justly are made sometimes by hardnes to abhorre them.

D. 15. It is a servile nature, not a filiall, to fly from the hand of chastening or correction.

D. 16. Sin hardens bad servants, by flight, to seek their own misery, rather than by humbling to seek mercy. V. 6.

2. From the Mysteries included note.

D. 1. Some kind of corrupt conceptions may be of soules toward God, by the abuse of the Law at Sinai.

D. 2. Such conceptions make soules proud, and despise the Covenant of grace from Sinai: resting on themselves.

D. 3. The Covenant of grace is at an extreme opposition with the Law abused, to bring forth children.

D. 4. Conceptions from the Law abused fly from before the Covenant of grace, as not induring it.

The third generall head is Gods appearance upon these occasions by the ministry of an Angel, and the discovery of his mind about some of these carriage, and the issue of the present conception, the whole message is taken up about two parties.

1. About Hagar, ver. 7. 8. 9.

2. About her seed, ver. 10. 11. 12.

1. The passage concerning Hagar, followeth thus.

Ver. 7. *And the Angel of Jehovah found her by a fountain of waters, in the wilderness, by the fountain in the way of Shur.* — of Hagara, Cald. — Sept. wants the last clause.

Ver. 8. *And he said Hagar Sarais maid, whence comest thou? And whether wilt thou goe, and she said, from the face of Sarai my mistress I am flying.* Sept. & Cal. the same.

Ver. 9. *And the Angel of Jehovah said unto her, return to thy mistress, and humble thy self under her hands.* Sept and Cald. same.

In all which passage Gods dealing with Hagar, after her flight is reported. Wherein are these particulars.

1. Gods meeting with her. ver. 7. About which we have.

1. The subject expressed — *The Angel of Jehovah*; which by the following words. I will multiply, &c. seem's to be that Angel which is Jehovah himself: so also Hagar stileth him afterward: so that Christ the Son of God must be here intended; for no created Angel among them who stands, doth take upon him to promise, that which is Gods part, neither will they take glory or Worship due to God, as this Angel doth, ver. 13. As for the externall form of his appearance, it might be in an human shape: as afterward also he useth. It is usual for him to goe under the name of Angel, as Gods great messenger to the World. Exod. 14. 19. Exod. 23. 20. 21. Mai. 63. 9. Mal. 3. 1.

2. The act of Gods providence toward Hagar, thus declared, — *And he found her*, The connective particle is here best made adversative opposit to Hagar's former act, she fleeth, but God finds her. In which is not carried any labour of God in seeking her, for who can fly from his presence? but after the manner of men it is spoken; and it notes an act of providence. (1) For stopping Hagar, in her flight. (2) For easing Abram of further trouble, who probably was making inquiry after her.

3. The place of Gods meeting and expressing this providence, set down, (1) Under a general notion: — *By a well of waters in the wilderness*. Doubtles sitting there to quench her thirst, where now she might begin to think of her folly in reducing her self by her sin into these straits. (2) Under a more speciall description, thus — *by that well in the way leading toward Shur*, which was a city between Canaan & Egypt, Exod. 15. 22. So it is likely that Hagar was fleeing into her own country, from Gods Church in Abrams family, to her fathers idolatrous courses, whence she was called.

2. Gods expostulating reproof, when rein occurs.

1. His compellation of her — *Hagar*

gar Sarai's maid, he call's her. (1) By her name. (2) By her relation, Sarai's maid, intimating that yet she stood in the relation of a servant, although she had laboured to cast off the yoke, she was yet in Gods account bound to her duty under her governors.

2. His expostulation which is objuratory, which as read, is but twofold, but may carry three questions. (1) *Where* — that is, where art thou? art thou in the place of thy relation? is this the place where thou shouldst be?

It intimates that she was now found out of her proper place. Gen. 3. 9.

(2) *Whence comest thou* or from what place? — Which hints another check, what! hast thou left Abrams family, through thy stubbornness and pride? hast thou forsaken Gods Church, and truth there? and left thy relations? it is no question of doubting, but of criminalizing for her departure; God knew from whence she came. So to Adam, Gen. 3. 9. Eccle. 10. ver. 4.

(3.) *And whether wilt thou goe?* — What to Egypt? To idolatry? To thy fathers house? Is this the fruit of Gods calling thee out from that sink of sin into his Church? for so he found her in the way, and stop's her.

3. Hagar's answer into God. *From the face of Sarai my mistress am I flying.* — Wherein she acknowledged.

(1.) Her sin, *I am flying*, as a fugitive, (2) Her relation, *Sarai is my mistress*, to whom then she must owe duty. (3) The term from whence of her flight, *from her face*, abhorring even the sight of her. This reply whether it were penitential in her, arising from remorse for her fault, or one forced out by God, is a quere; but the charity of some, conceiveth it an argument of her repentance; but surely then caused by God, not from her own disposition, which was so proud. 4. Gods counsell unto her in her present condition, wherein. (1) The counsellor, the same Angel of Jehovah. (2) The counsell itself in two particulars.

1. *Return to thy mistress* — Which expression notes.

(1) Her deviation, that she had erred, therefore need was of returning, which carrieth repentance in it of her former fault. (2) Her duty now, to goe backe into that order & relation, unto which God had called her as a servant, and acknowledge her mistress in her place; as if he had said, thou hast done foolishly in leaving thy place and order, goe return to it again, even to thy mistress to serve her.

2. *And humble thy self under her hand.* — Wherein note.

1. The party advised a servant, sinning, punished, and flying.

2. The advice, to lay down pride, to humble self, to endure affliction rather from her mistress, and under her power, than thus unlawfully to free her self.

Something may be mysteriall also here in subjecting the covenant of Sinai to that of Sion. Which may be noted in its place.

These Observations may be from the history

D. 1. *Christ was the Angell of Jehovah sent to the Church in old times.* As here. *Isai. 63. Mal.*

D. 2. *Christ is the Angell-Jehovah or God himself; as is hinted here.*

D. 3. *God find's sinners usually when they loose themselves.*

D. 4. *Gods finding of them is usually when soules are brought to great extremity.*

D. 5. *God sometimes meet's sinners, when they are flying to his enemies.* V. 7.

D. 6. *God will have order and relations owned when sinners servants may reject them.* Sarai's maid.

D. 7. *Gods expostulat's in displeasure with sinners, for being where they should not be, leaving the place of calling, and flying to other places.* Here servants learn your duties.

D. 8. *Soules when God expostulat's with them are brought to acknowledge their errors and sinnes.*

D. 9. *God counsell's sinners in his way, when he hath convinced them.* Return.

D. 10. *Gods mind is that swearing servants must return into order of subjection.*

D. 11. *God will have domesticall order maintained and servants to submit to governors, and suffer sorrow, rather than sin, and leave their places.* V. 9. 1. Pet. 3. ver. 18.

In the mysterie this may be noted.

D. 12. *The handmaid covenant at Sinai must be subject to the free covenant*

covenant given from Sion that is above.

2. The next discovery made by the Angel Jehovah unto Hagar, is about her seed, which she should bring forth from her conception in this wrong way, contained in the three following Verses. In all which the reading not much differing are considerable these two heads.

1. Gods discovery of his mind concerning her seed in general, by way of promise: Wherein are.

Ver. 10. 1. The promise-maker, the angel of Jehovah, which was the Son of God as before, said unto her.

2. The subject of the promise to whom it is made, Hagar: to her this outward good is yielded.

3. The promise itself, expressed two ways.

1. Liberally from God, multiplying, *I will multiply thy seed.*

Thy sonnes. Cald. which double expression, notes, (1) The certainty of the seed. (2) plenty, or multitude; all to come from Ismael.

2. Indefinitely, and it shall not be numbered for the multitude. — This note the valnes of the people to issue from Ismael. Like to those expressions to Abram, Chap. 13. 16. Chap. 15. 5. Where is to be noted, that this promise, for kind is but of temporal good; which also was made for Abrams sake: to whom it is again renewed Chap. 17. 20. But the Covenant of grace is not given here as to the promised seed. For the present, it was here given to Hagar to mitigate her outward affliction and trouble.

2. Gods discovery of his mind concerning that special seed now conceived, all which yet is not to be confined to his person but the seed that after should come from him. Wherein.

1. A promise of safe deliverance, about which (1) He declares the certainty of conception. *Behold thou art breeding,*

So he confirms the blessing that was granted. (2) He promiserth safe child bearing. *And thou shalt bring forth a son,* or art bringing forth shortly. Such as was desired; good successe herein is promised.

2. A prediction. (1) Of his name, where about is declared. (1) The name itself. *Thou shalt call his name Ismael.*

(2) The reason of this name, *Because Jehovah hath heard thine affliction,* because the Lord hath received thy prayer, Cald. which is the very signification of the name: a good name and a good reason; but a bad child. (2) A prediction of his nature, and demeanor here. *And he shall be a wild asse man;* He shall be as a wild asse man; Sept. wild as living in the warps among beasts.

A wild asse among men. Cald. The description of the wild asse is by God himself, Job. 39. 5. 6. 7. 8. Men naturally are compared to it. Job. 11. 12; unto whose wild courses God compares the ways of Judah, Jer. 2. 24. Hof. 8. 9. Ignorance, unreasonableness, untamedness, and cruelty of disposition is signified by it. So his seed called saraiin, or Saracens, were theeves and robbers.

2. His demeanor, and carriage, and condition by reason of it. *His hand will be against all, and the hand of all against him.* Iland in this place is an emblem, either of violence, or of power: and so it is rendered two ways.

1. In a good sense, that though the power of all should be against him, yet he should have power enough against all. So the Cald. read's. And he shall need, and all sonnes of men shall need him. Cald. Gen. 25. 17. 18.

2. In a bad, which is more probable and suitable to his nature foretold, that he should use violence to all, & eternal violence upon him, as is evidenced in his seed the Turks. (3) A prediction of his earthly priviledge. *And he shall dwell before the face of all his brethren.* Wherein.

1. His possession positively is foretold, he shall have place upon earth, his seled habitation.

2. Comparatively, over against, before the faces, in the presence, or upon, above the faces of his brethren; either Israelites, or other collateral seeds from Abram, in his posterity, their habitations were enlarged, as with the Turks at this day.

Thus is the history. The mysterie of the seed of the bond-woman may be here also fitly taken notice of, for their multitude, wildnes, enmity, and eminency in the visible Church on earth, whence some observations may be taken.

But first from the History note.

D. 1. *God usually add's comfort to his counsell for his afflicted ones.* From connect.

D. 2. *Exceeding numerous may God make the seed of concubins, as well as of the truly married.*

D. 3. *God onely can give and multiply seed.* Ver. 10. Therefore was this not a created Angel.

D. 4. *Conception and birth of the worst of men is ordered by the Lord.*

D. 5. *Good names may be given to the worst of men who never reach the nature of them.* Of this the Saracens boast.

- D. 6. God imposeth such names to remember his mercies; though to aggravate mens sinnes. Ver. 11.
- D. 7. The wildest, vilest, cruellest of natures are permitted and ordered by Gods fore-sight.
- D. 8. The hand of power and violence, God may allot unto wicked ones.
- D. 9. Such hands also of violence are counter-wrought by that which God sets up in others against them.
- D. 10. The wildest and wickedest of men may have habitations, and seats on earth, beyond many others. Ver. 12.

2. From the mystery take these Notes.

- D. 1. Multitudes of bond children or false-born may be in the Church on earth.
- D. 2. Such false seed may have good names in the Church of God.
- D. 3. The bond-children in the Church are fierce and wild and cruel against the true seed. So Isaac.
- D. 4. Such corrupt seed may have places and repute in the visible Church equal or beyond their brethren, the true seed.

V. 13, 14. 4. The next head of this Chapter containeth Hagar's return to God after this discovery, wherein. (1) Her Worship. And she called the name of Jehovah speaking to her, thou God seest me.

Ver. 13. In which passage comprehending an act of Worship, we have considerable these particulars.

1. The Worshipper, Hagar, a sinner, a convicted sinner, an humbled sinner, a reformed sinner, a comforted sinner, by the promise of Jehovah and his appearance to her.
2. The object worshipped, Jehovah, who met her, pitied her, and showed her mercy in her sad condition, incurred by her own sin.
3. The Worship itself here offered unto God, which is conceived under a twofold form.
1. As praise and confession unto God; so the putting of such a name or title on God, seems to be for the setting of him high upon her heart. Wherein we may note.

1. The imposer, Hagar, under experience of Gods care.
2. The imposition, She called the name of Jehovah, that is, she declared him by that name that followeth. As the Sept. also.
3. The object of this imposition, Jehovah, speaking to her by counsel, and by comfort, him she nameth.
4. The name itself imposed, Thou O God seest me. Thou art God looking upon me, Sept. In which expression the attribute of his providence is thankfully acknowledged by her, with respect unto her self. As if she had said, Jehovah, this is the name by which I will call thee, my God, caring for me, seeing my affliction, pitying, pardoning me, providing for me to return me from this wilderness condition, and to discover more good to come upon me. I will thus call thee, and confess of thee for ever.

2. As prayer, so it is read by some, She called upon the name of Jehovah, who spake with her saying, Thou. And so the Caldee paraphraseth, and she praid in the name of the Lord, saying thou art God seeing all things. Which though the letter originally doth not expresse, yet may it be justly conceived that Hagar did pray as well as praise, in this time of her distresse; & most meetly might she address her self to God under this attribute of his providence, thou art God; who looketh after me in my affliction, which by my pride and folly I have brought upon myself, unto thee I look, &c.

2. The reason of her Worship in this kind, which is her experience of Gods providence at this time. This among all the variety of readings cannot be denied. But is imported. Because she said, have I also here seen or looked after him that seeth me? The Seventy read positively, because she said, for I have also seen before me him that appeared to me. The Caldee thus Because he said, Behold I began to see after that he appeared to me. Various conjectures have bin made of the sense of this passage.

1. Some thus: Have I seen here also? admiring. As if God appeared onely in Abrahams family. Marvelous I should see him here also.
2. Others: Have I seen, and am I now, after such a sight, or do I live?
3. Others: Have I seen, the back parts of him that seeth me? i. e. obscurely.
4. Others: Have I seen his back, that is, his displeasure here also?

But these seem not to give the right mind of this question.

Some other read, Have I seen him that looketh after me here, and is careful of my posterity? but the placing of the preposition will not suffer this neither.

In short therefore. This expostulation is oburgatory unto Hagar her self, as well as laudatory unto God; and to be rendered negatively. Have I here also seen? &c. that is, I have not seen or looked

ked &c. Wherein. (1) She justifieth God. Jehovah hath seen me, and provided for me, even now a fugitive; and in this place of the wilderness, hath appeared to counsel and comfort me, when he might have destroyed me. (2) She condemneth her self, Have I here also seen or looked after him? Surely no, in my former place I did not see nor consider him, and in my wanderings I have not set mine eyes unto him, to regard him or seek after him for help, yet he hath seen me, and provided well for me, therefore I will worship him by that name, Thou God seest me, thou art the seeing and providing God. 3. The record which Hagar makes of this providence of God, at this place, Ver. 14. Therefore she called the well Beer-lachai-roi, behold it is between Kadesh and Bered. This record or monument of Gods providence is made by the imposition of a name upon the well where he met her.

Ver. 13.

Ver. 14.

The verb is masculine, therefore it may be applied to any one, for so men called the well though Hagar gave it.

1. The nomination of the place is here recorded, wherein. (1) The reason of imposition, — Therefore, because God there saw her. (2) The imposer, Hagar. (3) The subject of imposition, the well — (4) The name it self, Beer-lachai-roi. The well of him that liveth, and seeth me. The Cald. The well at which the Angel of life appeared. — The Sept. The well of him who I saw before me. — The well of the living, seeing me. So is it to the letter. It is a signal, or sacramental attribution, as if she had said, This well is and shall be the token, signal, or monument, to hold out the name of Jehovah, who made me live, and saw me, or provided for me in this place. So she would perpetuate the memory of the present providence. Some refer the first attribute of living to Hagar; and the second of seeing unto God; but better reason concludes both attributes to concern God; for whose praise they were imposed on the well. This is the first monument of this kind; raised afterward by Abram and Moses are the like.

2. The demonstration of this place by the topography, points out the well where it was, and what it was called in the time of Moses, Behold between Kadesh and Bered. The Sept. read Barad, the Cald. Agara, which is read of no where else, but Kadesh is mentioned, Num. 20. Two cities they were in the entrance of the wilderness of Sur, in the way to Egypt.

Quest. Whether are such monuments imitable at this day?

Ans. (1) There is no word to warrant it. (2) Gods revelation to us is more clear and spiritual, and therefore our duty is to raise spiritual monuments in our souls unto the Lord.

Yet it learneth us.

D. 1. The effectual appearance of good to souls by counsel or com-

fort, causeth suitable returns unto him. Connect.

D. 2. Soules comforted and comforted by God, name all their mercies on him onely.

D. 3. Providence is a special Name of God. Thou God seest me; and all. This must not be taken in vain. Praise him for it.

D. 4. Gods speaking to a soul, encourages it to speak of him, and to him. (God that spake to her.)

D. 5. It is good to praise God and to seek him under such attributes which he revealeth unto souls. Power or providence.

D. 6. Gods fight over, and care of poor souls in their distresse is a forceable reason to acknowledge him, and pray unto him.

D. 7. Good souls may not look after God, when he is alwayes seeing to them, and caring for them. Have I &c.

D. 8. Such carelesnes of souls will they acknowledge, and be humbled for it. Ver. 13.

D. 9. Soules having experience of their own unworthines and Gods gracious providence, should raise monuments of it unto his Praise.

D. 10. Life and all providential comforts are the name and glory of Jehovah.

D. 11. The effect of these may be named upon creatures to the glory of God. So this soul is life, righteousness, holiness, &c. which God hath put upon it.

D. 12. It behooveth souls to hold out and demonstrate clearly these works of God for which they would praise him. Ver. 14.

5. The last head in this Chapter is Hagar's deliverance, and her bringing forth a son, according to the word of the Angel Jehovah, unto her. Wherein these particulars are considerable in Ver. 15, and 16.

1. The birth declared, — And Hagar brought forth a son for Abram. Wherein is, (1) Something supposed, which is

Ver. 15.

Bb 3 her

her obedience unto the word of *Jehovah* who spake to her in the wilderness, expressed. (1) In repentance for her pride and folly, being convinced that she was now out of her place in flying from Abrams family, and her subjection to her governors there. (2) In her return back again to Abrams house. (3) In her submission to her Mistress according to the advice given her by the Angel. ver. 9.

2. Something expressed, which followeth hereupon in the time appointed, and that is: the birth as fore told, ver. 11. Wherein may be noted.

(1) The Mother *Hagar* the bond woman, whom *Abram* had known as a wife, she is fruitful. (2) The privilege granted, she bare and brought forth, when *Sarai* yet was shut up from so much as conceiving. (3) The fruit, it was a son so much desired, and as it was fore told. (4) The Father expressed, it was *Abram*, upon his use or abuse of *Hagar*.

2. The nomination or naming of the child; wherein also observe.

1. Something is implied, viz. That *Hagar* had acquainted *Abram* of Gods meeting with her in the wilderness, and of his prediction of the birth, and imposition of that name; unto which *Abram* giveth ready obedience.

2. Something declared about the naming of the child born.

1. The imposer, *Abram* from Gods intimation to him, so it appears to be the Fathers right.

2. The subject on whom the name is imposed, his son, whom *Hagar* bare.

3. It was his own son. (2) It was he whom *Hagar* bare: that is, not the promised seed, but that which was born of the flesh: This periphrasis is not in vain, it was that son. 3. The name imposed, *Ishmael*. This was foretold by the Angel, and so it is acted by *Abram*, which name was more to instruct *Abram* and *Hagar* too, that God had heard them, than any comfort to the son.

3. The time of this birth, when all this was brought to passe noted in *Abrams* age; And *Abram* was the son of 80 year: and 6 years, in *Hagars* bringing forth *Ishmael* to *Abram*. The words being plain, that *Abram* was 86 years of age when *Ishmael* was born, no need of further inquisition about them.

Ver. 16. Only a question ariseeth.

Quest. Why is this mention of *Abrams* age made at this time?

Ans. 1. It serveth to shew the greater certainty of that history.

2. It is to discover the chronology of the Church & of the world, the 86th year of *Abram*, falling in the 2094th year of the world, as is computed.

3. It sheweth the wise and good providence of God to *Abram*, that however he was hasty, upon the promise of a seed revealed, to seek it in the way of the flesh,

yet God makes him to see, that it was not the way intended by God to give that seed which he had promised to him.

1. Therefore perhaps as a little chastening upon his haste, God makes him wait 14 years more, before the promise is made good.

2. God doth this to exercise *Abrams* faith and patience, that he might be a pattern to all who believe.

3. God would have his servant to learn; that though the bond child come forth by the help of the flesh, yet the true seed is brought forth by the promise, when *Abrams* body and *Sarais* womb were dead, as to such an issue. Thus the history is clear.

But herein also may be a mystérie conceived, as is affirmed of the Mothers, Gal. 4. So of the children some spiritual intimation may be, of the false and true seed, and the time of their production, whereof the Spirit is not wholly silent. Something may be noted this way in its place.

From the history learn.

D. 1. Repentance of errors, obedience to Gods will, and submission to his yoke, is the way to see the expected good accomplished by him.

D. 2. Even *Hagar*, in a way unallowed, may have the blessing of the fruit of the womb. Evil may so prosper.

D. 3. *Abram* may have a son desired in the way of the flesh, but not the son promised. Desires may so be granted.

D. 4. It hath bin and is the Fathers right to impose names on his children. So did *Abram*.

D. 5. God may order being and name of such a seed, which he doth not approve.

D. 6. *Hagars* son may have a name, to mislead *Abram* and her to remember God. Ver. 15.

D. 7. History and Chronology the Spirit hath made usfull to the Church, for observing the line of Providence.

D. 8. Haste to get a promise in mans way, may have its own fruits, but deferre the performance of the promise. *Ishmael* at 86 years, but not *Ishmael* at the 109th. Ver. 16.

From

From the mystérie in this mother and seed learn also.

D. 1. *Fleshy children in the Church begotten by the abuse of the law, may call Abram Father.* Mat. 3. 9. So did this charged by the baptist there.

D. 2. *The carnall seed in the Church may be sooner brought forth than the true children.* It is a harder work to get Spirits transformed, and hearts changed, then to get the form and outside of religion.

CHAP. XVII.

In this chapter after thirteen years silence of God to *Abram*, for we have no apparition of God unto him recorded after the birth of *Ishmael* unto this time; we have here the history of the Church revived and continued in the 99th year of *Abram*.

The general heads of this chapter are two.

1. Gods apparition to *Abram*, with it's concomitants, from ver. 1. to 17.

2. *Abrams* obedience to Gods will revealed. ver. 23. to 27.

In the former we have these effects of Gods appearing. (1) The renewing of Gods covenant to him. ver. 1. to 8. (2) The addition of seal therunto. ver. 9. to 14. (3) The special promise about *Sarais* *Isaac*, ver. 15. to ver. 22.

Within the compass of the first we have to note. (1) A general intimation of Gods appearance and the scope of it, ver. 1. 2. (2) *Abrams* reception of this discovery. ver. 3. (3) A more special revelation of the covenant to him in the particulars of it. ver. 3. to 8.

First, the general expression of Gods appearance and covenant is in ver. 1. 2. wherein occurs;

1. The time recorded, thus.

Ver. 2. And *Abram* was the son of ninety years & nine years. So the letter, Hebr. so the Caldee.

And *Abram* was of ninety years. Sept. He was then entering into that year of his age, which is not noted in vain by the Spirit, but it sheweth Gods visible discoveries were not every dayes work unto his Saints, but at his owne pleasure, and upon solemn occasion; and not without an hint of rebuking *Abrams* haste, to have the promised seed in a way of his own: sure it is, God exercizeth his faith and patience 14 years longer, before the seed is born, which God promised;

2. The apparition expressed, — And *Jehovah* was seen to *Abram*, so the Sept.

The Lord appeared, Calde. That is probably, in a visible shape of a man, as also afterward he did. Chap. 18. this was the fifth eminent appearance of God unto him:

3. The revelation of his will made upon this appearance — And God said unto him; The word which here he giveth him is threefold in form of speech. (1) narrative, *אני ה' אל'הי* I am God almighty or al sufficient. — I am thy God, Sept. Cald. as Hebr:

It is conceiv'd to be a promise, and so it may, but the form of speech is onely declarative, where may be noted. (1) What God declareth; and that is the attribute of his power or all sufficiency, to perform in another way his promise made, though as yet it was not done; neither was it Gods will to doe it, as yet, to the uttermost. So God best interprets himself unto Moses, I appeared to *Abram* *El-schaddai* a God able to doe what I promised; but not *Jehovah* to put in present being then, what I was able to doe. Exod. 6. 3.

So that this attribute was most fit for *Abram*; he contenting himself with *Ishmael* as the promised seed, and looking upon himself and *Sarai*, as dead to generation at this time; now therefore God makes himself known a mighty God, an almighty one and all-sufficient; to whom nothing was impossible to bring about his owne promise. This supported *Abrams* faith. Rom. 4. 20. *Isai*. 13. 6. Nothing stands before him. (2) To whom this was declared; and that is to *Abram*, content enough as it seemeth, with the Son of the bond woman, not seeing thorough the promise, but crying to earnestly for the promised seed as before: yet ready to believe what God should reveal unto him. (3) Why God declareth himself thus: surely it was most futable to overcome the present difficulties incounting *Abrams* faith; for nothing but impossibilities appeared unto him to have a seed out of a dead body and dead womb. But seeing *El-schaddai* by faith, against hope he believed in hope. Rom. 4. 18. (2) Preceptive, or mandatory; which injoyneth. 1. Exactness of walking; — Walk in my sight, or before me, the Septuag. read, be pleasing before me, the Caldee, Serve thou before me, the Two terms are significant here. 1. That which notes the matter or duty injoyed, *Walking*, *pleasing*, and *servng*, as translated, which indeed carry in them the whole work of faith, love, and obedience to God in all things commanded by him. 2. The form, before me as I looking on. 2. Purity of being, — And thou shalt be perfect, — and be blamelesse; Sept. be perfect, Cald. This notes the very form of life and working required, which is as some read perfection, others integrity, and others sincerity in being, professing, and

and working towards God. So that a pure, blameless, sincere frame of Spirit is all here required; and not perfection of degree's of grace not here attainable, ver. 1.

(3) Promissory, which is thus expressed ver. 2. — *And I will give my Covenant between me, and between thee, and I will multiply thee in exceeding exceedingly.* — *And I will put my Covenant, &c. and I will multiply thee vehemently.* Septu. — *Between my word and between thee, and I will multiply thee vehemently vehemently.* Cald. In which general discovery note.

1. The connection of the promise is observable which knits it to the forgoing command. 2. The promiser, I, El-schad-dai, I am not onely almighty but I will shew it. 3. The matter promised, in two expressions. (1) *I will give my Covenant*, viz. That made before, Chap. 5. 18. Which is mainly the Covenant of grace and afterward is more distinctly delivered. (2) *I will multiply thee abundantly*, abundantly, which is annexed unto the Covenant of grace, and is the answerable effect of the former attribute, which nothing else but almightiness can doe, to give such an innumerable feed; so vehemently multiplied out of dead bodies, as before it was spoken, as the stars or dust, ver. 2.

These truth's may be learned from the premises,

- D. 1. *Mans haste to get Gods promise in his own way may meet with Gods delays.*
- D. 2. *God stayeth his fulfilling promises until the time may most suite his glory.*
- D. 3. *Gods extraordinary discoveries are more rare and unfrequent; not every day.*
- D. 4. *God doth appear at last to perform his promise, when perhaps his servants look not for it.*
- D. 5. *Jehovah declares himself in the; forlorn conditions of his servants God almighty, that we might live upon him.*
- D. 6. *Gods almightiness doth challenge exactness of faith, love, and obedience, in his peoples walking with him.*
- D. 7. *Sincerity of being crowneth all walking with God, and so is commanded by him.* Ver. 1.
- D. 8. *The almighty God, in a way*

of sincere walking before him will make good his Covenant to his Saints.

D. 9. *Excessive multiplication of the Churches seed is annexed to Gods Covenant with Abram.* Ver. 2.

(2) The next particular in the first head is Abrahams reception and entertainment of this Gods discovery, as it is expressed in the beginning of ver. 3. *And Abram fell upon his face.* Ver. 3.

His posture onely is here noted as a symbol of his stipulation unto God upon this appearance unto him. It is no less than prostration which is here expressed; Worship of God appearing is surely the meaning of it. (1) In an awful fear of that Majestie visible. Dan. 8. 17. (2) In an obediencial restitution, yielding to Gods command and waiting, for his promise. (3) In a grateful worshipping of God who came now to awaken him, for a new and better reception of his Covenant and promise than before; hereby expressing his faith and thankfulness, honouring God.

Note from it.

D. 1. *Gods gracious appearances in his Covenant to his Saints are humbling discoveries to them.*

D. 2. *Saints humbly submit to all Gods will discovered in his wisdom to them.*

D. 3. *Saints humbly Worship and honor God in the revelation of his Covenant of love to them.* Ver. 3.

(3) Now followeth a more distinct relation of Gods Covenant unto him, wherein we have, (1) The revealer, thus described — *And Elohim spake with him, in saying*, ver. 3. The same God almighty who appeared to him, of whose word there could be no doubt. (2) The matter revealed, which is his Covenant, and this in two special parts of it is made known.

1. In that which concern's Abram by himself, ver. 4. 5. 6.

2. In that which concern's Abram and his seed jointly; ver. 7. 8.

In the first of these we have to consider: (1) The singling out of the Covenant maker, I, behold my Covenant, — Ver. 4. And behold my Covenant. Sept. — Behold I have made my Covenant. Cald. Two special heads of comfort doth God hold out.

1. Himself. I. It is I, Abram, be not afraid

afraid, behold me God almighty, able to support this Abram needed, when he fell upon his face with some consternation at the appearance of God.

2. His Covenant, behold my Covenant; that is his former promise solemnly confirmed, let this discovery yet uphold thee.

(2) The specifying of the confederat peculiar in this Covenant, it is with thee — Sept. and Cald. same, that is, to Abram eminently and by himself.

(3) The special matter of the Covenant here made unto him. In general it was, that however now he might conceive himself very unlikely to have any more but one Ishmael, yet God Covenants with him as to that matter, that he should be the Father of many nations.

Wherein we have to note.

(1) The promise itself; *And thou shalt be for a Father of multitudes of nations* —

Ver. 4. This according to the mind of Gods Spirit is rendered, 1. To the letter, concerning the natural seed of Abram, and so he was a Father or fountaine of a numerous seed, Ishmaelites, Kethureans, Israelites, &c. 2. To the spiritual application of this, and so it notes the seed of the Church, as well to be adopted to Abram, as such who did arise out of his loines. And this way the Spirit carrieth it. Rom. 4. 16. 17. Rom. 11. 17. Gal. 3. 7. And this doubtless by the Spirits interpretation is the main good promised to Abram to be the Father of the faithful, or of the multitude of beleeving nations; such as make up the Church of God. Therefore the exprellion for a Father in the original serves fitly here; though Abram was not the natural Father of them, yet he was by Gods Covenant, as, or for a Father to them, who were gathered to his faith; and his name to be named upon them, as Abrahams children. 1. The relation promised, a Father. 2. The correlate, of nations, not onely worldly but spiritual. 3. The extent of this correlate multitudes, no small number, but all the Church which spread into nations, groweth to multitudes.

(2) A special signe or token of this privileged in the change of his name. Ver. 5. Wherein occurre.

1. The actual change of his name, *And thy name shall not be called farther, Abram, but thy name shall be Abraham.* — Sept. and Cald. same. This is the first name we read of changed by God and doubtless as an act of grace, though sometime it is as a token of wrath and judgment. Wherein we have to observe, 1. Something denied, as derogatory to him, *Thy name shall not any more be called Abram*, that is, an high Father, or Abram alone without children. 2. Something affirmed, *thy name shall be Abraham*, that is, thou shalt be called and so surely be Abram or an high Father with a multitude of children. H. Is the first letter of אברהם a multitude, and put

for it, though abbreviated for better pronunciation, which otherwise should be *Abrahamon*; wherein may be observed, (1) A period put to Abrahams orby, or childlessness. (2) A beginning of Abrahams fruitfulness. (3) A special token of it in his name, which might still put him in remembrance of it.

(2) A special reason of this token expressed, *Because I have given thee the Father of the multitude of nations* — *אני אב*. I have set or made thee, Sept. — Cald. same. Herein note 1. The author of this constitution, God almighty, 1. 2. The constitution itself which carrieth in it, (1) Reality of effect, it is set and done (2) Freeness, it is given, (3) Stability, it is without repentance, 3. The priviledge of constitution, a Father of multitude of nations; according as was expressed before, so that Gods change of name here carrieth in it a real effect; and not onely made a new addition to him at circumcision, as is conceived by some.

Thirdly. A confirmation of the same Covenant, by doubling and trebling it. Ver. 6. Three expressions are added.

1. *And I will make thee to be fruitful in abundance, abundantly.* — *And I will increase thee mightily.* Sept. — *I will multiply thee very much, very much.* Caldee.

(1) The priviledg promised is the same, fruitfulness or multiplication of seed unto him by God. (2) The extent of it, which is to the utmost multitude, therefore so doubly exprested.

2. *And I will give thee for nations* — *And I will set thee.* Septua. and Cald. That is to become nations or that nations should be of thee; The certainty, freeness, and greatness of this priviledge, is here again repeated.

3. *And kings shall goe out from thee* — *And kings of nations shall be of thee.* Sept. — *And kings who shall rule over people,* &c. Cald. In this the dignity of his seed, as well as the multitude and reality is signified; the truth of which was accomplished. 1. In the letter, as in the kings of several nations from Ishmael, Esau, &c. and the kings of Israel and Judah. 2. In the spiritual application, Christ the eminent king was to come from him, whose day he saw. All this properly belongs to Abraham to be the Father of these.

1 Pet. 2. v. 9. Rev. 1. 6.

Note from it.

D. 1. *The almighty God speaks kindly to his humbled Worshipers.*

D. 2. *God almighty holds out himself a support to dejected soules.*

D. 3. *God almighty makes out him.* C c

himself in his Covenant unto his humbled prostrate souls.

D. 4. Temporal and spiritual paternity doth God give in his Covenant to barren Abram.

D. 5. Multitude of nations are the promised seed of Abram, both in the flesh, and in the Spirit.

D. 6. As Abram was a Father properly to his natural seed, so he is a Father to adopted nations. Ver. 4.

D. 7. There is a time of Gods putting an end unto Abram's and his Churches barrenness.

D. 8. God almighty changeth the name of the solitary into multitudes of children.

D. 9. God makes real to his people what he name's on them.

D. 10. God freely give's Abraham the Father of his multiplied people, and them children unto him. V. 5.

D. 11. Repeated promises from God to his, are strong obligations for duty from them to God.

D. 12. God is firmly engaged for Abrahams and the Churches exceeding fruitfulness; he will fructify them vehemently, vehemently.

D. 13. God giveth Abraham to the nations, as well as to his natural seed, to be their Father.

D. 14. A royal seed is the Church from Abraham, especially in the king Christ.

D. 15. Gods Covenant to Abraham carrieth in it political order. Ver. 6. Kings as well as people shall come out of him.

2. The next part of the Covenant concerns Abraham and his seed together: as expressed, ver. 7. 8. Wherein we have to consider these particulars. (1) The Covenant-maker, the same El-Schaddai, (2) The Covenant-making thus expressed.

Ver. 7.

And I have made to stand my Covenant. It is in time past, though the matter requireth it to be read in future, being of things not yet accomplished. So the Sept.

blish, and so the Caldee.

The making of it here is not onely by gift, but by establishment; I will make my Covenant to arise against any thing that may hurt thee, and it shall not fall. (3) The Covenantees or confederates.

Between me and between thee, &c. 1. The parties confederat are Abraham and his seed. 2. The succession of them in their generations. The Sept. readeth so, but the Cald. reads, Between my word, and between thee, and between thy sonnes, &c. This is conceived to be the name of the son of God; but the parties here are God, and Abraham with his seed.

Quest. What is meant by this seed?

Answ. All Abrahams children natural in the line of Isaac and Jacob, together with all afterward under Christ ingrafted, and taken under his name. Of which the Apostle maketh two sorts.

1. The true seed of promise such as Isaac was. 2. The children of the flesh, such as were not the true Israel, to whom yet did appertain the external adoption, &c. Rom. 9. ver. 3. to 9. Which several seeds are reckoned under the Gospel as well as before, and under the Law. Both must be comprehended in Abrahams seed.

(4) The Covenant itself, of which are two parts expressed.

1. Principal and Spiritual, For an everlasting Covenant to be unto thee for Elobim, and to thy seed after thee. To be thy God and thy seed after thee. Sept. To thy sonnes. Cald. Which properly is the promise of adoption of Abraham and his seed out of the world to become a peculiar people unto God amongst whom he was resolved especially to place his Name.

Herein is by Covenant granted. 1. Special relation, that El-Schaddai, (though he be God of heaven and earth), yet now will become more peculiarly by grace the God of Abraham, Isaac, Jacob and Israel; So to be a God to thee, and to be thy God is all one. Now this was twofold according to the double seed. 1. External to those who were the seed in the flesh which had it's mortal ever. Rom. 9. 4. 2. Internal which was to the true seed of promise, and to them was it an everlasting name indeed. Isai. 56. 5.

2. Special communication unto his covenanted ones. I will be for a mighty to thee and to thy seed. And that two ways. 1. By outward common salvation; and Church communion in externals, unto all the seed of Abraham; so they were all called the sonnes and children of the Kingdom, to whom the Law was given, and the service, &c. Rom. 9. 4. 2. By inward and special salvation, and spiritual communion in all saving graces, Righteousness, Holiness in truth, &c. So the force of this expression is, I will be to thee for a Mighty God, as if he had said, Whatever I am, or have, or can doe, I will be all that to thee and to thy seed. Almighty Righteousness, Life and Salvation.

Righteousness, Life and Salvation. To be for a God, is the highest expression to set forth the communication of all good; what can there be that is not in God? Truly therefore are they blessed whose God is Jehovah. Psalm 144. 15. 3. Special duration, for an everlasting Covenant, which according to the parts of it, and subjects concerned in it must admit a double sense. (1) Of outward adoption, and good vouchsafed to the seed of the flesh, it was a Covenant for their ever, that is so long as the carnal Israel should continue in their Church state, which was unto Christ, then the children of the Kingdom were cast out. Math. 8. 11, 12. It was therefore but a bounded ever, as the Law of Ordinances had, that is so long as the subjects did continue: so what is for a mans life, we say he hath it for ever; it is indeed his ever. (2) Of inward adoption and grace vouchsafed to the true seed, and this is everlasting truly, that shall never end, as they are Gods seed established for ever. Ver. 7.

2. Additional, consisting of some external advantages; wherein also we have to consider.

(1) The external good by Covenant bequeathed, where note, 1. The freeness of the Doner, And I have given, read in future, because yet to come, but very certain, and therefore express in time past. I will give. Sept. and Cald. 2. The subjects to whom, Abraham and his seed both of flesh and promise; both enjoy this portion, 3. The matter of the gift expressed (1) By Abrahams travels, The land of thy travels, pilgrimage and peregrinations, which thou inhabitest, Sept. That should be his for rest. This was a type of Heaven unto which Abraham and his true seed should come. (2) By its name and extent.

Even all the land of Canaan; the bounds whereof were described before. Chap. 15. 4. The use or end of it, for a Possession everlasting, that is a quiet habitation, wherein they might walk with God, and serve him; and that for ever; even unto Christ: when the partition wall was to go down, and Abraham to become indeed the Father of all Nations.

(2) The relation-promise repeated, And I will be to them for a Mighty God, this beareth the same meaning as before expressed.

And all together teacheth us.

D. 1. Gods Covenant with Abraham is a standing Covenant, it riseth, but falleth not.

D. 2. The same Covenant which maketh Abraham the Father, maketh the Church his seed.

D. 3. Abraham and his seed are the onely confederats with God in his Covenant to his Church.

D. 4. All the seed of Abraham after the flesh and after the promise have their respective places in the Covenant of God.

D. 5. Abraham's seed in successive generations are all in Covenant with God.

D. 6. The Almighty God hath given himself to Abraham, and all his seed in special relation to be their God. To carnal, outwardly: To spiritual, inwardly.

D. 7. God Almighty hath given himself to be for a God to Abraham and his seed. Common good to carnal, and special good to spiritual seed. All that God is, hath, or can do, to bring to Glory.

D. 8. Gods Covenant is everlasting; of outward priviledge to the Jewes ever, and of inward to the children of promise absolutely for ever. Ver. 7.

D. 9. Gods Covenant of Grace hath the promise of outward comforts additional to it.

D. 10. The place of the Churches Pilgrimage, God can give to be the place of their rest.

D. 11. Gods Covenant for a time confined his Church within the bounds of Canaan.

D. 12. The Churches station and possession there, was for a limited ever.

D. 13. The Almighty was Israel's God in that place eminently known.

D. 14. God will much more own his true seed in Heaven for ever. V. 8.

2. The next special head in the first general of this Chapter is, the addition of a new seal unto the former Covenant.

Where about we have to observe.

1. The prescription of it, Ver. 9.
2. The description of it, Ver. 10, 11.
3. The subject of it with its time stated, Ver. 12, 13.
4. The pressing motive to observation, Ver. 14.

(1) In the prescription of this sacramental seal, Ver. 9. we have to note, 1. The connection of this institution with the former giving of his Covenant, I will be a God to thee and thine, and will do thee good in this land, and moreover thou shalt have this token of my Covenant; stiled Covenant here, according to the use of Gods expression. 2. The authority prescribing, *And Elohim said unto Abraham*, the same God almighty who gave the Covenant, institutes this seal. 3. The subject of this prescription, *Abraham and his seed*, in their successive generations; as before. 4. The matter prescribed, *And thou shalt keep my Covenant*. 1. The act is conscientious observation, or use of it. 2. *Abraham*. Sept. 2. The object is Gods Covenant, that is, the token or seal of his Covenant, called *God's* eminently both in respect of original, and authority, and end, whereunto it is intended.

(2) In the description of this token of Gods Covenant are delivered, Ver. 10. 1. A peculiar assertion of that which was prescribed, *This is my Covenant which ye shall keep*. viz. *Circumcision* following.

Quest. But was not that the Covenant, I will be a God &c. Ver. 7.

Ans. Yea surely, therefore where God calleth Circumcision his Covenant, it must be understood figuratively, that is, This Circumcision is the seal of my Covenant which I have made and it shall be in your flesh; so that it is usual in sacramental expressions to attribute the thing unto the signe.

Or else to this purpose, This is my additional Ordinance to my Covenant, which ye shall observe toward me in your generations; that ye shall have a signe of my Covenant in your flesh. *Between my word and you*. Cald. 2. A full expression of the Ordinance itself commanded.

That all males with you be circumcised; — Every male shall be circumcised; Sept. In which proposition are observable, 1. The subject on whom this ordinance was imposed, *Every male*, for none else could be capable of it. 2. The signe itself ordained, *Circumcision*; ye shall be circumcised; the nature whereof is afterward described. 3. The limitation of it, only among you, or for you, or with you this shall be done. It was enough for them all in Abrahams family the Church, for God's appointed time, that the males were circumcised; for the females were included in them; and the Covenant of promise was no less to them. 3. A special description of this Circumcision, *And ye shall circumcise the flesh of your foreskin*.

Ver. 11.

And ye shall be circumcised in the flesh of your foreskin. Sept. and Cald. the same with Hebr. Wherein occurs. 1. The agents, *ye*. That is Abraham first, and so after parents, and others deputed by God

for that work. 2. The act, *Circumcise*, or cut off round. 3. The object; *the flesh of the foreskin*, called *preputium*, by naturalists, whence is thought, *preputium* is made, with some change of letter. The Greek *ἀνέσθρα* notes the top of the flesh which covers all the genital member. Why God should put the signe of his Covenant upon such a place? Though blasphemous wretches have derided it, yet surely it was his will, thought most fit by him, and for holy ends as by Moses and the Prophets is made apparent. 4. A special use or end of this ordinance, *And it shall be for a signe of Covenant between me and between you*. So Sept. *between my word and you*. Cald. Here we have the plain interpretation of the former proposition. Circumcision is the Covenant, that is the token and seal of it, and of righteousness by it. Rom. 4. 11. Now under this expression of a signe or token sacramental, are carried. (First) Signification; it was a signe to betoken something. (1) Pollution of Nature, in all before Circumcision. (2) Distinction of the Church from the people of the world. (3) Abolition of the body of the finnes of the flesh. Therefore though Circumcision be enjoyed upon one member, yet is virtually upon all: as we read of the Circumcision of the Ear, the Lips, and Heart. Exod. 6. 30. Jer. 6. 10. Isai. 6. 10. Deut. 10. 16. Chap. 30. ver. 6. Col. 2. 11. (4) Collation of the promise, of the Almighty being their God who were circumcised. (5) Restitution of mans faith and obedience unto God to walk before him, and to be upright. (6) Confession of faith in the promised seed to come, in whom this Circumcision should be finished. (Secondly) Application of all the benefits of this Covenant unto the Circumcised. (Thirdly) Obligation of the whole Covenant, and all the benefits of the same unto the South. Rom. 4. 11. Thus farre from what is here prescribed and described unto us.

These observations may be noted.

- D. 1. *God Almighty think's fit to annexe visible seals to his Covenant; for his Churches edifying.*
 D. 2. *God's Authority injoyneeth such as be in Covenant, to receive the visible seals thereof.*
 D. 3. *The carnal seed of Abraham (as well as true) are in Gods account subjects fit for outward Covenant seals.* Ver. 9.
 D. 4. *The very Covenant of grace and the good of it are attributed to the external pledges of the same.* D. 5.

D. 5. *A conscientious observation doth God require of the ordinance, for the participation of the Covenant blessing.*

D. 6. *Circumcision of all the males in Abrahams family was Gods sealing ordinance to them for the time appointed.* Ver. 10.

D. 7. *The cutting of the flesh of the fore-skin is that Circumcision first appointed by God.*

D. 8. *Gods Ordinance of Circumcision is the very signe and seal of the Covenant of grace; confirming Gods promise to man, and ingaging mans duty unto God, in mortification of the flesh, and walking in the Spirit perfectly before him.* Ver. 11.

3. The subject of this seal with its stated time of administration, Ver. 12, 13. is to be scanned.

Herein these particulars occur.

1. The subject of this signe described by these characters.

(1) Of Age, as recorded Ver. 12. *And the son of eight dayes shall be circumcised for you, or with you.* *And a child of 8 dayes*. Sept. Cald. reads as Hebr. The plain sense is that the child having reached the eight day, and not before, was to be circumcised, so it was exactly observed to the last, when the Ordinance could be administered. So John the Baptist was Circumcised, and Christ also upon the eight day. Luk. 1. 50. Chap. 2. 21.

Quest. But why was the eight day the specifying time of the ripeness of the subject for this seal?

Ans. 1. This being positive depends only upon Gods will, which is a full reason of it; as here he expressly commandeth it. 2. Something of natural consideration did also concur as reason, that the child might have more strength to bear so severe a Sacrament. 3. Something of legal signification is also hinted, as some space for the mothers cleansing and fitting her to bear, as well as disposing the child which was accounted as in its bloods until the eighth day; which Law also concerned the beasts which were to be sacrificed to God. Lev. 12. 2, 3. Chap. 22. 27. Other mysterious conjectures the Jewes make, as that a Sabbath might passe over them to sanctifie them; as there must be one Sabbath in eight dayes. But Scripture hints no such thing.

Quest. Was it alwayes then administered at that time? Or was it unlawful to

Circumcise at other times? This is certain,

Ans. 1. Sooner they might not Circumcise any. 2. In some cases of such impediments as were allowed, it was not unlawful to deferre it; as in case of the child's weakness, and in their troublesome motions in the wilderness. Josh. 5. 6, 7. But otherwise, no reasonable let withstanding, they were to Circumcise though the day fell out on the Sabbath. Joh. 7. 22.

(2) Of Sexe, *Every male in your generations*. 1. The subject is Males, only who were capable of it. 2. The succession, these in their generations.

(3) Of Condition, in respect of outward state; so the males are here discovered to be of two sorts. 1. Natural, as his owne seed successively springing from him. 2. Asceticious, such as he took besides these into his family, and they were also of two kinds. 1. *The birth of the house*, or the son of the house, *He that is born in the house*. The house-born of thy house, so the Sept. Which doubtless notes such servants as were borne of servants in his house. 2. Such as were *The acquisition of silver*; that is, servants bought into his family at any price, *Acquisition*. Sept. Three notes are of this. (1) He was a purchase by money, or price of any kind. (2) He was a stranger, *Heb. Of every son of a stranger*, so that others besides Abraham's natural children might be admitted. (3) He was none of Abraham's natural offspring. *He that is not of thy seed*. So that this is punctually noted; that this subject was not of Abraham's flesh and blood; and therefore neither Covenant nor seal were bound thereunto. Sept. and Cald. the same. V. 12. 2. The necessity of the ordinance injoynted upon this.

By circumcising he shall be circumcised, so Sept. and Cald. Which doubled phrase noteth. 1. The thoroughness of the work, 2. The necessity of it, both in respect of the nature, and time of the duty. It must be even so in every circumcised as God hath commanded: only mercy reserved which God will have rather than sacrifice upon the weak and such as were not able to bear it.

3. The end of this Covenant seal repeated. *And my covenant shall be in your flesh for an everlasting covenant*. So also read's the Sept. and Cald. Wherein are these termes: (1) The subject of whom it is spoken, *Covenant*, that is metonymically taken for the sign or seal of Gods Covenant, this token of my Covenant, *circumcision*, now injoynted. (2) The attribute, wherein is affirmed. 1. The use of it, *a signe or seal of covenant* it shall be; intended in that expression for a covenant. 2. The subject in which it shall appear, in your flesh, or circumcised part. (3) The duration, *for ever*, which applied unto the outward sign must needs signify a limited

ted ever, to those generations, untill Christ, and no longer. Some queries would be answered here about.

Quest. 1. Whether it be the same Covenant here to Abraham, as it is to us under the Gospell in Christ?

Ans. It is wholly the same. 1. In its principle. 2. In its matter and substance. 3. In its end; so the Spirit affirmeth. Gal. 3. 6. 7. 8. 9. 29. One-ly in respect of external adjuncts of signes and administration it is not the same.

Quest. 2. Doth this covenant concern such kind of persons now under Christ as it did, when given to Abraham?

Ans. Yea altogether, both for sexe, and age, and condition; neither is there a title from Christ excluding any: but expresse reception even of infants, as members of the Kingdom of God.

Mark. 10. 14.

Quest. 3. Is the same Covenant capable of variety of outward signes, or seales?

Ans. Yea surely, for so God from Adam after he had revealed the same covenant in the seed of the woman, gave visible sacrifices, wherein something was sacramental; after that, to Noah he gave the Ark & rainbow, signes of the same; after this, circumcision, and the passover to Abraham and Moses; and after all, baptism and the Lords supper to us in Christ.

Quest. 4. Doth baptism succeed and come in the place of circumcision?

Ans. Yea, the Apostle speaks plainly to it. Col. 2. 11. 12. ——— Baptism, circumcision being ended, baptism now serveth to the very same ends; to seal the covenant of grace, to initiate into the Church, to engage soules to faith and obedience; in all which it is a like figure unto circumcision.

Quest. 5. Is not the subject of this seal changed?

Ans. No: for as in the first gathering of the Church into Abrahams family, old and young were circumcised in their respective wayes, so in the bringing in of nations to the faith of Abraham in Christ, the elder believing and confessing are to be baptized and all their little ones together with them; for the covenant takes them in all. Acts. 2. 39.

Quest. 6. Is the time then of the eighth day binding for baptism as for circumcision?

Ans. No: For the time was but a circumstance belonging unto that ordinance, and upon special reason both in respect of God and the creature; which being taken away, and an easier burden laid on all sexes by Christ, no reason can tie it unto the same time.

Quest. 7. What necessity was there for this ordinance to be administered at such a time?

Ans. 1. No absolute necessity but conditional so farre as it was possible at such a time. 2. The necessity was of precept, for our obedience, not of means to our salvation.

Hence learn wee.

D. 1. Gods Covenant of grace unto Abraham did take in infants, who were sealed also.

D. 2. Gods wisdom and mercy pointed out a set time for infants admission into his Church by circumcision.

D. 3. Gods seal of his Covenant in circumcision, as it was sharper, so it was straiter, onely to males.

D. 4. God in building the partition between his Church and the world, left some gap for strangers to enter by.

D. 5. Abrahams charge was to bring his servants to Gods covenant and ordinances, as well as come himself. V. 12.

D. 6. God by his command hath laid a necessity on his of receiving his seales as his covenant.

D. 7. Gods will is to set some visible token of his spirituall covenant in the flesh of his.

D. 8. Such seales God hath made everlasting tokens of his covenant, circumcision to Jewes, baptism to Christians; which must require everlasting obedience.

(1) The last particular in the second general followeth, viz. The motive pressing Abraham and his seed unto the former duty, which is the danger of neglect, expressed in the 14th Ver. In summe, he commands obedience unto his Ordinance, under a most severe penalty that should be inflicted upon the offenders. Wherein these terms are considerable. 1. The subject of the penalty punctually described, *And the uncircumcised, or covered, man-child or male, who shall not circumcise the flesh of his foreskinne.* Cald. same; Sept. adde, *in the eighth day.* In which description, (1) The Sexe is mentioned, the male, but no age as the Septuagint expresseth of the eighth day; for surely

Ver. 14.

surely God would lay no such Law nor penalty upon that age. The male therefore intended here, is he that was grown up to know the will of God, who was bound, if his parents did neglect it, to be obedient unto God himself; such is the subject threatened. (2) The condition of him as threatened, *uncircumcised*, or having the flesh of his foreskin abiding, and covering him; and he so continuing. (3) The aggravation of it, *who shall not circumcise*, the flesh of his forsken, the active reading of this passage is to the letter and more ealy to be understood than the passive. As it is read, *whose flesh of his foreskin is not circumcised*; or in whole flesh the foreskin is not circumcised; this seems to cast the sentence upon poor infants who are not circumcised: so many ancients have erred, and others with them laying this severe sentence where God did not lay it. But this being read actively, *who shall not circumcise*, &c, note's a wilful neglect or contempt of this ordinance when men come to knowledge, and then should submit themselves to this command of God; he that shall refuse, neglect or contemne this ordinance when he should subject himself thereunto is the person under penalty. 2. The sentence of penalty itself.

Even that soul shall be cut off from his people.

Sept. That soul shall be destroyed and blotted out from its stocke.

Cald. even that man shall perish from his people. (1) The subject is here again repeated *that soul*, i.e. The uncircumcised man, that shall neglect and despise it.

(2) The sentence expressed, *shall be cut off from his people*, his stocke or kindred.

1. The term from whence he must be taken, is *his people*; which may be meant either politically, from the people of the same state, or ecclesiastically, from the people of the same Church. 2. The penalty, *to be cut off from them*, which carrieth.

1. Sometimes death by the Magistrate, Exod. 31. 14. 2. Sometimes excommunication from the Church, Exod. 12. v. 15. 3. Sometimes destruction from God, which might be by temporal and eternal death. Lev. 22. 3. Upon this account Moses was like to be killed, Ex. 4. 24.

3. The reason of this sentence thus recorded *He hath broken my Covenant*

Sept. for he hath dissipated my Covenant. Cald. he hath made voyd my Covenant. The reason of the former sentence is the greatness of the sin, expressed here by the breach of Gods Covenant. 1. The object violated, is *Gods Covenant*, wherein he promised to become a God unto poore soules; now in the neglect and contempt of this signe in the flesh the very Covenant and God himself is despised; they are all united, one cannot be wronged without the other. 2. The act addes to the sin, (1) In the nature of it, it is a violent breaking, tearing, frustrating Gods promise or Covenant; so the

word carrieth in it. (2) In the wilfulness of it, so he doth, and will do, who doth not submit to Gods ordinance; God himself, his Covenant and seal are trampled upon by the uncircumcised soul, therefore it must be cut off. It is queried here.

Quest. 1. Whether every one that was uncircumcised, and so lived and died was cut off from God, or no?

Ans. 1. If it be meant of uncircumcision plainly in the flesh, which was not executed in time as required, the omission lying on necessity, this did not cut off from God; otherwise those who died in the wilderness perished, which were many who had neither time, place, nor ability to subject themselves to this ordinance.

2. Suppose it in some that did neglect to observe this Sacrament. The sentence however did not exclude repentances. Every threatening of judgment hath this in the bowels of it unless they repent. Christ grants this. Luke. 13. 3. 5.

Quest. 2. Is the same penalty upon neglect & contempt of the Covenant-seals now?

Ans. No less; but rather more, upon them that reject the counsaile of God in Baptism, and spill the Lords blood at his supper. Luke. 7. 30. 1 Cor. 11. 27. 29.

Learn hence.

D. 1. Threatnings are Gods own way to presse on duties on his own.

D. 2. Wilful neglect or contempt of Covenant-seales is grievous sin.

D. 3. Cutting off from the Church, and living, by death temporal and eternal, is the reward of such contempt.

D. 4. Be Covenant seales never so mean in themselves, yet God himself, and his Covenant of life are rejected in them. Ver. 14.

Thirdly. The third particular head is Gods special discovery of the promised seed to come of Sarai, wherein, 1. Gods revelation of his will concerning Sarai, ver. 15. 16. 2. Abrahams reply to God, ver. 17. 18. 3. Gods answer to Abraham, ver. 19. 20. 21. 22.

(1) In Gods gracious dignation unto Sarai, we have, 1. His will revealed concerning the change of her name, ver. 15. wherein, 1. The revealer, thus described. *And Elohim said to Abraham.* 1. The term of connection some read, by a word of order, *afterward*; some by way of addition, *furthermore*; besides; also; others onely

Ver. 15.

onely by a copulative, *and*. All note, that the revelation following is annexed to the duty required before. 2. The revealer is Elohim, *God almighty*, who was able to do it. 3. The revelation is in plain termes, *he spake it*. 4. The subject of reception *Abraham Gods friend*. 2. The matter here revealed, which was a priviledge personally concerning Sarai, and implicitly the whole Church of God, and it is contained in Gods charge concerning the change of her name, *expressed*, 1. negatively, *Sarai thy wife, thou shalt not call her name Sarai*. Cald. the same

Sept. *Sarathy wife*, her name shall not be called any more Sara. In which negation. 1. The authority is divine. 2. The thing denied, is not as a matter unlawful, to use the name, but a putting of an end unto her barren condition now at her 90th year. The name therefore imports in it the matter denied; the name Sarai signifieth my lady or princeesse, which was but singular and limited, and in the denial of this is the taking away of her limited pre-eminence over one family onely, and her long continued barrenness. 2. Affirmatively in what should succeed it. *For Sarai*

is her name. Cald. same, Sept. thus, *but Sarra shall be her name*; as the Apostles also read, the Greeks wanting an *h* at the end of words do supply it by double *r*. In which assertion, 1. The authority imposing is the same, the almighty God. 2. The name imposed is with the change of *i*, into *h*, *Sarrah*, which letter was added to her husbands name before, as being the first letter of *Hamon* a multitude; noting him to be the high Father of multitudes, and so here it is put to her name, noting her also a princeess or lady of multitudes issuing from her owne body. So that here is asserted under this name that exceeding fruitfulness of the barren which did not bear, that for her great issue is made a type of Jerusalem above, the mother of us all. 2. The reason of Gods will for this change, is given in the 16th ver. Which in general is Gods promise of blessing her, signified in her name, which blessing as expressed, is twofold. 1. Immediate, upon her ownebody, thus recorded, *and I am blessing her, and also I have given thee*, &c. Cald. same, Sept. And I will give thee a son of her, & I will bless him, Which last clause is not in the Hebrew, in which promise may be noted, (1) The doner, *God*. The same Elohim as before, able to effect what he promisseth. 2. The good promised to be bestowed on her by him, *expressed generally*. 1. *A blessing*. 2. The kind of blessing, *a son*, even the promised seed. Chap. 15. ver. 4. (3) The certainty, *I have given*, he speak's of what was to come as past, so we read I will give. (4) The subject to whom, *Abraham*. (5) The person from whom the son was to issue, *Sarah his own wife, from her*. This is the first place where ex-

Ver. 16.

press mention is made of the mother of the promised seed; though no doubt but God alwayes intended this by his owne wife, which he easily might have understood; therefore here is a secret hint of reproof both to him and her for taking Hagar to help in this work; it was their weakness to make such haste, therefore God makes them stay 15 years more, and then glorifieth his power, when they expected it not. 2. The mediate blessing which shee should have by the seed born of her, and I am blessing her, and she shall be for nations, and Kings of people shall be of her. Cald. *Kings who shall reign over peoples, &c.* Sept. thus, *And he shall be for nations*, and Kings of nations shall be of him. This was true but yet the blessing is here given to Sarah, as the reason of changing her name. Where we have.

(1) The causal good promised as before, *I will bless her*, not onely speak good to her, but effect it. Such is God blessing, doing good to soules.

(2) The effect of this, which was fruitfulness mediate by her owne issue to come after. This is set out. 1. In the numerousness of the seed, *She shall be for nations*; i. e. a mother of them as Abraham the father; not one but many nations; which was true naturally in people, which came from her, but eminently in the access of all nations unto the covenant of grace typified by her, and the true Church of God. 2. In the eminency of her seed. *Kings of people should be of her*. Which was a royal feed issuing from such a Princeesse, and this was acted.

(1) Literally in the Kingdoms from her. (2) Spiritually in the *King Christ* which was the main seed intended, and all his royal people with him. In him all nations were blessed. He was King of Kings, and Lord of Lords, and hee makes all his Kings and Priests unto God their Father.

Note hence.

D. 1. *God joyneth promises to command, and giveth his Church for ordinances, as well as them unto his Church.* From the connect.

D. 2. *The almighty God is still revealing words of grace to his Abrahams.*

D. 3. *God in his owne time can forbid barrenness natural and spiritual.*

D. 4. *In forbidding barrenness God maketh abundantly fruitfull; as the mother of the faithfull so they themselves.*

D. 5. *Change of names carrieth reall change of natures and conditions with God.* Ver. 15. D 6.

D. 6. *God blessing is the cause of all fruitfulness, and it is doubled on the Church.*

D. 7. *God perform's his promise of seed in a right way, by Sarah, not by Hagar.*

D. 8. *All the numbers of the Church, and dignities thereof here, have Sarah their mother, as Abraham their father.* Ver. 16.

2. The next particular is Abrahams reply unto God, ver. 17. 18.

Wherein these things are observable. 1. His prostration at Gods discovery, even as it was ver. 3. recorded.

Ver. 17. *And Abraham set upon his face.* Sept. and Cald. the same.

It is a paraphrase of worshipping God, as before expressed. ver. 3. wherein faith, humility, and holy fear are expressed as the necessary attendants on true worship. A real apprehension of Gods presence, and due carriage to the same, as well as to the promise made now concerning Sarah, is intimated in this posture; where he layeth his own face to Gods foot. 2. His affection toward Gods discovery about Sarah's bearing of seed, *And he laughed*, this action is but the symbol of his affection, therefore the Caldee paraphraseth, *And he rejoiced*; it is controverted something about the meaning of this act.

Q. 1. Whether it were not an effect of unbelief as Sarah's laughing was? Some think so; but yet it is not here reproved as hers was: which evidenceth against it.

Genef. 18. v. 12. Q. 2. Whether it were not a pure effect of faith noting his gladness in the good tidings given him by God? Ans. the Apostle seemeth so to commend the faith of Abraham in this matter, that there was not the least wavering. Rom. 4. 19. 20. Laughing note's affection as well as scorn. Psalm. 126. 7. And so it may be the rejoicing of faith. Christ seemeth to commend it. John. 8. 56. which day there, may referre unto this very time, wherein Abraham had the promise of the son of promise of whom according to the flesh our Lord came.

Q. 3. Whether it were not a mixt action, between faith and sense? Which is not hard to grant, so that sense be considered subordinat to faith, guided by it; & so against hope (for there was none in sense) he believed in hope as the Apostle speaketh, Rom. 4. 18. 19. The whole carriage of Abraham therefore in this matter is commended by God. His laughing then, though an act of sense, was by way of admiration at the strangeness of this newes which God had told him. 3. His meditation for inward reasoning hereupon, (1) The form of it is expressed thus. *And he said in his heart.* *And he spake to his mind saying*, Sept.

It was an heart-reasoning; thoughts were there tossed up and down but no doubtful ones. Onely Gods word received by faith puts on serious considerations about his own and wifes condition. (2) The matter of it in two questions.

1. *Shall there be born to a son of a hundred year?* — shall a son be born to him, &c. Sept.

2. *And shall Sarah the daughter of ninety years bring forth?* Sept. and Cald. same. (1) The matter of both questions is the same, Whether it were possible that out of a dead womb, and dead body as to generation; a son could now be born; which deadness also might so much the more discourage because it was inflicted on them in youth as well as confirmed by age. (2) The form of the questions, is not of denying such a thing to be, but believing the thing to be possible with God, and admiring that such an event should be now produced upon what was barren from her youth. The phrase of a son of an hundred year, is of one entering into the hundredth year, as Abraham now was. So also a daughter of ninety, notes her entering into the ninetenth year; wherein Isaac was born.

4. His supplication, wherein occurre Ver. 18. to note. 1. The Suppliant, *And Abraham said unto God*, — This is Abraham who beleaved the former promise made concerning Sarah. 2. The object petitioned, *Elohim*, the Almighty God. 3. The form of supplication, he spake by way of prayer. 4. The matter of supplication, *O that Ismael might live before thee.* — Let this Ismael live before thee, Sept. — I would that Ismael might stand, or abide before thee; Cald. (1) The subject prayed for, is the son of the flesh, whom perhaps Abraham formerly might suppose to be heir of promise but was the son of the bondwoman. (2) The blessing prayed for was, that hee might live. (3) The specification of this life, In the sight of God, which may note both life temporal and eternal; for in the face or favour of God all life consists. Psalm. 39. 5. (4) The scope of this petition, not as if he sighted the present promise of a son by Sarah, but in tender desire that his other seed might be under Gods blessing also.

לפניה

Take these Notes from the promises.

D. 1. *Gods sweetest discoveries of grace make Saints the more humble. Abraham prostrates himself when God promisseth to bless him.*

D. 2. *The Saints face is fittest to meet with Gods foot. Greatest prostration* D d tion

tion to Godst condescension is most answerable.

D. 3. Joy and prostration may meet together towards God. Behumbled and yet laugh.

D. 4. Fatih laugh's for joy in the promise; though sense in unbelief, as Sarah.

D. 5. The more improbable a promise is in sense, the more joy it works by believing. Ver. 17.

D. 6. Gracious parents may seek life and blessing for the worst of children.

D. 7. Good parents may sometimes preferre that which God will have come after. Abraham after the promise begs for Ismael. Ver. 18.

3. Gods answer to Abrahams reply now followeth, Ver. 19.

Ver. 19. Wherein are these particulars. 1. His confirmation of the promise to Sarah concerning the seed, *And Elobim said surely Sarah thy wife is bearing, or shall bear to thee a son.* Sept. Behold Sarah thy wife shall bear to thee a son.

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Cald. In truth &c. 1. The form of confirmation rendered, *yes, indeed, truly*, in truth; which expression is by way of ratifying his former promise, ver. 16. And an hint to take him off from doting upon Ishmael, as if he should be his only son; as if he should say, I have promised it, and in truth it shall come to passe; it shall not fail. 2. The matter confirmed, that Sarah notwithstanding the deadness of her womb at such an age, shall certainly yet conceive, and bear to Abraham the son of promise; as was before declared. 2. His nomination of the son promised, *And thou shalt call his name Jischak.* Sept. and Cald. to fame. Where note. 1. The Imposer, God. 2. The instrument of imposition, Abraham. 3. The imposition, *thou shalt call.* 4. The name itself, *Jischak*, Laughter, or Joy. 5. The reason of this name, Abrahams laughing in faith; and rejoicing in the promised seed, and Christ in him. The Turks glory that Ismael their father had a better name, *Gods hearing*; but little reason for the name, For joy in God; it is good as Gods hearing of man. But we know good names may be cast upon bad men, as here it was; Gods Covenant carrieth the blessing to be gloried in, and not a mans name.

3. His Sanction of this Covenant of grace with this son. *And I have made, or will make to stand my Covenant to him for a Covenant of eternity to his seed after*

him. Sept. same. *and to his seed.* Cald. Here also occur. 1. The Establisher, God Almighty. 2. The establishment, *have made to stand*, in time past, to note the certainty of it to come, as if done already. It did stand firm in Gods purpose, and it should be no less established to Isaac in Gods time. 3. The object or matter established, *my Covenant*, which doubtless was the whole body of Gods promises made *yea and Amen* in Christ Jesus. 4. The duration of it, *for a Covenant of eternity* it should be, which here is to be understood to be endless, for as much as the subject of it is immortal. The Covenant of grace ends not but in the perfection of Gods covenant ones in glory. 5. The subject to whom this establishment was made, *Isaac, and his seed*, doubtless such as were children of faith both natural and ingrafted branches, for so Isaac's as well as Abraham's seed must be reckoned; of him came Christ in whom all Gods chosen among the nations are blessed. ver. 19.

4. His dignation unto Ishmael according to Abraham's prayer; wherein God vouchsafeth these benefits. 1. Audience, thus expressed, *And for Ismael, I have heard thee.* Sept. Behold I have heard, &c. Cald. I have received thy prayer. That is, God accepted his prayer in part, but not in whole, so far as it seemed good unto him. 2. Beneficence, in these four things granted to Ismael. 1. In blessing of him, — so Sept. and Cald. *Behold I have blessed him*, giving portions of outward good. 2. In fruitful-tying, or making him fruitful, *And I have made him to increase.* So Sept. and Cald. *I will increase him*; time past is put for the future. 3. In multiplying his fruit, *And I have made him to multiply to very much, very much.* Sept. and Cald. same. *And I will multiply him*, that is in his seed, to very much, very much: to a numerous seed. 4. In nobilitating him in the world, *Twelve Princes shall he beget and I will give him to be a great Nation.* Sept. Twelve Nations shall he beget, &c. Cald. as Hebr.

This was made good as is read, Gen. 25, ver. 12, 16. whence this may be better understood, so God vouchsafeth the son of the flesh, fleshly things in abundance; and as yet it is made good unto his seed the Saracens unto this day. ver. 20.

5. Gods exception followeth next, wherein we have. 1. The excepting particle, (1) is here well rendered, *but*; wherein God sheweth he did not heare Abraham in all, which was not after his will. 2. The matter excepted, *But my Covenant will I establish with Jischak, &c.* Sept and Cald. same.

(1) The matter is the establishment of the covenant of grace, *my Covenant will I establish*, not with him, that God excepts. (2) The subject mentioned to whom this is reserved, set out, both by his name, Isaac,

Ver. 20.

Ver. 21.

Isaac; and by his mother, whom Sarah shall bear; and by the time of his birth.

In, or at this set time in the year following.

Sept. and Cald. same. That is the stated time of so many months wherein women usually bear children; by which time Abraham accomplished the hundred years, and Sarah the ninety, spoken of ver. 21. Sixty. Gods conclusion, and decession, or parting from Abraham, thus recorded.

Ver. 22.

And he finished to speak to him, and Elobim ascended up from Abraham. Sept. same. Cald. The glory of the Lord ascended. 1. Here we have Gods close of his revelation to Abraham at this time; at this last word he shut up his speech for this time. 2. Gods departure from Abraham into heaven; wherein must be concluded, that God appeared unto Abraham in a visible shape; so the Caldee read's, the glory of the Lord ascended, which doubtless was some visible symtome of his gracious prefence with him, for otherwise God filleth heaven and earth in his being; neither can any local motion be attributed unto him. So that the summe is, this visible discovery of Gods mind to Abraham now ceased for this time. All these particulars being thus opened let us, gather the truths which may be fruitful to us, ver. 22.

D. 1. God doubleth his promise sometimes to strengthen faith in his covenanted Saints. His revelation can only support faith.

D. 2. In harder cases and conflicts with sense God useth more solemn assertions of his promise. So now with Sarah who was so long barren.

D. 3. God almighty revealeth his will himself to raise faith in his people.

D. 4. Ninety years barrenness cannot hinder God from making a wombe fruitful, Sarah thy wife, &c.

D. 5. The promised seed will answer the joy of believers in name and nature. Isaac in the time, Christ in truth.

D. 6. The covenant of grace is rectly established to the promised seed. To keep it as well as to receive it. Ver. 19.

D. 7. God may hear gracious parents in something for children of the flesh, Abraham for an Ismael.

D. 8. Children of the flesh God may

blest with outward good, an increase, and multiplied seed, and worldly honors. V. 20.

D. 9. Gods special Covenant of grace doth God specially reserve for the promised seed.

D. 10. The seed of promise in whom all are blessed is punctually described by name and birth, and time. So it was with Isaac, so with Christ.

D. 11. At Gods set time, be it never so improbable unto sense, Gods promise shall be fulfilled. 21.

D. 12. God measureth out the revelation of his good pleasure, and shuts it up according to his will. And he left of talking with him.

D. 13. Extraordinary visible appearances of himself, God takes away at pleasure; but his saving discovery in his word and ordinances abide. V. 22. And God went up from Abraham.

The second general head of this chapter is Abrahams obedience unto Gods discovery of his will for the impressing of the token of Gods covenant upon himself and family, which then were the visible Church. ver. 23, to the end;

Wherein these particulars are considerable.

1. His obedience plainly expressed, ver. 23, 24, 25.

2. His obedience again repeated, ver. 26, 27.

In the first narration of his obedience are observable. 1. The connection of it with Gods revelation of his will, that preceed's, and this followeth. A sweet order. 1. Ver. 23. 2. The subject of obedience, Abraham, to whom God was pleased to make known his covenant, Abraham. But here a querie or two must be resolved.

Quest. Did Abraham do all this work spoken of in circumcising such a family himself? He had 318 servants, &c. Gen. 14, 14.

Ans. 1. He was the party to whom God spake, and the very head of the family, who did all either by his hand, or by his order.

2. It is very likely that he did ordain others helpfull in so great a work; for it is not credible, that he could do such a work himself in the time mentioned; neither did God bind him to do it himself, but only

commanded it to be done, and that was his care to whom God made it known. By way of proportion it is further queried.

Quest. May any administer the signes of the Covenant now, as baptism, whomsoever any man may desire?

Ans. No. 1. Any might not do it now in circumcision, but such as were appointed. The Father is the head in the action; upon extraordinary case the mother hath done it as Sipporah, Exod. 4. Sometimes the supreme magistrate saw it done, as Joshua. 5.

Secondly. Nothing was done without rule then; much lesse may it now under the Gospel. 3. The command now runs to such as Christ calleth to preach the Gospel; therefore no other may do it. — The dispensations to women were wicked.

3. The obedience performed appeareth in these particulars. 1. The object on whom he worketh, described. 1. In variety of relations within his family. (1) His son, — even *Ismael his son*. (2) His children of the house, — *All home born servants*. (3) His purchased servants — All the purchase of his silver, which were servants bought or hired. 2. In the universality of the sexe, *every male* among the men or poor men of the house of Abraham; upon all he performed Gods will. 2. The act of obedience expressed, is twofold.

1. *Hee took them*, — that is, doubtless by preparatory speeches and counsells prevailed with them to see them apart, and fit them for such a difficult duty: for it is not credible, that he took any by force. 2. *Hee circumcised the flesh of their foreskin*, — that is, he cut off or cauled to be cut off, the skin that covered the top of the genitall member in all those males. A painful and shamefull work, had not God commanded it. 4. The time of this obedience, *in the body of that day*.

Some read it onely demonstratively, *in that very self same day*, but others, in the body or strength of that day, when yet the sun was fully apparent, as the expression may carry: whence the Jewes account it unlawful to circumcise in the night, when the sun is downe; but how rationally, may be judged; where there is no rule against it. 5. The rule of this obedience, — *as God had said unto him*; by Gods word and no other canon did Abraham proceed in this work; wherein the purity and exactness of his obedience doth appear, strictly to act by Gods will. ver. 23. Sept. and Cald. same. 6. The age of Abraham, when he received the token of the covenant as it is registered in the 24. ver.

Ver. 24. *And Abraham was the son of 99 years in his being circumcised in the flesh of his foreskin*. So at the first discovery of this Covenant-token to Abraham, the old received it with their yong. And no other did Christ intend in taking away this, and giving an easier signe in Baptism, but that parents

who submitted unto faith, with their children should receive it, as an initial entrance into Gods Covenant.

But here it would be resolved.

Quest. Why is Abrahams age here mentioned when he was circumcised?

Ans. Although the reason be not expressed, yet safely may it be presumed.

1. To note Gods continued care of him unto this day; as his age is mentioned in other places. 2. To set the chronologie of the Church more clear.

Quest. Why did God deferre it so long, till he commanded it?

Ans. 1. To try him with an hard Sacrament at this time that his faith might appear more glorious. 2. To be the Father of the promised seed in circumcision; a figure of the cutting of the body of the finnes of the flesh. — Ver. 24. Sept. and Cald. to the same

7. The age of Ismael is thus declared.

And Ismael his son was the son of thirteen year in the flesh of his foreskin being circumcised to him. — Sept. and Cald. to the same purpose.

Quest. Why was Ismael circumcised at this age?

Ans. At such a stature the command found him, as his Father at 99. And God would not have it delayd. Gods will is both law and reason.

Quest. Was this exemplary for others for the future to be circumcised.

Ans. No, for we see the word generally tyeth it unto the eighth day however the Arabians and Turks who boast of being his seed make it a rule to bee circumcised in the thirteenth year; such have they bin that would not be baptised until thirty year old as they conceive Christ was; making that a rule which God never meant.

Quest. Why was Ismael circumcised, seeing the Covenant was not given to him?

Ans. 1. The outward part of the Covenant did belong to him as Abrahams seed, and in the visible Church; therefore the outward sign according to Gods will. 2. Abraham doubtless was commanded to circumcise him, as theret in his house. 3. This was an outward meanes of grace, how-ever abused by such a child of the flesh. It gets Gods glory in the aggravating of his sin. — Ver. 25. And hence we may put Christians in mind, that though some say none but such who are true Christians must be baptised, visibility of profession is as much as any man can require for such an admision to this Covenant seed.

Secondly. In his obedience repeated by the work done, the same particulars are spoken of which need no more explication than

than what hath bin opened. So ver. 26. 27. Only it may be demanded.

Quest. Why then is it repeated?

Ans. 1. To shew the certainty of this obedience in submitting unto this ordinance, which carried pain and shame and reproach as to man in it, yet Abraham and his house by faith went through all. 2. To shew the blessing of a conscionable governour; he hath his family sweetly concurring to submit unto God. 3. To be an example unto all Abrahams children to walk in the steps of his faith, and express it by ready submission unto all Gods commands.

Now take these observations.

D. 1. *The beleivers obedience must alwayes follow Gods revelation. from connection.*

D. 2. *Such as know Gods will are bound to do it, and be obedient. So Abraham.*

D. 3. *All lawfull administrators of his ordinances must have their warrant from God. So had Abraham.*

D. 4. *All of all ages within the outward priviledge of Gods Covenant hath he enjoyned the initial token of it.*

D. 5. *Due preparation and execution faith doth make in administering Gods sealing ordinances. So Abraham.*

D. 6. *Difficulty, shame, reproach and pain, cannot hinder faith from submitting to Gods ordinances. Gods command fence them against all this.*

D. 7. *Faith delayeth not to keep Gods commandments. The same day as God command's, Abraham obeyeth.*

D. 8. *Faith in all administrations steereth according to the word of God onely. So did Abraham.* Ver. 23.

D. 9. *Every year of Gods Saints hath some special providence of God upon it.*

D. 10. *The eldest and the yongest are taken into Gods Churb-Covenant together.*

D. 11. *Faith will make age submit to hard services upon Gods command. So did Abraham.* Ver. 24. *What would not old age doe for God being so Spirituall.*

D. 12. *Obedience is to be performed to Gods ordinances in such ages as Gods revelation find's them.*

D. 13. *Children of the flesh have bin and are allowed by God to share in outward priviledges of the Church.*

D. 14. *Vnsanctified soules may submit themselves, to hard duties in the Church of God.* Ver. 25.

D. 15. *Eminent obedience to God hath a double memorial from his Spirit.*

D. 16. *It is commendable with the Spirit to have head and family all submitting to the ordinance of God. Especially when they yeeld to circumcision of hearts, which this of the flesh doth represent.*

D. 17. *Dangers affright not faith from obedience. All being sore together might be assaulted, Yet they submit to it; as knowing God was guard and defence enough.*

For the close of this Chapter, I shall onely adde Luthers observation, upon the eminency of Abrahams obedience. Although the command of circumcising might seem to carry in it something of folly, and filthiness, as well as bitterness unto such an old Saint: Abraham did not so much as ask God, why this should be done? But goeth and doth it. Adam asked, why should this tree be forbidden? and so by unbelief fell. So of all popery lie faith, *Nihil est nisi unum quare*. And againe, *Circumfigamus hanc pestem quare*. *Pestilent hoc quare Abraham simpliciter jugular; & ex corde evellit*, &c. Luth. in Cap. 17. Gen. Fol. 103. 104.

CHAP. XVIII.

The beginning of the 4th section of the Law which the Jews used to read, is here made, intitled by the first word *Vajera*.

The summe of it is a special discovery of another apparition of God to Abraham, shortly after that in the former Chapter, in the same year, and not many dayes after, as the matter revealed about the promised seed will evince.

The general heads of the Chapter are these, 1. Gods apparition to Abraham. Ver. 1. To the end of the 8.

2. Gods further revelation of Sarah's bearing. From Ver. 9. to 15.

3. Gods discovery of vengeance intended to Sodom. From Ver. 16. to 22.

4. Abrahams Intercession for Sodom. Ver. 22. to 33.

In the first general are these particulars obvious.

1. Gods apparition itself declared, Ver. 1.

Wherein, 1. The connection of this to the former apparition, *And*, then, moreover; all note the addition of his discovery unto the former. 2. The subject appearing, *Jehovah* himself, but not without some company at this present. 3. The nature of the apparition, *He appeared*, that is visibly, and so was seen.

4. The subject to whom, *Abraham*, to him, that is, after his ready obedience, subjecting himself and family all at once to that soveraign upon Gods command.

5. The place of apparition, *In the plains of Mamre*, oak of Mamre Sept.

the place where he pitched his habitations, when he parted from Lot. Chap. 12.

6. The time of this apparition, *And he was sitting at the door of the tent*, as the day was hot.

Cald. Same. *At noon* Sept. In all it appeareth.

1. It was at high day. 2. At an hot season: when travellers might be weary, or he set to take the aire. 3. At a time of general repast, and for his posture 'twas waiting, or expecting for such guest, as some conceive.

Take these Notes from it.

D. 1. Multiplied manifestations of himself, as well as evident, God giveth to eminent obedience.

D. 2. Visible discoveries Jehovah hath and will make of himself, as he pleases.

D. 3. Day as well as night apparitions God affords unto his Saints.

D. 4. Gracious soules in waiting for

good may have unexpected discoveries of God. Ver. 1.

2. Abrahams inspection or espying of him, as it is recorded ver. 2.

And he liſt up his eyes and ſaw, and beheld three men ſtanding over againſt him. Ver. 2.

Sept. and Cald. to ſame, *Imma*, where is declared 1. The freeneſs of the act, he did not hang down his head or turn his back as ſuch who are not willing to ſee their gueſts, but liſt up his eyes and ſets his face more earneſtly to behold ſuch objects of love approaching. 2. The truth of the act, what he looked on he ſaw really, it was no deluſion of ſight, or phantaſie; but a true and real ſight of his eyes. 3. The object of this act, and things diſcovered, ſet forth here, 1. Eminently by a demonſtrative terme, *Behold*, no dark, doubtful apprehenſion, as he who ſaw men like trees, but clearly he diſcerned. 2. Truly in the nature of it as it was ſeen, they were men; indeed truly men as looked on by him, yet called all by the Apoſtle Angels, Heb. 13. 2. And in this Chapter one of them is called *Jehovah*, ver. 13, 14, 17, 20, 22, &c. And the other two are called Angels, chap. 19. 1. So that God himſelf even the Son of God whom the Angels worſhip and obey, with two other of his miniſtring Spirits do here come as gueſts unto Abraham, but theſe alſo in the real ſhapes of men; no phantaſms as Satan ſometimes makes, God ſo permitting. True humane bodies were created and aſſumed by theſe, as by their parts, motion, ſpeeches, waſhing feet, and eating, is diſcovered; which were real actions. This God can and hath done to make bodies for a time to ſpecial uſe, and ſo unmake them at his pleaſure. Some determine them to be three arch-Angels ſent upon three ſeveral errands, the one to confirm the birth of Iſaac by Sarah unto Abraham, the other to ſave Lot, and the third to deſtroy Sodom. But theſe are Rabbinical dreares; and againſt the expreſs letter of the text: wherein one is *Jehovah* himſelf; and both the other helped Lot; and the vengeance on Sodom was from the Lord, from heaven. Some ancients have at leaſt rhetorically ſet out the trinity in the God-head. But not ſolidly. Others have their conceits of Michael, Gabriel, and Raphael to be theſe three Angels; but without ground. It is enough what hath bin declared for the truth. 3. The object is declared diſtinctly in number, they were *three*, who appeared to Abraham; but two onely to Lot, which were meſſengers from *Jehovah* who appeared to and converſed with Abraham. 4. In their poſture, they are diſcribed exactly, *ſtanding as travellers*, and that at ſome diſtance from him; as may appear by Abrahams haſte unto them, where they were, as it ſeemeth, ſome diſtance from them.

Note

Note hence.

D. 1. Gracious ſoules are willing to eſpy God upon all discoveries made unto them.

D. 2. Intent are the Saints to have a real ſight of what God offers them.

D. 3. The moſt eminent diſcovery of God unto his Saints hath bin in the fleſh.

D. 4. The Son of God did appear in fleſh created, and put it off again, before he came in fleſh conceived.

D. 5. The Son of God hath vouchſafed Angels humane natures alſo, for apparition unto men to accompliſh his work commanded them.

D. 6. God with his Angels hath ſometimes offered himſelf, a viſible gueſt to be entertained. Although not ſo now, yet in his members, he doth ſtil. Chriſt voucheth it. Matth. 23. 40.

Ver. 2.

3. Abrahams ſalutation of thoſe who appeared. Wherein we have theſe particulars to conſider: 1. His ſpeed toward them. *And he ſaw, and ran to meet them from the door of the tent.* Sept. and Cald. ſame. (1) His ſight is again mentioned, he was not deceived. (2) His ſpeed in motion, *he ran*, doubtleſs mooved upon good grounds, and diſcovery of whom it was; otherwiſe ſuch haſte was not ſo needful. (3) The term whence, *the door of the Tabernacle*, where he ſate for his reſreſhing; thence he haſted. 2. His obedience to them, *And he bowed himſelf to the earth.* And he worſhipped to the earth, Sept. and Cald. It is queſtioned what kind of Worſhip this was? Some think it onely civil, ſuppoſing Abraham knew them not to be ſuch as theſe were, which at firſt it may be ſo; yet doubtleſs *Jehovah* is ſaid to appear unto him, and he afterward calleth him ſo, and ſo worſhippeth; but however he ſaw that in them which commanded reverence, and his ſpeaking unto one in the next verſe argueth he had ſpecial reſpect unto one.

Hence note alſo.

D. 1. Sight of God in other perſons maketh gracious ſoules haſte to meet him.

D. 2. Gracious ſoules haſte to entertain God with them, as well as

meet him. So *Zacheus* quickly deſcends to Chriſt.

D. 3. Meetings with God in him, are to be entertain'd with due reverence. V. 2.

4. Abrahams invitation followeth.

Wherein we have conſiderable.

1. His compellation. *And he ſaid my Lord.* So the Sept. and Cald. yet in the Hebr. it is read by ſome, my Lords, as if ſpoken to all, but the word as critics note by the long *N* properly ſets forth God; and the words referring to him are ſingular, as thy ſight, and thy ſervant. So that Abraham ſpeaketh mainly to one among them whom afterward he acknowledgeth to be *Jehovah*; whether certainly knowing him, or by ſome token conjecturing him to be the Lord of the reſt, it is not worth diſputing; but unto him, the Son of God, he directs his mind, as unto all; acknowledging him to be his Lord and Maſter as well as theirs who then attended him. 2. His condition propoſed.

If now I have found grace in thine eyes, beſore thee. Sept. and Cald. ſame.

Wherein we have, 1. The ſubject ſuppoſed, *If I, poor I, Abraham*, who deſerve no favor, but am a poor creature, leſs than all grace. 2. The privilege ſuppoſed, *If I have found grace*, it ſeemeth that appeared by ſome ſtand which was made or ſome reſpect caſt upon him, ſo that he ſuppoſeth, if ſo much grace were already diſcovered, now he might deſire a further expreſſion. 3. The patron of this privilege ſuppoſed, if it be in *thine eyes*, or before thee, that is, that Lord, *Jehovah* to whom he makes his addreſſes; if thine eyes my Lord be toward me as they ſeem to be in grace, this is the ground of his farther requelt. 3. His petition, preferred upon the former favour ſuppoſed, which was fourfold. 1. He intreats him and his attenders to a ſtop, and ſtay with him thus deſcribed. *Paſſe not; I pray thee from thy ſervant.* Or paſſe not by thy ſervant, Sept. Wherein he deprecates the Lords deſertion of him, in that way as now he ſeemed to come viſibly, as a gueſt unto him; and therein earneſtly deſires his ſtay, and abode wherein he ſheweth. (1) His affection; he would not part with this gueſt. (2) His humility; he acknowledgeth himſelf his ſervant, ready at his word, and ſo ingageth him to make a ſtop: ver. 3.

2. He invites to a bath or waſhing; a needful reſreſhing unto travellers in thoſe parts, who either go without ſhooes or onely in ſandals, an open kind of ſhooes which were capable of diſt and gravel which might annoy the feet.

Now a little water ſhal be taken, and waſh Ver. 4.

ye your feet. Let water now be taken, and let them wash your feet, Sept. doubtless Abraham had those who attended on that office. In the letter, this washing of feet was an office of charity to wearied travellers, soiled and annoyed with heat and dust; and under it Christ notes all duties of charity, when himself washeth his disciples feet. John. 13. reading also to them there in a lesson of humility. This in those countries became afterward a distinguishing character of the Churches eleemosynaries; if they had washed the saints feet. This Abraham offers, water hath its worth, and washing its comfort.

3. He intreats them unto rest, now in the heat of the day.

And lean you, or rest you under the tree — and refresh your selves, &c. Sept. Here in hee speaks to them, as unto men, such as they appeared, now a shade and seat, and resting place is very desirable in the heat of the day; hereunto therefore he invites these guests as most suitable to their present appearance. ver. 4. — 4. He invites them to a *Vaticum*, to take a morsel of nourishment in their way, expressed.

Ver. 5.

And I will take to you a morsel of bread and eat ye, &c. Sept. and Cald. to the same. Thus he bespeaketh them as travellers, however he apprehended God among them; yet as they appeared, they might stand in need of bread. (1) His offer is but small, I will fetch a bit of bread, but therein his heart large. (2) His intention, the refreshing of the wearied, and comforting their hearts. (3) His reason, twofold. 1. To help them on their way, afterward ye shall passe on your way. 2. To regulate unto their kind respect in turning their way toward him. The answer made unto this invitation.

And they said, so shalt thou do, as thou hast said, — and he said, so do, &c. The one being the Lord eminently speaks the others by consent. But the answer is by way of concession, and acceptance, do as thou hast said, we will come in unto thee. ver. 5.

Note.

D. 1. Gracious soules receive God with honor in all his discoveries by himself, or in others.

D. 2. Humble soules are apt to judge themselves unworthy of favour from God or any of his.

D. 3. Favour found with God incourageth his Saints to seek further to him.

D. 4. A sight of Gods favour in himself or messengers, works a desire of his abode.

D. 5. Gracious soules are really servants to God and his messengers. Ver. 3.

D. 6. A free and gracious Spirit is large towards God in his servants.

D. 7. Suitable refreshings do Gods Saints desire to give to all in whom God appeares.

D. 8. The Saints offers unto God in his may be small, but their performance is great. Ver. 4.

D. 9. Saints are ready to further on Gods messengers.

D. 10. Gracious soules take all opportunities of doing good.

D. 11. God in his accepts the tenders of his Saints. Ver. 5.

Now fitly followeth Abrahams provision for entertainment of his guests, wherein are obvious. 1. His speed described thus.

And Abraham hastened, &c. Sept. and Cald. same. After his invitation accepted, he makes no delay for due entertainment. (1) His motion was swift, and hastie, (2) The term of it was the place of provisions, the tent; and his help for family provisions Sarah his wife, 2. His order unto her for the palfrey, which shee was at least to oversee, if not to put her hand unto it, as was most probable. In which order (1) His charge for speed, — and he said hasten.

So Sept. and Cald. That is speedily make ready by bolting or otherwise, he would have her hands, and servants, as speedy as his heart. (2) For matter and measure, — Three *Peraks* or measures, or pecks; which measure is thought to be a pottle bigger then our common English peck called Winchester. Herein (1) The matter provided is the finest of the wheat, or the fat of the kidneies of wheat. (2) The measure very large for three men; three such measures; he profered a morsel, but provides good measure. Thirdly for the manner of fitting it.

Knead and make hearth-cakes. (1) By wetting and mingling the flower to make it into paste. (2) By baking it on the hearth with embers, as the custom was. Ver. 6. 3. His provision for the kitching, for meat, here. 1. His speed is remarkable. — And he ran to the herd, the word is the ox, but noteth the herd where the kine and calves were, — To the oxen, Sept. and Cald. His freeness and fulness of heart appeareth in this; he giveth of the herd as of the grain. 2. His choise, — a calf

And he took a son of the herd, that is, a calf tender.

Ver. 6.

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Ver. 7.

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tender and good. — So the Sept. and Cald. Every thing he points out of the best for his desired guests. All to litle for them in whom God appeares. 3. His order for dressing it.

And he gave it to a youth, and he hastened to make it; that is, to make it ready and dress it, that it might be fit for eating. Sept. same.

to bolle it, Cald. Whether by boiling or roasting it was made ready is not expressed; but is probable some part was dressed one way, and some another. All was done according to Abrahams command over his own family: Canonical discipline was here sweetly observed. And while thus dinner was making ready, it is to be presumed, others were employed in washing their feet, and giving them attendance in preparation thereunto. Ver. 7. 4. His serving in of dinner, when it was now ready, Wherein (1) The ordering of the dishes is recorded.

Ver. 8.

And he took, &c. Whether in his own hand or by his servants, it matters not, he saw it done. The enumeration of all is not complete, for doubtless he carried in the cakes also which were made & other provisions; we have a part mentioned for the whole. (2) The presenting of all unto them — & he gave all, or set all before them, and invited them now to eat. 5. His attendance on them.

And he stood by them under the tree. His station was a signe of ministratation unto them, so the Caldee reads, he ministrated by them, as the phrase of standing noteth sometimes service and ministratation, Neh. 12. 44. Jer. 52. 12. compared with 2 Kin. 25. 8. 6. The close of this history is the return of the guests, they accept Abrahams provision, and eat of it. — And they did eat. If question be, how those bodies could eat? Or whether nourished? It is answered, doubtless they did truly eat, and the bodies were refreshed for the time that God made use of them, and after both were resolved into their principles by the hand of God. Ver. 8.

Note From it.

D. 1. Liberal soules are as speedy in performing as they are free in inviting guests to their refreshment.

D. 2. Domestical order between husband and wife was sweet in Abrahams family. Heruling, and shee obeying.

D. 3. The finest, and fullest provision liberal soules make for guests in whom God appeareth.

D. 4. Plain and wholsom were the

provisions of Saints of old. Ver. 6.

D. 5. Barn and herd are used by liberal soules for such as God would have them.

D. 6. Good household order between master and servants is visible in Abrahams family. Ver. 7.

D. 7. Liberality doth not onely provide, but bestoweth all good on heavenly guests.

D. 8. Gracious hearts will serve as well as feed such guests as heaven sends to them.

D. 9. Holy guests will accept with due expressions, the provision made for them by Saints.

D. 10. Hospitality as it is Abrahams childrens grace, so it shall have Abrahams successe. God will owne it. Ver. 8.

The second general head of this Chapter now followeth, which is Gods discovery & confirmation of his former promise concerning Sarah's bearing the eminent seed, wherein these particulars occur. (1) The inquiry made for Sarah, by the guests.

And they said unto him, where is Sarah thy wife? — So the Cald. — But the Seaventy, And he said to him, &c. 1. The inquisitor here, is expressed plurally, They said, but in the next verse the same is singular, — I will return. So that it must be principally one, though it might be by the mouthes of all. 2. The question is about Sarah, not from ignorance, but as calling her forth to shew her the mercy which was intended toward her, and upon this occasion of such sweet and loving entertainment wife therefore as well as husband is partaker of the promise. Therefore God seeks after her to declare it to her. They knew Abraham and his wife, therefore it implieth they were more than men, it being not told. Secondly, the answer returned by Abraham.

And he said, behold in the tent. Which intimates, 1. Her being in her proper place. 2. Her calling forth upon this occasion, for it seems shee came within hearing, as her reply afterward sheweth. — Ver. 9. Thirdly. The Lords reply unto Abraham, Sarah being now within hearing, wherein are two promises, 1. Of his return to Abraham.

And he said, returning, I will return unto thee, according to the time of life. — Ver. 10. Returning I will come unto thee according to this season for hours. Sept. — In that time wherein you shall be alive, Cald. 1. The matter of the promise, is
E c Gods

Gods certain visitation of Abraham again, not so much by visible appearance as in the powerful execution of the following promise, the doubling of the expression notes the certainty of the event. *Surely I will return unto thee.* 2. The time of accomplishing it, set forth according to the letter thus, *According to the time of life*, others, according to the life of time. The meaning of which phrase is varied by some. 1. It is metaphorically understood of life, with respect unto time, so the life of time is the revolution of the year, and return of the same season. Which pleaseth some. *Future.* Answ. 2. It is properly understood of life with respect to Abraham and Sarah, so the Caldee paraphraseth, in the time wherein ye shall be alive; which was at the set time the next year, as Chap. 17. 21. So taken, it is a promise of life to them so long, and then the performance of that promise for the seed. 2. The promise repeated for Sarah's bearing, of the promised seed.

And behold a son that be to, or of Sarah thy wife. — And Sara thy wife shall have a son. S. pt. — At this time will I come, and to Sarah shall be a son. Rom. 9. 9. So Cald. 1. The subject of the promise, hopeless Sarah. 2. The good of promise, a son, an eminent one, the very promised seed shall be of her, that is of her body, and given of God to her.

Fourthly Sarahs reception of this promise fo repeated, here, 1. Her outward sense of it thus recorded.

And Sarah was hearing at the door of the tent, and it was behind him, — And Sarah being behind him heard, &c. — And the door was behind him, Cald. It cometh to the same purpose, there Sarah heard it, and so had cause to believe it. Ver. 10. *And she was behind him.* 2. Her objections against it secretly meditated, 1. The age of her husband and self, as laid down. V. 11. And Abraham and Sarah were old going (or gon) into daves, — *and she was behind him.* Sept. Were old and of a grown age. He of 99 years at this time, and she of 89, which was very aged in our account.

2. The common state and means of womens conceiving child, now failing, beside her former long barrenness, *The way as of women ceased to be unto Sarah.*

Womens customs ceased to be to Sarah, Sept. — The custom of women, &c. Cald. Levit. 19. 25. That is in short, she was past all natural strength to conceive or bear a child: and therefore in sense hopeless of such a mercy. Ver. 11.

3. Her unbelief or doubting concerning this promise, expressed two ways, 1. In gesture, thus expressed.

And Sarah laughed in her self, which carriage was not like Abrahams for joy of the promise, but from unbelief and slighting of the promise of God as a thing ridiculous. She threw it away as incredible and a thing not to be done, 1. Unbelief, 2. Scorn,

is carried in this expression. 2. In censure of the matter within her self by secret reasoning. 1. About her self, in these terms,

After I am old shall there be pleasure to me? — Not as yet hath it bin to me even until now. Sept. — Shall youth be to me after I am old? Cald. Her expostulation must be readed negatively; it cannot be that I should be capable now of such a mercy. 2. About her husband, and my Lord is old, — So all read. It is as much as if she had said, he is as dead as I unto such a work, therefore there is no hope of this. Crows was this to Abrahams faith, who considered not his own body dead, nor the deadness of Sarah's womb, but was strong in faith because God had said it. But she lived by sense and so judgeth. Rom. 4. 19. 20. Thus tarre is Sarahs entertainment of the promise. Ver. 12.

Now take some Notes from it,

D. 1. Gracious hospitality hath sweet returns from God as acceptance with him. A good encouragement to such a practise which hath such an issue.

D. 2. Known to God are soules who entertain him, better than hee is known to them. Where is Sarah?

D. 3. God calleth for the woman to be sharer in the promise with the man.

D. 4. It is good to be at hand, near to God in our places, when promises are given out. Ver. 9.

D. 5. God labours to put beleevng soules above all doubts concerning his promise.

D. 6. God is punctual in his own time to perform his promise.

D. 7. God will keep his Saints alive to see the good which he promiseth them.

D. 8. God demonstrat's that barrenness or age cannot hinder the effect of his promise. Abraham and Sarah were old.

D. 9. The son of promise is Sarah's seed only.

D. 10. Weak Saints may receive promises with their eares, and yet not believe nor digest them. Ver. 10.

D. 11. Sensible objections may puzzle

puzzle the weak faith of Gods servants. Ver. 11.

D. 12. Weakness of faith and strength of sense may make Saints despise the promise.

D. 13. Natures defects are apt to question the power of God to help them.

D. 14. Sarah and her daughters, honor their husbands in speaking of them. Ver. 12. My Lord being old. 1. Peter. 3. 5. 6. The Spirit proposeth this Pattern.

(5) Now followeth Gods animadversion upon Sarahs gesture, and censure of his promise, ver. 13. 14. Wherein we have.

1. His reprehension of her, directed to her by her husband, wherein may be observed, 1. Gods application to Abraham, he doth not presently speak to Sarah, And Jehovah said to Abraham, (1) The reprover is Jehovah himself, so Moses stileth him, now he discovers what a guest they had entertained. He that knew their hearts, and tried Sarahs reins so inwardly affected with unbelief. (2) The hand by which he sends the reproof, he speaks to Abraham, the heir of promise and Gods friend as well as Sarahs husband, fitt as her head to set it on.

2. Gods expostulating rebuke directed to her, 1. For her gesture, thus exprest. *Why laugheth Sarah at this?* It is a cutting expostulation, wherein is shewed, (1) Gods knowledge of her inward thoughts and affection in receiving his promise, that they were full of unbelief and scorn, (2) Gods displeasure with her for such entertainment of his promise. 2. For her censure.

Saying, shall I also verily bear a child, and I am old. — So the Cald. Sept. shall I truly bear? I am old. Where, 1. God taxeth her secret disputes in her self. 2. He reprooves the taking up of such an objection from fence against God. Why should shee oppose her age and sensible objections to my promise? ver. 13. 2. His conviction of the justness of his reproof by two undeniable evidences, 1. By the absolute power of Gods power.

Is any word (or thing) hid from Jehovah? — Is any word hid, &c. Cald. — Is any word impossible, &c. Sept. (1) The form of expression is interrogatory, affirmatively opposed, which implieth a stronger negation. Though this seem strange for creatures to work beyond natural custom, yet doth God wonder at any thing? Is it strange to him to work what he pleaseth? (2) The matter is a negative opposition, wherein, 1. The subject is

word or thing, for to speak and do, with God is all one; it notes any effect or event of good, which may seem utterly uncalculable by creatures, for evil God cannot do, neither lye, &c. Heb. 6. 2 The attribute is variously read according to the use of the word; it notes sometimes, to be hidden and that (with such a proposition, from, any one, which is in this place, and so may be read, nothing is or can be hid from Jehovah; not a work, though never so strange can be hid from him but he can find it out and do it. It notes sometimes wonderful and strange at which creatures are amazed, as that a dead womb should bear, but this is no strange matter with God; almightiness mak's nothing of this. Therefore the seventy paraphrase it, nothing is impossible with the Lord: so in a case harder it was spoken to Mary, Luc. 1. 37. our Translators exprest it, nothing is too hard for God. All which aim at the same thing, to note the almightiness of God, able to answer all Sarahs objections. 2. By the repetition of the former promise, that now she might know it came from God and believe.

At the time, &c. Where, 1. Stated time is here again noted, even so long as time of life is given for quickning and perfecting the fruit of the womb, which is the space of nine months. 2. His promise. *I will return to thee*, that was to Abraham by performing this word in grace unto him, and for his fuller consolation. 3. The effect of his coming and to Sarah shall be a son, that is, then she shall see that effected which now she laughed at: she shall bear the promised seed indeed.

(6) Sarahs reply to God, by way of excuse, wherein, 1. Her denial of the charge is recorded.

Then Sarah denied, &c. They who make nothing of Sarahs laughing are confuted by her own denial that it was a sin, because she would disowne it, if she could by denial but in this she sinneth more, to ad a lye to her unbelief; yet being overtaken so she doth poore creature in her self. 2. Her reason of thus doing, — *Because she was afraid.*

Sept. and Cald same. Herein note, 1. Her passion was fear fallen upon her for guilt. 2. The occasion, Gods charging her with her sin to her husband and in her hearing. 3. The effect, more sin in denying truth; see what passions doe, when they are let loose beyond bounds, and moved by guilt.

(7) Gods fastening her sin upon her, though in much mercy, onely to make her know it and be ashamed, that he might heal her.

And he said, nay, but thou didst laugh: God will be true, but every man a liar. 1. The Replier, God. 2. His reply 3. 1. True making her to own her sin. 2. Tender, he strikes her not dumb as he did Zachariah upon the like unbelief, but E c 2 makes

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Sept. and Cald. same.

Vers. 11.

Vers. 12.

Ver. 14.

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makes her know her iniquity and loath her self, and yet performe his mercy and loving kindness to her.

It learneth us. Note.

- D. 1. *God takes notice of the unbelief of Saints, in word, and deed, to reprove them.* Jehovah said, &c.
- D. 2. *Good works toward God do not excuse from unbelief of his promise.* Sarahs feast, &c. stops not Gods mouth against sin.
- D. 3. *Husbands should hear Gods complaints of their wives to amend them, so Abraham did.*
- D. 4. *God is displeased to have objections from sense set up against his promise.* Ver. 13.
- D. 5. *God is absolutely able to doe any thing what he please in heaven or earth.* Onely not sin, that cannot please him.
- D. 6. *God propoeth his absolute power for faith to rest on against all sensible objections.*
- D. 7. *Gods promise is joyned with his power to take of weak soules from sinfull doubting.*
- D. 8. *God tender's the weak in faith, and doubleth his promise for their support.* Ver. 14.
- D. 9. *Saints weak in faith, may be so over-taken as to seek to hide one sin by another.*
- D. 10. *Guilt and fear may lead soules to such transgression.*
- D. 11. *God will make his servants own their iniquities, though thorough weaknes they had denied them.*
- D. 12. *God will be gracious to his Saints in making them know their sinnes.* Ver. 15.

The third general of the Chapter now followeth, which is Gods prediction of vengeance on Sodom and the cities about it unto Abraham. Herein are observable, 1. The season and occasion of this discovery. ver. 16. And herein these terms are expresse. 1. The rising of the guests from dinner.

Ver. 16.

And the men arose from thence. (So Sept. and Cald.) That is, the Angels, appearing in humane shapes, of

which the Angel of the Covenant the Son of God was one, as appeareth in the next verse. These after they had accepted Abrahams entertainment, and dispatched the ministry of the promise to Sarah, and cleared it up more by reprooving her unbelief, now they arise to go about other work.

2. The course which way hence they bend.

And they looked against the faces of Sodom. Against the face of the Sodomites and Gomorrha, Sept. Cald as Hebr. Which phrase carrieth in it; 1. The bent of their faces and mindes to that place. 2. Their contrariety and opposition to it, that they went as enemies, to meet them in their faces for destruction.

3. Abrahams further readiness to waite on them in their way, which lost him nothing.

And Abraham was walking with them, to dismishe them or send them on in their way. Sept. same. Cald. That he might accompany them. This carriage of Abrahams noteth. 1. Further humanity to his guests to bring them forward; as often it is desired from some unto the Saints. 2. Reverence unto them having now perceived that they were more then men, God having revealed himself unto him and Sarah. 3. Earnest love to follow after God, and to have further discoveries of his will from him.

Act. 15. 3. John. 3. Eph. 6.

Hence may we learn.

- D. 1. *God moveth the station of his messengers from Saints below, when they are certified of his favour.*
- D. 2. *God who comes to Abraham in love, goeth against Sodom in wrath and for vengeance. He looks otherwise on the wicked, &c.*
- D. 3. *Saints having found Gods presence once are very loath to leave it.* So Abraham. V. 16.

2. The reason of this Gods discovery to Abraham. Ver. 17. In the expresse whereof we may note. 1. Gods resolution discovered interrogatively.

And Jehovah said, am I concealing from Abraham what I am doing? The Sept. read negatively. I will not hide from Abraham my servant what things I do. Cald. as Hebr. The affirmative question is rightly resolved into a negative position. 1. The revealer here is Jehovah, from whom all truth cometh. 2. The subject to whom God will not deny his will, Abraham his friend. 3. The matter revealed, or not concealed, is Gods purpose about Sodoms

Ver. 17.

Sodoms destruction; this God would not with-hold from him.

Hence learn wee.

- D. 1. *All sure and true revelations of things to come are of God, either as to mercy or judgement.*
- D. 2. *God revealeth his secrets to his friends.* Amos. 3. 7.
- D. 3. *The judgements on the wicked God eminently sheweth unto his Church.* V. 17.

Secondly. The reason of this resolution is threefold. 1. For grace formerly vouchsafed to him, therefore God would now vouchsafe him more. This was twofold. 1. Greatness promised him in respect of his seed, thus set out:

And Abraham in being shall be for a nation great and mighty. Sept. and Cald. to the same, God had given him this promise several times before, as Chap. 13. ver. 16. Chap. 12. ver. 2. &c. And here he makes that promise the ground of another discovery from God, as if he had said, I have freely taken Abraham into Covenant, I will surely make him the Father of a great people; and shall I not acquaint him with my purpose upon mine enemies? Not as if any self-greatness in Abraham should engage God thereunto. 2. Blessedness promised in the seed to come from him. And all nations of the earth shall blesse themselves in him. And for his sake all people of the earth shall be blessed, Cald. Sept. as Hebr. here is another privileged granted him, to be as the father or fountaine of blessing to the nations, in being the Father of the Messiah after the flesh. Now thus God argueth, have I made Abraham as the spring of blessing unto nations, and shall I not shew to him where I purpose to powre out my curse? Surely having granted him the former, I will not conceal the latter: I will adde this favour to the former; not upon Abrahams merit.

Learn hence.

- D. 1. *Gods grand promise to Abraham draweth on all other needful discoveries of God unto him.*
- D. 2. *Abraham is made by promise the visible head of greatness and blessing unto the Church.*
- D. 3. *God accounts it reason, that such as have the promise of blessing should know the purpose of cursing on the wicked.* V. 18.

2. The next reason is from the duty unto which God had appointed Abraham, which also he approved in him.

Because I have known him, &c. wherein. 1. Gods act expresse, I have known him; which knowledg of God may be considered, in time past, and then it notes Gods knowledg of him from eternity, fore-ordaining Abraham to this work: whom he did foreknow, them he ordered unto grace and duty. 2. In time present or to come, and so it notes the knowledg of approbation. The Sept. and Cald. read it in time past, as well as the Hebr. Which though it may be read in future or present, yet not exclusively to the time past, God did foreknow Abraham that he would make a Covenant with him, to walk with God; and so he did know and commend Abrahams obedience futable to his grace given to and Covenant made with him. 2. The object of this act, which makes up the reason, consisting of two parts. 1. Abrahams carriage to his family.

That he will command, &c. Sept. and Cald. to the same, wherein these particulars fall under Gods knowledg. 1. Concerning Abraham himself; that he will fear Gods judgments revealed upon sinners, and awfully have respect unto his Majesty. 2. That being thus affected, he will exercise his power to make Gods Covenant and statutes to be observed, seeing God requireth the breach of them with such vengeance. (1) He will command for God, so the word expressly notes authoritative injunction over all under his power. (2) This power he puts forth. 1. Upon his children, they were nearest. 2. Upon his house family or men of his house; as the Cald. That is all kind of servants under his power. 3. The term of putting forth his command, it is after him, that when he should be gathered to his fathers, yet the fear of God might lye enjoyned upon the generation after him. This God knew and liked. 2. The returne of Abrahams family unto his command in the effect of it, expresse thus; And they kept, or shall keep the way of Jehovah, &c.

ways which are right. Cald. It sheweth in summe their ready obedience, which becomes the family and Church wherein God is known. 1. In the main duty, they kept and would keep the way of Jehovah. (1) Their keeping was in faith, love and obedience, and that with watchfulness and constancy. (2) The way of Jehovah, which noteth the whole trade of Gods Law revealed; of which he is author, matter, and end. Truth of God, ordinances of God, Worship of God, walking with God are all carried in this duty of keeping his way. 2. In the consequent of this, which is duty unto man.

To do judgement and justice. It is a paraphrase of all righteousness commanded in Ec 3 the

Ver. 19.

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the second table, which giveth good proof of keeping the way of the Lord, &c. And therefore it is usual in scripture under this to comprehend all duty to God and man. Some distinguish these two, as if justice noteth righteous carriage to all, judgement a right demeanour to the oppressed, but no great need is there of restraining, when both are comprehensive of all duty unto man; for this cause will God reveal his secret judgment on Sodom to Abraham and his, because they shall make this good use of it. 3. The last reason is Gods future respect to Abraham, I will perform all my Covenant which I have made unto him, in this way of his obedience; therefore I will not hide this from him.

That Jehovah may make to come upon Abraham, &c. This is inferred as the consequence of Abrahams government for God over his family, and their joynt obedience; God having framed Abrahams heart unto this, he is now resolved to carry on the performance of all the good which he had promised. That the Lord may bring upon Abraham what he spake, That he would bring upon him, Cald. Herein. 1. The connection, that, sometimes causal, but here consequential. 2. The matter consequent, which is Gods full performance to Abraham. (1) The finisher, Jehovah who was Author (2) The accomplishment, he will make to come upon him, (3) The matter completed, that which God had spoken to him and concerning him; which doubtless was the perfection of his covenant even to Christ, and all the good given in him. That God had spoken in the promised seed, Gal. 3. 16.

Learn hence.

- D. 1.** Gods knowledge of soules giveth them capacity of receiving his revelations. The knowledge of his election and approbation.
- D. 2.** Gods knowledge determines soules unto duty and doth commend them for it, so it did to Abraham.
- D. 3.** Gods known ones will command for God all within their power.
- D. 4.** Children and servants are to be commanded by Gods approved rulers to keep close to his way.
- D. 5.** Saints known of God will take care for their seed to serve God after their departure. Succeeding generations are their care.
- D. 6.** The commands of godly Fathers

and Governours are answered fruitfully where God knoweth soules.

D. 7. Keeping the way of Jehovah, and doing justice are inseparably enjoined and performed.

D. 8. Such soules are fittest to receive discoveries of Gods purposed judgments, who make the best use of them.

D. 9. The full accomplishment of all promises in Christ are the consequences of duty, caused by them, Vt notat consequentiam. Vatable.

D. 10. God will bring home all the good promised in Christ unto his Covenant-ones.

D. 11. God will not hide any thing that is good from the people of his promise, he sheweth evil to avoid it.

D. 12. What God hath vouchsafed and spoken to Abram hath alwayes bin with respect unto his Churches good. So in this case to the Church in his family. V. 19.

Thirdly, Gods discovery it self followeth concerning his purpose of vengeance upon Sodom; Wherein observe. 1. The revealer of the intended visitation.

And Jehovah said. God himself immed. Ver. 20.

diatly. 2. The reason of his visitation revealed, which in summe is the intolerableness of their sin, expressed two wayes. 1. By number, as followeth.

The cry of Sodom and Gomorrah because it is multiplied. Cald. the same.

Sept. The cry of the Sodomites and Gomorra is multiplied.

1. The subject of multiplication, The cry of Sodom and Gomorra. That is the hideous noise of their sinnes provoking God to vengeance, as the cry of blood, Gen. 4. 10. This cry noteth the excess of sin; grown up to such strength that it roareth in the ears of God for vengeance; noted therefore usually by that title in scripture to be crying sinnes, Isai. 5. 7. A good paraphrase it is of that blood and unnatural uncleanness found among them, as well as of all the sinnes else numbered up, Ezek. 16. 49.

2. The multiplication itself, it is multiplied very much, or exceedingly; for the reason will be, joyning the superlative expression unto this which is found in the next sentence, that is, every day these cries are increased in mine ears saith the Lord, so that they are infinitely many. 3. The rational

rational particle, because it is so, therefore will I visit, or it is surely so, as some read it, by way of assertion; which ariseth to the same purpose. 2. By weight thus expressed.

And their sin, because it is very grievous, great. Sept. and their sinnes are very

great. Cald. Because it is too mighty. 1. The subject of this aggravation is the same crying sinne spoken of.

2. The aggravation itself, it is grievous heavy, pressing, as sheaves press the cart, Amos. 2. v. 13., very malignant, full of deadly poison and that in the highest degree of excess. 3. The rational particle here added, because it is so, or so it is indeed; therefore I must visit. Ver. 20.

3. The revelation it self made to Abraham, where 1. Gods motion is declared,

I will discover now. And Ver. 20.

descending, &c. Sept. I will appear now, Cald. Here bodily motion is spoken of God, after the manner of men, not that God can move from place to place, for he filleth all places at once. It notes therefore here, 1. Gods appearance to judgment. 2. Gods nearness to them, or presence with them, whereby all are open to him, that he cannot be deceived; as one that commeth and locketh on. 2. Gods visitation.

And I will see whether according to the cry thereof, which is come to me, they have made a consummation, or done fully.

Sept. If they finish or consummate according to their cry, &c. Cald. and I will discern whether they have done, as the cry which is come before me. I will consume them if they repent not. Herein. 1. Gods act, I will see, which noteth (1) A full discovery (2) a discovery to judgment therefore well paraphrased, I will judge, that is punish them for all I see. 2. The object, which doubtless was the sinners in those places now visited, yet here described, 1. By the cry of their sin spoken of before, according to that God will see and judge, 2. By the evidence of it to God, it came even to him, or before him to disquiet him. 3. By the fullness of their sin. God seeth that they have made a consummation, and filled up the measure of sin; then he visiteth and judgeth.

All this is positive under the supposition expressed. 3. Gods dignation to them if sin be not high.

And if not, I will know. Sept. that I may know, Cald. But if they repent I will not take vengeance. Wherein we have, 1. An exception; if their sin be not so crying and grievous. 2. Gods dignation thereupon, I will know, not as if he were ignorant, but knowledge here carrieth it action. I will then pity them, spare them, and not take vengeance; so it is paraphrased fully, I will not take revenge if they repent. Ver. 21.

Learn from it.

D. 1. God the judge and insister is the best revealer of his own judgments.

D. 2. The sinne of Sodom, &c. was crying, numerous, and very grievous, out of measure.

D. 3. Crying sin multiplied and aggravated, provoketh God to sudden vengeance. Ver. 20.

D. 4. God appears to the face of sinners, when sin cryeth loud in his ears. This is descending.

D. 5. According to the cry, evidence, and fullness of sin, God seeth, and judgeth.

D. 6. God giveth the vilest of sinners a fair trial before he executeth vengeance.

D. 7. God discerns fully the guilty from the guiltless; where there is no sin. Hee will go, & see, and know.

D. 8. God knoweth with savour soules, who deny sin grievous unto him. Ver. 21. So he did Lot from the rest. 2. Pet. 2. 7.

Fourthly, Gods dispatch for execution with Abrahams consentment of all. Ver. 22. Wherein are two particulars, 1. The messengers dispatched about the business revealed.

And the men set their faces from thence, and walked toward Sodom. Sept. And

the men turning themselves, &c.

And the men departed thence, &c. Cald.

Two things are here related of the messengers on Angels, here exprest under the name of men, or poore men in appearance. 1.

Their setting themselves to their way in right posture, They set their faces, and eyed

the place to which they were sent, which

noteth their bent and intention of mind thither for the work unto which they were de-

signed. 2. Their progress in motion; they

went forward to Sodom, and made haste

too, for it seemeth they were with Lot in

Sodom that evening, so the seaventy, They

came to Sodom. 2. Abrahams deportment

at their departure.

And Abraham yet himself was standing be-

fore Jehovah, Sept. same.

Cald. Abraham yet stood in prayer before

the Lord.

1. The subject here mentioned. Abra-

ham himself, doubtless exceedingly affect-

ed with the said discovery made; and he

was kept also by God for further commu-

nication

nication; the Angels being dispatched by him.

2. The posture of him expressed, he was *standing*, in prayer saith the Cald. It was doubtless a posture of attendance or ministry, and it is certain he did pray and intercede with the Lord about this matter. Jer. 16. 1. Humble, watchful, earnest was this attendance. 3. The object of this attendance, it was *Jehovah*, one of the three men spoken of, yet now discovered to be the Son of God himself, by sending away his Angels and making known his mind to Abraham. Upon him onely Abraham waits to find favour for Lot, and poor souls in Sodom.

Learn hence.

- D. 1. *Gods dispatches for execution, surely follow upon the revelation of vengeance on the wicked. The angels were dispatched, &c.*
 D. 2. *Gods ministers angelical, are bent for execution of his will on crying sinners, and to pursue the enemy.*
 D. 3. *Gracious Spirits are affected with judgment revealed on the wicked, and stand before God as they may to avert it. Ver. 22.*

4. The last general head of this Chapter now followeth, which is Abrahams intercession unto God for these places on which so much wrath was revealed. This is completed in six petitions and answers to them. 1. The first is from ver. 23. to the end of ver. 26. Wherein mark.

1. Abrahams intercession, ver. 23. 24. 25. about which, 1. His address to God is noted, Ver. 23.

Ver. 23. *And Abraham drew near and said.* — Sept. and Cald. same.

Quest. How could he draw near to God who is every where present?

Answ. It is not meant of local access, but spiritual, of the soul, when in faith, love, desire, it set's itself to seek God. So it was good for the Psalmist to draw near to God. Psal. 73. 28. And in this sense souls are said to be far from God, when remote from duty, and to draw near when souls are bent upon seeking him; so Abraham drew near and said. 2. Abrahams prayer or intercession it self in the first onset; it is in the general scope, that Sodom and the cities about it might be spared from the threatened overthrow, but more particularly expressed in three supplicatory expostulations.

1. *Wilt thou also destroy the righteous with the wicked?*

This question being affirmative must be

read negatively, *Thou wilt not so destroy.* Sept. same. The Cald. Wilt thou in thy fury consume? Surely no. So

Abraham had a judgment of certainty concerning God, that he could not, nor would not deal with the righteous as with the wicked in destroying. And thus it is an argument of his prayer to God. Yet again, looking upon this as the question of a supplicant, it carrieth in it also a prayer. Lord do not destroy the righteous with the wicked, wilt thou? O do not Lord. Both wayes may we take it. The righteous here is the truly justified and sanctified soul; the wicked such as are contrary to God in being and doing; the destruction was the doleful overthrow threaten'd & afterward executed. Ver. 23.

2. The next petitionary expostulation is in ver. 24. Where we have two special matters to consider, 1. A supposition, in judgment of charity, of some competent number of righteous in those places.

If there be, perhaps there are fifty righteous within the city. Here Abrahams charity to poore sinners is expressed; yea and his prudential piety toward God, that he begins at such a number as fifty, at the highest he supposeth so many at least might be in five cities; for however, city is spoken of here in the singular, as of one, yet it is synecdochical for all the rest. This therefore he supposeth as a ground of his following petition to God. 2. A petitionary expostulation hereupon.

Wilt thou also destroy, and not spare the place, for the fifty righteous which are therein? This affirmative question is rendered negatively, surely thou wilt not destroy, but spare, &c. Yet consider this too coming from a petitioner, it carrieth this petition; Lord do not destroy but spare the place even all the sinners therein for these fifty righteous. — Sept. and Cald. are to the same purpose. ver. 24. 3. The next petitionary question is ver. 25. Wherein.

1. The ground of this petition, which is the inconsistency of all injustice with God in his proceedings with men. 1. The matter inconsistent, is that the righteous should be delivered to death as the wicked. 2. The inconsistency it self expressed, by a participle abominating; — *farre be it*; it is a prophonation of God, not to be indured. The Septuag. read. *μυδαμυν*. By no means can this be agreeable to God. The Cald. paraph. True are thy judgments; therefore this cannot be. This participle is doubled to note the vehemency of it. Farre be it, farre be it from Jehovah. Sometimes being used as to men, the name of God is added, *God forbid* it me, or make it far from me, or odious to me. 1. Chron. 11. 19. It is Davids expression.

2. The petitionary expostulation it self, *Shal not the judge of the whole earth do right?* This negative question is resolved affirmatively. The judge of all the earth must do and will do judgment. — Shalt

Ver. 24.

Ver. 25.

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Shalt not thou do judgment who judgest all the earth? Sept. — Cald. same

with Hebrew, but take this also as a petitionary question, and then something more is carried in it, even Abrahams desire to God as judge of all the earth to give judgment of discerning between the wicked and the righteous, thou art judge of all the earth, thou canst do nothing but right; oh put a difference between the righteous and wicked now, that the overflowing scourge take not all away together. So it is his prayer also. ver. 25. 2. The answer which God makes to Abraham in this petition, wherein occur. 1. Abrahams condition supposed, and taken for granted, —

Ver. 26.

And Jehovah said, If I find in Sodom fifty righteous within the city; this was the ground of Abrahams prayer for mercy; let that be granted saith God as thou supposest, that there be so many righteous, I will accept the number and give you the desire. 2. Gods promise upon that ground granted, *Then I will spare the whole place for their sakes.* — There shall none perish, if this number appeare. But it is queried here.

Quest. 1. Doth not Abraham desire evil, in praying for the wicked to be spared?

Answ. No. 1. He doth not simply desire this, to have the wicked escape, but to have them suffer if they must by themselves. 2. Gods threatnings sometimes admit repentance, so it might be with these, if they repent not I will consume them. Jon. 3. 3. It is lawful to pray against Gods revealed will with submission, so did Christ himselfe, if it be possible, &c. Math. 26.

Quest. 2. Doth not God grant that which is contrary to his justice in sparing the wicked?

Answ. No; For God is resolved to glorifie his grace sometimes, as well as justice, therefore it is not cross to justice, when he himselfe doth satisfie it.

Quest. 3. Is not God changeable in his counsels when he yields from threatening to sparing?

Answ. No, he abides the same, but changeth us by repentance, which he was resolved by threatening to work, and so to spare.

Quest. 4. Is it not with the just sometimes as with the wicked? is this righteous?

Answ. 1. In respect of outward sufferings it may seem so, but it is not so, for that is but chastening to the just, which is vengeance on the wicked. 2. The righteous are never destroyed, which is the reward of the wicked.

Learn we from this.

- D. 1. *Saints who stand before God have liberty to draw near unto him.*

D. 2. *Prayer brings soules nigh to God indeed. To his very heart, and bosome.*

D. 3. *Praying soules may humbly plead with God about his judgments.*

D. 4. *As God will not destroy the just with the wicked, so may Saints pray. And this is according to Gods nature and will.*

D. 5. *Saints are charitable and pitifull unto sinners threatned by God. V. 23.*

D. 5. *It is prevalent with God to move him to mercy for his Saints sake.*

D. 7. *Righteous soules may keep off ruine and get mercy to the wicked. Ver. 24.*

D. 8. *God abhors to destroy the righteous with the wicked.*

D. 9. *The judge of all must do right, and therefore may be intreated.*

D. 10. *Gods justice puts a difference between the righteous and the wicked. V. 25.*

D. 11. *Very yeelding is God to the prayer of his Saints.*

D. 12. *A few righteous in the world are more powerful with God to save, than many wicked to destroy. Ver. 26.*

Thus farre Abrahams faith in prayer. The second intercession of Abraham followeth. ver. 27. 28. Wherein we have to consider, 1. Abrahams petition. 2. Gods answer thereunto. In his petition occur these particulars. 1. His preparation unto it, by an humble address unto God againe. Wherein appeare. 1. His encouragement taken from Gods former reply.

And Abraham answered and said; God Ver. 27. having granted mercy for fifty, now he get's ground, and comes to God againe with a second petition. Sept. and Cald. to the same. 2. His self-judgment and abasement in this onset, wherein are acknowledged two things.

1. His bold enterprize, in the following words.

Behold now I have begun to speak unto my Lord. — To the Lord Sept. I have spoken much before the Lord. Cald. This he acknowledgeth to be boldness in him, considering the greatness of that God with whome he had to doe. Poor I, have begun to speak to the Lord, as some read noting his relation to him.

Ff 2. His

2. His unworthiness for such an attempt. *And I dust and ashes.* — Earth and ashes. Sept. — Seeing I am dust and ashes: Cald. That which he takes to himself is a base condition, signified by those termes, *dust*, which is an underfoot thing, and *ashes*, which notes his desert of being consumed for coming so near to God. — ver. 27. Secondly, His intercession, wherein are to be noted, 1. A supposition of the failing of his former ground in some degree.

Ver. 28.

Perhaps there shall be wanting of the fifty, righteous, five. — Sept. But if the fifty righteous be lessened into forty five. — Cald. as Hebr. Gods grant so readily, makes Abraham doubt upon search that the number will not be found; therefore he defends to be sure of his request granted, *suppose five be wanting.* 2. A petition againe expostulatory.

Wilt thou destroy for five the whole city? That is, for want of five. — Sept. wilt thou destroy for forty five? — Cald. as Hebr. Were the question proposed plainly, it would be resolved negatively, thou wilt not destroy; but coming from an intercessor, it doth not onely import that, but a prayer also that the want of five may not cause the vengeance threatned upon all to be dispensed. O my Lord destroy not all for want of five righteous. Secondly, Gods answer unto this petition.

And he said, I will not destroy it, if I find there forty and five. Here God yeelds again, Abraham thy request is granted. Ver. 28.

Learn from it.

- D. 1. Gods answers of grace encourages his unto replies of prayer. So Abraham takes ground.
- D. 2. Saints wonder at the privilege of mens speaking to the Lord.
- D. 3. Gods sovereignty & lordship, may well make Saints wonder at their admittance.
- D. 4. Mans vilenes and desert to be turned to ashes makes it wonderful, that yet he should speak to God.
- D. 5. Saints come with self-abasing thoughts to intreat Gods face for sinners. Ver. 27.
- D. 6. Humbled soules are encouraged upon failing of numbers; yet to seek Gods face for good. Though five be wanting, yet will God spare the rest.
- D. 7. God gives in granted the de-

sires of humble soules. Ver. 28. *Tsal. 9. 12.* Even when their sensible groanes are abated.

3. The next part of the intercession follow's, ver. 29. wherein we have to note, 1. The instance of the intercessor, upon the preceding answer of God.

And he added yet to speak unto him, and said, — Sept. and Cald. same. Thus Abraham gathers strength, and puts it out in more intercession. 2. The argument of the intercessor with its abatement, *Perhaps, or if peradventure forty be found there.*

Ver. 29.

Here he expresseth his ground with abatement, and supposeth his request. It is an elegant aposiopesis. As if he said; O pardon and spare if there be but forty. 3. The answer of God to this.

And he said, I will not do it for the sake of the forty. — Sept. I will not destroy, &c. — Cald. I will not make an end. — He giveth in these a general pardon upon this account. As if he had said, Abraham bring forth forty righteous and all shall be spared.

Which teacheth us.

- D. 1. Gracious soules adde to pray, when God adds to grant their requests.
- D. 2. Strength of argument in the prayers of Saints may abate persons threatned from 45 to 40.
- D. 3. Gods answers of grace groweth higher as arguments of Saints may grow lower. Ver. 29. I will not doe it for forty's sake.

Fourthly, The fourth intercession of Abraham followeth. V. 30. Wherein occurs, 1. Abrahams request. 2. Gods answer. In the former are observable, 1. His preparation by a preventing desire in turning away Gods displeasure from his boldness.

And he said let not I pray anger burn upon the Lord, or my Lord, and I will speak. — The Sept. reads it in an abrupt question, by an aposiopesis, *And he said, wilt thou Lord, if I speak?* That is, wilt thou be displeased? — The Cald. Let not the fury of the Lord be angry, &c. wherein, 1. His boldness by faith in replying, *And he said, &c. i. e. Abraham.* 2. His humility in returning, *let not I pray thee* 3. His preventing desire, *let not anger kindle upon the Lord;* He feareth because of his importunity. 4. His resolution hereupon, *I will speak, or pray further.*

ther. 2. The supposed ground of this next petition thus delivered.

Ver. 30.

Perhaps thirty shall be found there or if thirty, &c. Here is an abatement by tens, beginning, so he presseth upon grace. 3. His petition included, Lord destroy not but save for the sake of thirty righteous. In the latter we have Gods answer, where, 1. The ground supposed, is thus stated.

If I find thirty there, 2. The petition granted. *And he said, I will not do it.* — Sept. I will not destroy for the sake of thirty. — Cald. I will not make an end, &c. in summe, Abrahams petition is granted, the cities shall not be destroyed, all shall be spared, if thirty righteous be found among them.

It learneth us.

- D. 1. Gods yeelding encourages petitioners to be bold in praying to him.
- D. 2. Gracious intercessors are afraid of Gods displeasure burning against their importunity for sparing the wicked.
- D. 3. Gods displeasure being deprecated, Saints proceed in praying fervently.
- D. 4. Saints may fall by ten in arguments of Prayer with God.
- D. 5. Grace refresh by sens to answer the intercession of Saints, and as their arguments fall. Ver. 30.

Fiftly, Yet Abraham seeing Gods free return supposeth he was yet to high, and therefore imboldens himself to another abatement, ver. 31. And to bring grace to a further condescension.

Wherein also are.

1. His petition, and thereabout are considerable. 1. His preface.

Ver. 31.

And he said behold I pray, I have begun to speak to my Lord. — Sept. And he said, yet I have to spake unto the Lord. — Cald. I have spoken much before the Lord. The same expression is before, ver. 27. Here being repeated, note's multiplication of his self-judging, *behold I, even I, so vile,* have begun thus far to bespeak the Lord of glory; may I not proceed? He hath encouraged me thus far, I will yet go further. 2. His ground supposed.

Perhaps twenty shall be found there. — If there be found. Sept. Here he falls ten more, hoping that number would be found. 3. His prayer implied; Oh spare all & do not destroy for the sake of twenty righteous among them. 2. Gods answer hereunto.

And he said I will not destroy for the sake

of the twenty. — Cald. same. — Sept. If I find twenty. God grants thus far upon abatement of ten more. Find me twenty, and judgment shall not proceed.

It instructs us.

- D. 1. Multiplied self judging is requisite with multiplied boldness in addresses unto God.
- D. 2. Humility encouraged by God, begs grace to condescend lower to its wants.
- D. 3. Grace dispiseth not, but yeelds to the pressing intercession of the humble soule. Ver. 31.

Sixty. The last intercession of Abraham now followeth, and he speaketh no more in this matter. Ver. 32. Wherein, 1. His request framed as before, and therein, 1. A prefacing petition to divert Gods wrath, as was, ver. 30. 2. A limitation of himself, but this one petition more in this matter, *And I will speak yet but once, or this one turn.* So far God lets out his Spirit. — Sept. wilt thou, if I speak yet once? i. e. Thou wilt not be displeased if I do. 3. His last reason supposed.

Ver. 32.

Perhaps there shall be found there ten, — Sept. If there be found, &c. 4. His prayer implied, O spare for the sake of ten. 2. Gods answer in the last place by way of grant.

And he said, I will not destroy for the sake of the ten. — Sept. and Cald. same. Abraham surely thought so many to be in Lot's family at least, yet when he had his grant he find's it otherwise.

It teacheth us.

- D. 1. Gracious soules would not willingly provoke God though they desire to prevail with him even for wicked ones, that these be spared by him.
- D. 2. In intercession for sinners there is a limit and bound set by God upon the Spirits of his Saints. Grace ordereth it so.
- D. 3. Saints drive in prayer the deliverance of the wicked to the lowest and least price that may be. To ten. O Lord spare them.
- D. 4. Gods grace condescends to the lowest and least number of the righteous, that he may be gractious to others. So sometimes

Ff 2 he

he doth, but not always.
Ver. 32.

Seventhly. The close of all followeth, Ver. 33. Abraham having procured grace to come so low, he dares go no farther, neither will God stay to hear any more. Two things are here recorded at the conclusion. First, Gods departure from him.

Ver. 33.

And Jehovah departed as he had finished to speak unto Abraham. — Sept. same.

Cald. and the glory of the Lord was taken up, when he ceased to speak to Abraham. Herein we have, 1. Gods motion mentioned, which was local in respect of the body assumed, and that signal of his refusing any more petitions about this matter. 2. The occasion or season of it, the finishing of his communication with Abraham, so much as he vouchsafed. Secondly. Abraham's return home.

And Abraham returned to his place. i. To his tent and family whence he came with his guest. Which carrieth in it his cessation from further interceding, and his betaking himself to his own charge, about the duties which concerned him therein: no doubt with an heart full of care.

Learn we in this close.

D. 1. God hath his times set for hearing Saints intercessions for sinners and answer's, and then he will hear no more.

D. 2. God heareth out his Saints in all humble and faithful intreaties of him.

D. 3. Gods answer being given, Saints must go away contented with Gods will, and return to their relation duties. So did Abraham.

A Corollary from all.

This being an extraordinary dignation from God, learn this. Extraordinary actions of some Saints must not be drawn into ordinary practise. No cause therefore for us to plead so with God for any.

CHAP. XIX.

THIS Chapter containeth the history of the execution of Gods threatened vengeance on Sodom and the cities about it. In the whole are these parts. 1. The access of the executioners, and entertainment of them by Lot. Ver. 1. 2. 3. 2. The high provocation of the Sodomites at this very instant of judgment. Ver. 4. to the end of Ver. 11. Thirdly. The deliverance of

Lot & his. V. 12. to 23. Fourthly the execution done, and judgment on Lots wife. V. 24. to 26. Fifthly. The care of Abraham and Gods respect to him in it. Ver. 27. to 29. Sixthly. The condition of Lot after his deliverance. Ver. 30 to 38.

First. In the first general passage of this history are to be noted these particulars, 1. The access of the messengers for execution unto Sodom.

And there came two angels to Sodom in the even. S. ptuag. and Cald. same. — Ver. 1.

1. The subject of access, two angels, they were two of those three, who dined with Abraham, staid men, and dispatched away by the third for this work intended. Chap. 18. ver. 2. 22. Yet here called Angels: so they were in their own natures as well as office; only for this time God clothed them with humane shapes and natures. 2. The access, they came (or were come) to Sodom, there indeed they were at present to execute the work enjoined on them, for vengeance on the place, and deliverance of Lot and his. Their number hath no mystérie. 3. The time, it was the even of that day when they dined with Abraham; they hastened according to their charge, for it was the space of five German, or fifteen English miles between Abrahams place and Sodom. For the possibility of their conveyance in such a time it cannot be doubtful; why the even is pitched on, vaine are conjectures, which make it emblematical of sad tidings, as the morning and midday of good. It is enough so providence ordered it, and perhaps that they might be eye-witnesses of their horrid practises in the night. But at this time they are come. 2. The providential posture of Lot, described.

And Lot was sitting in the gate of Sodom. — Sept. and Cald. same. Herein are obvious. 1. The subject, Lot, the man whome providence appointed to be saved from Sodom's overthrow and therefore put him in the way of the Angels at that time. 2. The posture of him, he sat in the gate of Sodom. The history is literal, therefore his session was as men use to rest their bodies or to wait for any, so the gate note's nothing but the entrance into the city, a place fittest to meet with travellers; and so ordered by God that now he should be there; as to that conjecture which makes the gate to be taken figuratively, as if it should mean, that Lot sat there as a judge because their sessions were kept in the gates of cities, it is altogether unapt for this place, as also untrue, for Lot was no ruler as appeares, Ver. 9.

3. The salutation given by Lot upon his first view of them.

And Lot saw, and rose to meet them, and bowed himself with the face on the earth.

Worshipped, &c. Sept. and Cald. Wherein are observable. 1. Readiness, to observe his providential guests, he saw. 2. Diligence, and stirring to take oport-

opportunity of receiving them. 3. Humility, towards those whom doubtless by some intimations he might perceive were sent of God. So he doth not only eye them, and meet them, but prostrates himself before them.

Learn from it.

D. 1. Gods dignation of humane shapes takes not away the nature of Angels. But they abide such still.

D. 2. Angels are speedie messengers to execute judgment upon the wicked, and to work deliverance for the righteous.

D. 3. Providence puts men in the way of mercy to whom he sends deliverance.

D. 4. God makes his servants to eye, and meet, and honour the instruments of salvation, and of vengeance. Ver. 1.

Ver. 2.

4. The invitation which Lot giveth them. Wherein. 1. His compellation of them is recorded. And he said, Behold I pray my Lords. This is an honorable bespeaking of them, upon whom doubtless he perceived some eminent character of their special dignity and office. That criticism between the two vowels in Adonai, is but weak. Doubtless though the name primitively is Gods, yet this as well as others is transferred to Angels and to men. 2. His friendly invitation of them. 1. To a stop, and digression into his habitation.

Turn aside I pray you into your servants house. — Sept. and Cald. same. Thus far he offereth them a shelter; where-in appear. (1) his fair intreaty; I pray, a term noting real desire. (2) His care of them, turn ye out of the street into a house. He knew it would not be so safe abroad for them in the night; here may be noted that gates and houses were proper unto cities and fenced places. Abraham dwelt in an oak grove, and a tent sufficed him, but Lot had an house within gates and fences, and yet not so safe. (3) His humility acknowledging himself their servant, and his house so far theirs. 2. To a lodging, — and stay all night, or lodge with me, as the night requirerth your repose. Cald. same. Sept. 3. To a refreshing of their bodies, for their better progress the next day.

And wash your feet, and ye shall rise up early and go on in your way. — Sept. and Cald. same. We have here. 1. His refreshing offered, washing, which was

very needful for travellers in that country, walking mostly bare footed. 2. The end of his offer, to help them onward in their journey, he knowing not yet the business about which they came, he would not hinder them by kindness. Fifthly. The denial of the Angels unto this invitation.

And they said no, for we will lodge in the street, or stay the night there. — Sept. and Cald. same. 1. Their denial was real, not feigned. 2. Their reason notwithstanding their purpose, to lodge in the street, perhaps to discover the wickedness of the place, which appeared to them afterward in the house.

Learn from it.

D. 1. The Spirit of grace is courteous and humble towards the messengers of God, though they be strangers.

D. 2. A gracious soul is free, and real in inviting such strangers to shelter, lodging, and refreshing needful for them.

D. 3. Gates & houses are mens safe-guards; yet none without God.

D. 4. Gracious hospitality, would be no hinderance to Gods servants, but help them in their way.

D. 5. Gods messengers may deny the kindness of Saints without breach of charity upon special grounds. Ver. 2.

Sixthly. The importunity of Lot for all this denial, thus recorded.

And he forced upon them exceedingly, i. e. Ver. 3.

with his mouth. — And he violently compelled them, Sept. Cald. This doubles was a force of love overcoming them with great importunity, he did not coldly intreat, but with all his might begged them to be his guests. The intention of his intreaty is superlative.

7. The grant of the Angels hereupon: And they turned into him, and entered into his house. — Sept. and Cald. same. Herein they yeild his request, without lightness or equivocation; for their purpose was real to abide in the street; and yet did not intend upon importunity wholly to deny him.

8. The provision made by Lot and their acceptance.

And he made them a banquet, and baked unleavened bread or cakes; and they did eat.

Cald. same. — A drinking. Sept. 1. Lots entertainment.

1. He made for them a feast, a word not used in Abrahams entertainment, yet

Ff 3 doubtless

doubtless not intending much more; however the corruption of that place, which was fulness of bread, among the rest, might perhaps induce Lot to imitate something; but here we have no complaint of him; though it was charged heavily upon Sodom; not that God gave them fulness, but that they abused it to gluttony and drunkenness, which stirred up all other beastly lusts in them. Their fulness was of their own making, even to the overcharging of nature, and besotting of it. Ezek. 16. 49. 2. He baked unleavened cakes, such as soonest could be provided, and doubtless the best he had. This hath not to do with the Law of unleavened bread, given by Moses, however some pharisee this was occasional only, and for common use. 2. The guests acceptance and compliance; they eat of what was provided for them; under which action sweet society and communion are carried; Angels converse with gracious men, and these have fellowship with them.

Learn we hence.

- D. 1. Gracious love is violent for doing good to Gods messengers, and will have no nay.**
D. 2. God and his servants are sometimes overcome with the importunity of his loving Saints.
D. 3. Love in Saints is free and liberal to all whom from God it entertaineth.
D. 4. There may be honest feasting in Lot's house among the riot and gluttony of the Sodomites.
D. 5. Such feasting is allowed and accepted by God and his servants. Hebr. 13.
D. 6. God, and Angels, and gracious men, may eat and drink and have sweet society or communion with each other. Ver. 3. *It is good feasting when a man hath God and Angels at his table.*

Secondly In the next general passage, which is the Sodomites provocation in present unto vengeance, occur; 1. Their assault upon Lots house, ver. 4. 5. 2. Lots intervention to prevent evil, ver. 6. 7. 8. 3. The Sodomites violence upon him, ver. 9. 4. The rescue of Lot by the Angels, ver. 10. 5. The frustration of the Sodomites design, ver. 11.

First, in their assault these particulars are considerable, 1. The time of it.

Before that they lay downe, — But

Ver. 4.

before they slept, Sept. — Yet they lay not down. Cald. The expression noteth the season to be the night, when men should rest, this is the opportunity which sin taketh to express its fury, Lot feared it would have proved a bad time abroad, but conceived there would be more security in his house, yet this time was taken, which was also the instant of judgment. 2. The assailants, — thus characterized.

And the men of the city, the men of Sodom, from the child to the ancient, all the people from the end, or border of it. — All the people together, Sept. Cald. Such a description of an universal contagion, that is not ordinarily heard. 1. From ages, *Old and young*. 2. From universality, *all the people*. 3. From their bounds, throughout the city *from end to end*. All these conclude that ten righteous could not be found. 3. The Assault.

They compassed the house, — Sept. fame. — They trench about the house, Cald. The sense is, so they rounded it that no escape should be made out of their violent hands, neither at fore doors nor at posterne, ver. 4.

4. The summons which they gave, wherein may be seen, 1. Their clamour.

And they cried upon Lot; and said, — Ver. 5. *And they called unto Lot, &c* Doubtless the cry was impetuous and mutinous; violent, and irresistible by him; so sin useth to clamour. 2. Their question made to him.

Where the men which came unto thee, this night? — Where are? — Sept. and Cald. This inquisition also was not of wise and sober men, for safety in looking after strangers, but of man-slayers who lay in wait to defile and destroy, even an inquisition unto the utmost of filthiness. 3. Their demand.

And we will know them, — That we may congregate which them, Sept. Cald. as Hebr. In which expression according to what Lot answereth, is discovered the height of wickedness, & the loud cry of their abominations, from which vengeance could not stay longer. 1. In requiring harmless strangers from their place of rest to be delivered unto their violence. 2. In the end of their demand, which was to make them objects of unnatural lusts, the most horrid abomination, even to commit filthiness with them; which is the sense of their knowing them here, as Lots words do import. That sin which hence is called *Sodomy*, the defiling of menselves with mankind. — Notorious wickedness! Ezek. 16. v. 49. 50. Rom. 1. 27. 1. Tim. 1. 10.

Learn from it.

- D. 1. The season of rest for the innocent**

cent is the time of rage for wickedness.

D. 2. Cities usually are seats of greatest sinnes. It was the city Sodom,

walled to secure their wickedness.

D. 3. The universal corruption of all ages is a sad preface of universal desolation.

D. 4. Stunnes flock from every corner to joyn hands in wicked abominations.

D. 5. Houses are small defences against the violence of impetuous sinners. They easily beset them. Ver. 4.

D. 6. Impetuous are the clamours of violent sinners upon the righteous.

D. 7. Inquisitive is wickedness to find a prey for itself to feed on.

D. 8. Violent sinners demand the innocent to be given up unto them.

D. 9. Sin groweth to its full pitch, when it carrieth men to unnatural lust. Sodomy is an high crying sin. Ver. 5.

Secondly The next particular is Lots intervention for the safety of his guests, who were now environed with beastly enemies, wherein we have to consider, 1. His adventure in going out to appease them. ver. 6.

Ver. 6.

And Lot went out unto them to the fore doors, and shut the portal after him. — So the Sept. express it by *anistegon*, & *thron*; The Cald. may fute also with it. Wherein the pious care which he had of his guests appears. 1. In his exposing himself to danger rather than them; He himself went out to this furious multitude; His courage and fidelity were eminent in this; in faith and duty appeareth his boldness, to put himself in the throng of such neighing horses. 2. In shutting them in; by which he laboured to prevent the violence of the Sodomites in entering the house; as doors are made, and shut, to keep all safe within. To shut the door, was to secure the house and all within it.

Learn from it.

- D. 1. Gracious souls will endanger their own lives, to secure the messengers of God under their roofs.**
D. 2. It is bounden fidelity to secure innocent strangers against wicked violence.

D. 3. Faith, and love of duty will encourage the Saints to such hard enterprises.

D. 4. Saints providence would serve Gods, in shutting doors against incroaching danger. Ver. 6.

2. His advice to them by way of dehortation, ver. 7.

And he said, brethren, pray do not evil, Ver. 7.

or wickedly. — By no means, men brethren, doe not wickedness. Sept.

Cald. fame. Wherein we have to note, 1. His compellation, *brethren*,

so he stileth either for creation, or cohabitation, not for combination in evil. Thus

with soft words he labours to qualify the heat of their fury. 2. His counsel by way

of dehortation, *I pray do not wickedly*; Thus

far his righteous soul striveth lawfully against the violence of their sinful attempt.

Sweet words and sound counsells are the means which thus far he useth to oppose

violent transgressors, if it might be to keep them from evil, even from that odious

sin intended by them.

Learn hence.

D. 1. It is not unbecoming Saints in some respect to stile the vilest of men brethren, to win them from evil.

D. 2. Kindness which is comely in the Saints must not flatter men to keep them in sin.

D. 3. Pious souls put out all their strength in disswading the wicked from sin. Ver. 7.

Thirdly. His offer by way of remedy, which he maketh, to prevent this evil from his guests. Ver. 8. Herein we have also to consider, 1. His humility in bespeaking them, — *Behold I pray,*

Cald. the same. — Sept. wants it. Ver. 8.

It is an humble frame of speech to quench the fury of violent sinners, that were enraged with lust. 2. His discovery to them,

I have two daughters who have not known man.

That is, they were virgins, and yet betrothed unto husbands, but not married,

nor in cohabitation with them. 3. His proffer.

I will bring out them I pray, and do to them as is good in your eyes. — And use

them as it pleaseth you, Sept. — Cald. as Hebr. Wherein, 1. His indulgence

offered to their fury, *I will bring them out unto you*, that is, deliver them into your

hands, rather than give up innocent strangers to you. 2. His license, *Use them, as*

seem's

seem's good unto you, although it be unto defilement; a strange remedy, but yet a great condescension, in denying his own and children's comfort to secure strangers.

Fourthly. His exemption of his guests upon this account from violence and danger, wherein occurs, 1. His exception.

Only to these men, do not a word, or thing. That is, any thing of evil; — Cald. Do no unrighteous thing. Sept. — Cald. as Heb. That is the meaning, do no such hurt or evil, which your clamour makes known. That abominable wickedness which cryeth unto heaven. 2. His reason, alledg'd. For therefore are they come under the shadow of my raster, or roof. Synecd. Under the covering of my beams, Sep. A paraphrase of his house, that is, those innocent are come in, to be sheltered by me under my roof, therefore do them no wrong.

Quest. Was Lots offer good in this matter?

Ans. It is maintained so by many, and that several ways, but chiefly, because some conceive, Lot intended no such things, as the defilement of his daughters; but spake it onely to curb their unnatural lusts, as Reuben said to Jacob, kill my sonnes, if I bring not Benjamin again; his mind was not to have his sons slain, but to shew the care he would have of his younger brother. Gen. 42. ver. 37. So is conceived to be Lots mind, let my daughters be defiled rather than these strangers abused; but desiring neither. Yet the form of words seem to carry that Lot would have done this, to secure his guests; and therefore is it reckoned among his slips. But doubtless not to be laid as his reproach, who was now put upon such a great temptation.

Learn from it.

- D. 1. Humble carriage is best to overcome the proud insulations of the wicked.
- D. 2. Gracious soules choose rather to suffer in their own dearest comforts then expose the messengers of God and strangers unto violence.
- D. 3. Gracious hearts in the heat of temptation may pitch upon evil meanes to doe good and prevents a greater.
- D. 4. God doth not reproach such for their failings.
- D. 5. It is the Saints property to be very sollicitous of securing such as are of Gods family with them.
- D. 6. Fidelity perswades Christians

to secure innocent ones that are come to them for shelter. Ver. 8.

Thirdly. The third particular noted in the second general now followeth which is the violence of the Sodomites upon Lot. Ver. 9. Wherein we have to consider these particulars. 1. Their reply by way of blighting and contempt, which is exprest in two passages from them.

1. — And they said, be gone sur- ther. — Depart there, Sept. Ver. 9.

Go back there, Cald. A contemptuous exprellion; as when we say get you gone, and not induring to see or speak with any one: so they impatient of any more words from Lot, reject him with this scornful apage, be gone, stand back.

2. — And they said, this one came to sojourn, and judging he will judge, or will he judging judge? — Thou camest in, to sojourn, was it also to judge judgment? Sept. — This one, &c. and behold he judgeth judgment. Cald.

Which is as much as, he takes upon himself to be a judge, wherein they reproach him. 1. With his pilgrim condition, This one came to sojourn, having no place of his own; a poor suake that knew not where to have shelter; and is but one single fellow, and he to talk to all us the congregation of Sodom? We will not bear it. 2. With usurpation, and he will be judging judge. So some read it as a scornful expostulation; but others positively, as a malicious charge or accusation. This strange fellow will needs be judge and give lawes to us, to bring us under; but we will have none of this. So the best counsells are taken by the wicked with the worst interpretations. 2. Their reply by way of menacing and threat.

Now will we do evil to thee above them.

Now we will afflict thee more than them. Sept. — Cald. as Heb. Here's the devillish retribution of wicked men to such as seek to save them by good counsel. 1. The matter of the threatening, is to doe him mischief, doubtless the same in kind with what they intended to his strangers, for whom he adventured himself. 2. The subject of this threatening; Lot himself, his own body. 3. The measure of it, set down comparatively more to him than to them. So wickedness return's to the opposers of it.

3. Their attempt to doe what they threatned. And they thrust upon the man, upon Lot very much: and drew near to break the door. — And they forced the man even Lot exceedingly, &c. Sept. — And they pressed the man Lot mightily. Cald. Wherein double violence is offered. 1. Upon Lot himself, their act was a violent pressing to take him and prostrate him to their wickedness; the intention of their act is, that they forced exceedingly, with all their might. 2. U-

2. Upon his house and guests within, they drew near to break the door; gates nor doors can withstand the fury of an enraged sinful multitude; by this, they intended to enter and have their lustful wills upon whom they pleased; this was the fruit of Lots striving with the wicked Sodomites.

Learn from it.

- D. 1. It is height of wickedness to be impatient of hearing good counsel.
- D. 2. Impudent sinners recompence the best counsells with scornful taunts, and false criminations.
- D. 3. Strangeness in the world exposeth the Saints of God to the scorn and abuses of worldly men.
- D. 4. Multitudes in wickedness think to carry out all their villany against single Saints.
- D. 5. Friendly counsells are received by the wicked but as usurpations.
- D. 6. The wicked band of violence is more enraged to doe mischief upon them that doe withstand it. Sin groweth so by rebukes.
- D. 7. Obstinate sinners doe not onely threaten but act violence to the highest upon the best, who do oppose them.
- D. 8. Neither men, nor gates, nor doors can withstand the violence of lustful men; when God gives them up. Ver. 9.

4. The fourth particular in the second general is Lot's rescue. ver. 10. Wherein also are to be considered. 1. The deliverers.

Ver. 10.

The men, even the Angels in humane shapes, whom Lot entertained and for whom he had so much adventured himself. 2. The acts making up Lots rescue or deliverance, these. 1. — And they sent out their hand, — stretched forth their hands, Sept. and Cald. Such now the Angels had in their assumed bodies; and these are made instruments of Lots preservation being now pressed with the violence of the Sodomites. The hands of these were mightier then all the wicked. 2.

And they made Lot come in unto them into the house. — They drew Lot, &c. Sept. Force to force, but this greater: the meaning is clear, they brought him out of the hands of the Sodomites into his house for safety. 3. — And they shut the door. — so Sept. and Cald. That is against their

violent pursuit, and it is fast shut when Angels shut it; men cannot open such doors to enter or to hurt any within.

Learn hence.

- D. 1. God in his Angels appears seasonably a deliverer to his Saints, who are but weak undertakers for him.
- D. 2. Angels may have hands created, and them put forth for the rescue of indangered Saints.
- D. 3. Saints are caught sometimes by Angels into safety, when they seem to be caught by wicked hands to misery.
- D. 4. The houses of Gods Saints are safe, when the Angels shut the doors. V. 10.

Fifthly. The Sodomites frustration followeth which helped on Lots safety as it is described. ver. 11. Wherein are to be noted. 1. An act of judgment miraculous upon them, stopping their present fury.

And they smote the men which were at the Ver. 11. doore of the house with blindnesses, from the little to the great. — אֶתְּמָלָה, Sept. — Avidencia, August. 1. The inflictors were the Angels in the forms of men. 2. The object the Sodomites, set out, both by their present imploiment, they were surrounding Lots house, and approaching the doore to break in by violence: and also by the universality of them, from the least to the greatest, as many as were equal in sin are the same in judgment. 3. The infliction itself, they were smitten with blindnesses. (1) The evil inflicted is blindness in the plural, both of eyes and mind, this word is but twice used, here and 2. King. 6. 18. (2) The infliction was judicial from God by his Angels, which at Gods word they can do, yea and the devils to, when God will give up men unto them. Whether this were by misrepresenting the object, or by darkening the air, or by imiting the vivise faculty and organs, or by all, it matters not, but this was the hand of God on them.

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2. The effect of this blinding judgment. And they grievously laboured, or wearied themselves to find the door. — And they fainted seeking the door. Sept. — Cald. as Hebr. Wherein are these two evils dispensed on them. 1. Great toil, pain, labour unto weariness and fainting. 2. Frustration, they seek but never find, so that the walls were enough to contend with blind men. The like was to the Syrians. 2. Kings. 6. 18.

It learneth us.

D. 1. *In the worst and most violent pursuit of Saints and innocent ones, God can blind, and insatiate their wicked persecutors.*

D. 2. *Universal is Gods judgment usually, when universal is the sinne provoking, upon small and great.*

D. 3. *Sore pain do the wicked take and suffer in prosecuting violence against Gods Saints.*

D. 4. *All the labour of the wicked is lost against Gods people, they may seek but shall not find. V. 11.*

Thirdly, the next general head of the chapter followeth, which containeth the history of Lots salvation and deliverance from Sodom's destruction, wherein are observable. 1. The Angels warning him to be gon. ver. 12. 13.

2. Lots warning thereupon to his sons. 14.

3. The Angels dispatching Lot away, with Gods charge to him. ver. 15. 16. 17.

4. Lots supplication for a place of refuge. ver. 18. 19. 20.

5. The Lords answer of grant unto him. ver. 21. 22. 23.

In the first of these we have these particulars to consider. 1. The Angels expostulation with Lot.

Vers. 12. *And the men said to Lot, who yet belongeth to thee here? Sept. and Cald. express not this question, which yet is not to be omitted. 1. The inquisitors, by their name and appearance men, by their nature and office, the Angels of Jehovah. 2. The inquiry, which is not from ignorance as if they knew not Lots allies; but of providence and care, over Lot and his, to call them altogether and save them. Who or what more belongeth to thee yet here? We will look to all that is thine.*

2. The Angels admonition to him. *Son in Law, and thy sonnes, and thy daughters, and whatsoever is to thee in the city, bring out of the place. Hast thou here sonnes in law, or sonnes or daughters? or if thou have any other in this city, &c. Sept. Cald. to the same purpose.*

1. Here is the matter of the Angels care, all that was neer and dear to Lot in that place, noted by relation.

2. The act of care in advising, bring them all out of this place, let none stay here behind. ver. 12. 3. The Angels reason of this their advice, which is threefold.

1. Their present purpose of destroying it. *Because we are destroying or about to destroy this place, We do destroy, Sept.*

Vers. 13. *We will destroy, Cald. The summe is, destruction is determined upon this place, and the time of execution is*

come, therefore bring out all thine and be gon, least you perish in the ruines of it. What destruction this was will appear hereafter. Good Angels do it.

2. The cry of their abominations before the Lord, which was very great. And the cause of it. *Because the cry of them is grown great to the face of Jehovah. Sept. Their cry is exalted, &c. Cald. their cry is great. Therefore*

would the Angels have Lot gon from amidst the crying finnes of that people.

1. The evil is *The cry of finnes, 2. The aggravation, It is exalted, or grown great.*

3. The provocation of them, it is *In the Very face of God, and against his visitation and threatnings. 3. The commission from Jehovah unto them to destroy the place and inhabitants.*

And Jehovah hath sent us to destroy it, — And the Lord hath sent us to blot it out. Septua. Cald. as Hebr. 1. The

power commissionating, *Jehovah the everlasting God, who ruleth in Heaven and Earth. 2. The mission, he sent them in this manner to try the Sodomites, and find out their wickedness. 3. The commission is utterly to destroy place and people where wickedness cryeth so loud; the eminency of which destruction is declared in the execution. Ver. 13.*

We may learn from all this.

We may learn from all this.

D. 1. *While God blind's the wicked, he maketh way for his servants to escape. Connection.*

D. 2. *Sweet is the providence, and solicitation is the care of God by his Angel, over his Saints to save them.*

D. 3. *Sonnes and Daughters save the better with God for being related to holy parents.*

D. 4. *God calleth his, and all that are neer and dear to him out of the place, upon which vengeance is determined. So out of Spiritual Sodom. Rev. 18. 4.*

D. 5. *Approaching vengeance discovered should make Saints quit themselves from among the wicked. V. 12.*

D. 6. *When the cry of finnes groweth great against Gods face, it is time for Saints to haste from thence.*

D. 7. *Jehovah commissionat's destroyers to blot out the wicked in the earth. D. 8.*

D. 8. *Good Angels are sometimes commissioned to destroy the wicked as well as to save the righteous. Ver. 13.*

Ver. 14. 2. The next particular in the third general is Lots warning to his sons in law. ver. 14. Wherein are. 1. His accesse to them

And Lot went out; The connection supposeth, that by the judgment of blindness cast upon the Sodomites, the tumult was ceased, and the assailants drawn off from the house, then Lot according to the item of the Angels goeth about the saving of his allies, if yet it might be; out therefore he goeth to their habitations timely to warn them. 2. His admonition or advice unto them, wherein. 1. The intention of it, in the double expression used, —

And he spake, and he said, — So Sept. and Cald. It note's the earnestness of heart in saluting timely advice upon them. He spake it, and said it again. 2. The object of it to whom it was spoken, described.

1. By their relation, *To his sons-in-law, such as were mentioned before by the Angels. 2. By the ground of this relation, — Receiving his daughters, or being about to take them, — Who had taken his daughters, Sept.*

Cald. as Hebr. The expression in the letter is present, taking, which some read future, that they were now about to take his daughters for wives: others as Septuagint.

read it in time past which had taken his daughters; and so determine that Lot had some daughters married, beside the two virgins, which went out with him, and they with their husbands by unbelief perished; but to be peremptory in saying that he had, or had not more children, where no revelation is made to us, will be but rashness.

3. The matter of his advice. *Arise, go out of this place, for Jehovah is destroying the city. — Sept. and Cald. same. Wherein we have. 1. His advice, arise; that is, suddenly bestir your selves, go ye out of this place, leave all you have here, come and escape with me. 2. His reason; which was strong faith upon Gods revelation, Jehovah is destroying, or about to destroy the city. (1) He beleeveeth, the eternal God was now provoked to execute wrath. (2) The act mentioned, which in Hebr. is in the present time, but here rightly rendered in the future by Sept. and ours, for as yet execution was not done; (3) The object upon which this destruction was to come, the city where they dwelt, which was enough as to them that they might provide presently to be gon with him. No stateliness of cities exempt them from Gods vengeance.*

3. His entertainment which he find's with his sons in law.

And he was as one mocking in the eyes of his sons in law, and he seemed to do ridicu-

lously before his sons in law, Sept. *and he was as a laughing stocke unto his sons in Law. Cald. Their entertainment is with derision and scorn.*

Wherein, 1. The party devided, Lot with his message, and with his God, 2. The derision, he and all he said from his God was made as ridiculous, that they giered; and laughed him to scorn for his advice. 3. The deriders, *sons in law*, of neer relation but none of his religion in truth; such as loved Sodom better then Gods Church; these though naive might teach them to reverence, yet they deride their father, as a doter, dreaming of vengeance, which they would not beleeve.

Quest. Why doth God send Lot unto such wicked men?

Ans. His reason is best known to himself, yet surely we may conclude, it was for the glorifying of himself. 1. In warning them to fly from wrath. 2. In rendering them thereby more inexcusable. 3. In declaring his judgments to be most righteous.

Learn.

D. 1. *Good fathers make haste in midst of dangers to keep their children from destruction, Being fore-warned of Gods Judgements.*

D. 2. *Gracious parents are earnest with children to press on counsels for their good and safety.*

D. 3. *Neer relations in the flesh, though wicked, yet are deare unto gracious soules to save them.*

D. 4. *Faith concerning Gods judgments revealed, will put gracious hearts upon hastening others out of them.*

D. 5. *Places of habitation when they be places of vengeance, as well as of sin, must be abhorred and forsaken by Gods Saints.*

D. 6. *Cities though never so strong and stately cannot secure sinners from ruine. It and they shall perish.*

D. 7. *Jehovah is the Author of destruction upon places of wickedness, who cannot be resisted.*

D. 8. *God sends messengers of salvation sometimes to the vilest of men, to Lots sons, &c.*

D. 9. *God, his messengers, and his*

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messages of vengeance, are all but scorns and derisions to wicked men.

D. 10. Secure scorning of destruction from God is the immediate fore-runner of it: as here. Ver. 14.

3. The next particular noted about Lot's deliverance is the angels speeding him out of Sodom, Ver. 15. 16. 17. wherein wee have to note.

1. The angels urgency in word, and therein, 1. The season which they took to press him. — *And as that very morning did ascend.* — As it was the dawning of the day, Sept. — Cald. as Hebr. It was but a bad night with Lot by reason of the violence of the Sodomites, now early at the dawning of the day is Lot stirr'd up by the angels, because vengeance hastned on that wicked place. 2. Their urgency on him in pressing terms.

And the Angels pressed upon Lot, in saying, arise, take thy wife, and thy two daughters, herefound, or present. — The angels hastned Lot, saying, arising take thy wife, and the daughters which thou hast, and be gon out. Sept. — The angels forced Lot, &c. and thy daughters which are found faithful with thee. Cald.

(1) The manner of urging him was earnest, pressing, restless, giving him no pause. (2) The matter urged was to quiet himself, wife and children of the place, arise, take, be gon. So backward are Gods Saints sometimes to depart from sinners.

3. The reason of their speed and urgency. *Least thou be consumed in the iniquity of the city.* — That thou be not destroyed together with the iniquities of the city Septua. — Least perhaps thou be smitten in the finnes of the city. Cald.

1. Prevention of direful destruction from Lot and his, moveth the angels so to press him. 2. The provocation by the finnes and abominations of the city, on which God was now resolv'd to take full vengeance; iniquity is here, put for the punishment due unto sinners, and vengeance ready to be inflicted on them; from both the angels would save Lot; therefore they are so earnest. Ver. 15.

Learn hence.

D. 1. Early are Gods Angels up to save his gracious accepted ones.

D. 2. When the night brings trouble, the dawning day may bring reliefe and comfort unto Gods holy ones. Psalm. 30. 5.

D. 3. Zealous, earnest, and pressing is the ministry of angels for the salvation of the Saints.

D. 4. Saints must arise and be gon with theirs from the wicked, if they reach to Gods salvation. This is their duty.

D. 5. Continuance with the wicked against Gods call, subject's such soules to destruction with them. Ver. 15.

Secondly. The angels urgency in deed. Wherein are, 1. The occasion, being Lots demeanour upon all this, — *And he delayed.* — And they were troubled, Sept. — Cald. as Hebr. This delay, implying loath to depart, discovers Lots hankering yet after his pleasant place in Sodom, it is by the Seventy spoken of all, Lot his wife, &c. that they were all troubled; that is, distracted about their affaires and sudden warning to be gon, and thereupon delay was made, to the indangering of him and his. 2. The urgency of the angels itself by action upon Lot, Wherein, 1. We have their act, which is twofold. 1. Apprehension of him, his wife, and daughters.

And the men caught by his hand, and by the hand of his wife, and by the hand of his two daughters. Here is a further demonstration of saving providence when words will not do, even to lay hands upon poore men to save them. The angels as men lay hold on Lot while he is lingering himself into danger. 2. Disposition, or placing them out in the way of escaping.

And they brought him forth, and set him at rest without the city. The Seventy leave out this. The Caldee as Hebr. In this case we see the angels of God move with effect toward the safety of Gods servants, 1. They move them from that inveigling place, which inticed them into danger; Lot under some temptation by divers occurrences is tossed between God and the creatures, probably with some doubts of the event foretold, being willing to keep his earthly place, now therefore by force they draw him out. 2. They set him in the way of deliverance out of the gates of the city, the exprellion, *noteth, a setting of him to rest*, that he might be at peace, being separated from the iniquities and desolation of the wicked; so as it is derived from one word; but as most agree from *נָח* or *נָחַם* it noteth, a placing or setting of him in the way of escaping onely.

2. The reason efficient of this act of the angels, thus expressed.

In the mercy of Jehovah toward him, or in the indulgence, and pardon of Jehovah — In the Lords sparing him, Sept.

Because God had pity on him, Cald. — The gracious acceptance, mercy, and indulgence of Jehovah to Lot, was the cause of this ministration of the Angels, who go and do at his word.

Learn

Learn here.

D. 1. Saints by infirmity may delay their own salvation, when hastened by the messengers of God. Flesh may hinder and delay.

D. 2. Providence order's his angels to take hold of hands to deliver, when they cannot persuade hearts. Works shall doe what words did not.

D. 3. Gods angels leave not the conduct of his Saints until they set them without danger.

D. 4. Gods free grace and mercy to his servants is the onely cause of all their deliverances by angels. Ver. 16. From all danger.

3. Now followeth Gods special command to Lot, being now set in the way of deliverance, Ver. 17th Wherein 1. The occasion of the command, is thus recorded — *And it was, as they brought them forth.* — Sept. and Cald. same.

At that time when by the angels Lot and his, were placed out of Sodom to be gon, God himself now appears, to warrant their action and advice, when ministry was done, God sets home his command. 2. The command itself, which God giveth to Lot is threefold.

And he said, deliver thy self in thy life, deliver thyself to the mountain. This counsel or command is double, the first and the last, *saying, Save thine own life, be saved in the mountain, Sept.*

Pity thine own life, and save thy self in the mountain. Cald. 1. The command here is God himself, who now appears to Lot as he did to Abraham, and giveth him express command to obey for safety. 2. The work commanded, in the same word doubled, which noteth the certainty and necessity of it to be done, *Escape, Escape, or deliver, deliver.* 3. The object, *his life*, and the life of all with him, escape for thy life, or deliver thy self in thy life. 4. The term of this escape, *the mountain* which was beyond the bound of intended destruction. There God would save him, but not in Sodom.

2. The next command is — *Look not back behind thee.* — Sept. and Cald. to same. This however directed to Lot was given to all, which his wife afterward felt by her transgression.

This doubtless forbade the very outward turning of the eye any more to Sodom; which yet intended the taking of their hearts utterly from that wicked place. God giveth command therefore that not one should look back toward it, as shewing any pity to it, or hankering after it.

3. *And stand not in all the plain.* — Stand not in all the region round about, Sept. — Cald. as Hebr. 1. Station prohibited, nor stand, nor stay, must be, before God appoints it. 2. Place prohibited, the plain, upon which God resolved to powre out his vengeance; stand not there, where wrath is determined.

Thirdly. The reason of Gods command, the same which the Angels urge for their haste upon him. *Least thou be consumed or destroyed.* — Least thou be taken away with them. Sept. least perhaps thou perish, Cald. Yea and all with thee. Though God can absolutely save, yet will he have his Saints use the means, and not abide among such upon whom destruction is coming. Gods commands must be obeyed if Lot be saved.

Learn from it.

D. 1. When Gods Angels have done their ministry to the Saints, God giveth in his own commands for their duties.

D. 2. Gods command requirerth Saints obedience in order to the obtaining of the salvation of grace.

D. 3. Mans own motion for escaping vengeance, must follow Gods grace in promising salvation.

D. 4. Gods express mind is that his saved should not look toward, nor hanker after the wicked which are about to be destroyed.

D. 5. God would not have his redeemed stand, where destruction must be revealed.

D. 6. Commands and threatnings are needful to bring about Gods salvation to his Saints. V. 17.

Fourthly. Lots prayer for another place of refuge beside the mountain, unto which God had designed him, is the next particular about his deliverance, as followeth. ver. 18. 19. 20. Wherein these heads are observable.

1. Deprecation. ver. 18.

And Lot said unto them, nor I pray my Lord. — I pray Lord. Sept. I beseech you now my Lords. Cald. The originall expresth it by way of deprecation of some evil which seemed to be threatned, ver. 17. unless he escaped to the mountain. Wherein. 1. The petitioner, Lot, now fairly delivered, warned, and charged of God. 2. The manner of expresth his desire, *he spake or said.* 3. The witnesses before whom, *the Angels,*

or men spoken of, to them, that is, in their hearing; for I conceive not that they were the objects of his prayer; but *Jehovah* who spake to him before. 4. The matter of his deprecation *Let it not be now*, that is, let me not be bound to the mountain, nor for falling short be consumed, as was threatened. And this he directs to the Lord, who spake to him, *Adonai*, which is by some read plural *my Lords*, but more apposit to the precedent, *my Lord*, in the singular; and so the 70 read. O Lord.

Quest. Why doth Lot turn his prayer against Gods command?

Ans. Surely this was his infirmity, not to acquiesce in Gods word, and yet some hope he conceiveth through Gods favour to be secure in a nearer place.

Learn from it.

D. 1. Saints warned of God and partly saved may yet be backward unto full salvation in Gods own way discovered to them. Lot is not for the mountains, but Zoar.

D. 2. The infirmities of Saints may put them on prayer for safety against Gods command; and deprecate that place or way of salvation which God promiseth. Ver. 18.

2. Confession, whereby he labours to mitigate his former deprecation, and make way for another prayer.

Ver. 19.

Behold now or I pray thy servant hath found grace in thine eyes, and thou hast magnified thy mercy, which thou hast made with me, to quicken or keep alive my soul. For as much as I thy servant have found grace before thee, and thou hast magnified thy righteousness, according to what thou doest upon me to keep alive my soul. Septu. — By sustaining my soul. Cald. In which confession occur. 1. The demonstration *Behold I pray*, he hideth not but proclaimeth all the mercy shewed him already, & this humbly as a suppliant.

2. The matter confessed. 1. That he had found free grace in Gods sight, he deserved no more than others to be delivered, but yet God of his free love shewed respect to him, this he had found experimentally thus far. 2. That God had shewed him great mercy as well as free, no small favour had God vouchsafed, which maketh him now so bold; (1) He acknowledgeth himself the subject of it, thou hast don to me, unworthy me, (2) The greatness of it, much goodness, great righteousness did God now shew forth, making good his promise.

3. That God had kept him alive, great

was the mercy to quicken and keep his soul among the living, when he might have bin consumed; all this grace he maketh use of as an invitation to beg more.

3. Exception against Gods command for his escaping unto the mountain, thus expressed.

And I cannot deliver myself to the mountain, lest evil cleave to me, and I dye. — I shall not be able to be saved on the mountain, lest evils take me, &c. Sept. — Cald. to the same. A bad excuse to refuse the command of God his saviour. It is wholly a bewraying of the weakness of his faith. 1. In his position, I cannot be saved in the mountain, what not where God commanded salvation? Poor Lot! But the length of way and desolateness of place, it is likely did dismay him, and made his sense too strong for his faith; that he concludes impossibility of being saved, where God designs him. 2. In his fear, *lest evil cleave to me, and I dye*, Why was there any evil too hard for God? Could not God save him alive in the mountain as well as in the plain? O Lot, carnal fear weakens faith. But yet this exception he makes as one ground of his former deprecation, and following prayer, though it be but weak. All this is maintained as right by some, but all in vaine.

Learn here.

D. 1. Gracious soules in their weaknesses will acknowledge the freeness & greatness of Gods mercy to them.

D. 2. Infirmity yet turn's such confession aside, to a wrong use; even to desire things against Gods will.

D. 3. Saving soules alive in the midst of destructions is a free and great mercy.

D. 4. Weakness of faith and strength of offense may make Gods word seem impossible unto his servants.

D. 5. Infirmity of faith creates many fears of evil even against Gods promise.

D. 6. Saints through infirmity apprehend death, where God clearly promiseth and giveth life. Ver. 19.

4. Supplication, whereabout these particulars are considerable.

1. His pointing out the place of safety after his mind.

Behold I pray, this city is near to fly thither, and it is little. — Sept. and Cald. to the same. Herein Lots choice is opposite to

Ver. 20.

to Gods as for a place of security, in these respects. 1. Lot would have a city, and God a mountain, so he points out, *behold this city*. 2. Lot would have the place nearer, God further off. *This city is near*, which in his sense he could reach sooner, yet unto God it was as easy to save farther off; whome he had no cause to mistrust. 3. Lot would make his flight thither, though God gave him time to betake himself to the mountain. 4. Lot plead's the littleness of it, for his escape thither; it may be because a little refuge of mans owne seem's better than a great one from God, or it may be as the place was less then the other cities so were their sinnes also. Whereupon Lot was the more bold to intreat. However afterward he was weary of it, and chose the mountain before it. See ver. 30.

2. His petition about it.

Pray I will deliver myself there, or let me escape or deliver, &c. — And I shall be saved, Sept. and Cald. But the future here is used for the imperative, in way of prayer, *Oh, now, pray let me escape there*. Thus Lot's own mind make's him pray. 3. His reason, which is twofold.

1. Taken from the place, *It is not a little one* as if he should say, Lord it is but a small thing I pray for, and if iniquity be there, it is the less, oh spare that little one for a refuge.

2. Taken from himself, *And my soul shall live.* — And my soul shall live for thy sake. Sept. — Cald. as Heb. This he prayeth, and promiseth himself, that he shall rather live in the city then in the mountain; it is likely he thought better entertainment was there then in a wilderness; although a wilderness be better when God chooseth it.

Learn hence.

D. 1. Saints thorough weakness would be their own choosers for the place of their rest and safety, rather then to let God choose for them.

D. 2. Sense even in Saints would choose evils rather then mountains for their safety.

D. 3. Nearest to sense for flight, is that which Saints in their flesh desire to be their refuge.

D. 4. A little refuge of mans own seem's better, then a greater from God.

D. 5. Saints guided by sense pray to be secured in their own choice places.

D. 6. Gods Saints are too bold with God sometimes in lesser things.

D. 7. Saints sometimes pray for, and promise themselves life in their own way and places. Ver. 23.

Fiftly. Gods answer to Lots request now followeth, Ver. 21. 22. 23. Wherein these special heads are to be noted. 1. Gods acceptance of Lot in his prayer, ver. 21. Set forth, 1. By respect to his person.

And he said unto him, behold I have lifted up thy face also for this word or matter. — I have admired thy face, or made it admirable, Sept. *And he said*. Used in a bad sense as to corrupt men; Jude, ver. 16. But here of God it note's an excellent act of grace. Cald. as Heb. 1. The acceptor is Jehovah. 2. The accepted is Lot. 3. The acceptance itself, is regarding his person, expressed by lifting up his face; for however this sometimes is used to express respect of persons, which is an evil denied of God, charged on men, yet here it noteth a pure act of grace; that however Lot had crossed Gods command, and exceeded his bounds in seeking refuge in this city, for which God had cause to be angry, and to cast down Lots countenance, yet freely he indulgeth Lots infirmity, and accept's his person. 4. The matter wherein he was accepted, that very prayer, word, or thing, for which he intreated, ver. 20.

2. By sparing the place, for which he prayed, that it might be his refuge. *That I am not overthrowing the city which thou hast mentioned.* — Even in this word, not to overthrow the city of which thou hast spoken, Sept. — For which thou hast prayed. Cald. Herein is a real proof of Gods acceptance, that of the five cities on which vengeance was denounced, one should be spared upon Lot's intreaty: there is no difficulty in the words, only about the thing some questions are made.

Quest. 1. Was it God himself who thus answereth Lot? Or the angels?

Ans. (1) The singular expression notes but one answering. (2) This one was God himself to whome the prayer was directed, for the angels would not rob God of his glory, neither indeed was it in their power to save or exempt any thing determined by God to destruction.

Quest. 2. How can God grant this against his own decree, doth he change his mind?

Ans. (1) It is not against his decree, for no where it is found that God determined to destroy this city. (2) Gods threatenings carry usually some condition with them, as that to Nineveh; and doubtless God knew what he would doe concerning Lot and Zoar. When we see God grants respite for the place to him, we may safely conclude God determined to doe so. It is therefore but a fable which the Jewes report, that the angels spared Zoar against Gods will, and therefore were deprived of

of their ministry until the time of Jacobs vision, 138 years after.

Quest. 3. Why did God yield this to Lot, to go to Zoar?

Ans. Gods reasons are not declared, yet something may be safely conjectured, 1. To let Lot see the comfort of his own choice, how empty it was, for he was quickly weary of residing there, and afterward goeth whether God bids him. 2. It might be to the greater conviction of that place, which was then spared, and the aggravation of their sin, who repented not. 3. Gods glory was his main end in sparing and punishing, where and when he pleased.

Learn hence.

D. 1. Gods grace sometimes overlooketh the irregularities of his Saints prayers and accepteth their persons.

D. 2. God sometimes grants the thing to his servants, which is irregularly desired, though not so good for them.

D. 3. God would have his Saints take notice of his indulgence toward their desires, and to make right use of it. Behold.

D. 4. Wicked places deserving sudden destruction are sometimes spared from it for the Saints prayers. Zoar was beholden to Lot at this time, more than they were sensible of. Ver. 21.

2. Gods injunction to Lot hereupon, ver. 22. Wherein; 1. The matter of the injunction. *Haste thou, deliver thy self there.*

Haste therefore to be saved there. Sept. — Be saved there. Cald. Two things are enjoined him.

1. *Haste, speed*, no more lingering, judgment was hastning, and therefore time for Lot to run. 2. *Self-deliverance* though God saved him, yet Lot must walk and travel to have Gods deliverance made good unto him. Yea and to the place determined; deliverance no where else is to be expected; Lots deliverance of himself was but his obedience. 2. The reason of the injunction.

Because I am able to do not a word, a thing, a job, until thou come there. Sept. —

and Cald. same. These words by some are transferred to the angels, that they could not proceed to execution according to their commission, until Lot was secured; but the expression is singular and concerneth God himself who heard Lot, accepted him, and enjoined him haste. This reason of Lots haste as urged by God is made up, 1. Of the obstacle put upon Gods power as ex-

pressed, *because I cannot*; why could not God do what he pleased? He would not, therefore could not, for otherwise Lot could not have hindered. 2. Of the let upon execution, not one thing was to be done upon Sodom, not a flash of fire to goe out, until Lot was secured. 3. Of the flint put upon the place unto which Lot was to betake himself, until he arrived thither, judgment could not proceed; therefore God commands him to hasten. 3. The issue of all this passage between God and Lot; to make a memorial of it, in the nomination of the place. *Therefore he called the name of the city Tsoar. — Sygor, Sept. —*

*Sogor, Cald. — Segor, Lat. 1. The imposor of the name is God, he who enjoined Lot to make speed, as it all run's in that third person most rationally. 2. The subject of this imposition, that city which Lot had beg'd for his refuge, heretofore called Bela. Gen. 14. 2. 3. The name imposed Tsoar, which signifieth little, which was the reason that Lot urged for his flight thither, *It was but a little one*; now that little one God granted him for his present repose; and to keep a memorial of Lots prayer, and Gods answer, this name is now left upon that city; as if God should say to Lot, this is the little refuge which thou desiredst rather than the place alligned by me, now thou hast thy desire, and hence forth know it by that name, *the little one*, or Lots little one, which yielded him but little rest, when he came thither to reside.*

Learn from it.

D. 1. Whom God accepts to save, he enjoins their duty in order to that salvation.

D. 2. Haste unto self deliverance by obedience, is to be made by them who would see Gods salvation.

D. 3. What God will not, God cannot doe either in saving or destroying; will and power are one in God, when once he hath limited himself.

D. 4. God will not let vengeance proceed, until his accepted ones be secured.

D. 5. God would mind the Saints of their little gain in their irregular desires, by making comforts little.

D. 6. Memorials would God have kept of Saints weakness and his own indulgence, to profit them, and honor himself. Ver. 22.

3. Lots arrival with the season of it, in answer to Gods speedy injunction. Ver. 23. *The*

Ver. 23.

The sun went forth upon the earth, and Lot came into Tsoar. — Sept. and Cald. same. Where we have to note, 1. The season of Lots entrance into this place of refuge, was at the sun rising. So soon as the morning dawned, he was rouled up to be gon, and by sun rising, he was at the place appointed. This point of time determined salvation to Lot, but destruction to Sodom and the other cities. There is a morning which brings joy after a night of darkness and trouble, and there is a morning that brings vengeance after a night of security. *Isai. 47. 11. Thou shalt not know the morning thereof, &c. 2. The arrival itself, Lot then entered into Tsoar; happy day for them, that Lot came thither, it would else have bin heavy. Good haste, doubtless he made from Sodom to Tsoar notwithstanding lets by the way that he might not be backward unto Gods command.*

Learn thence.

D. 1. Early must the obedience of Saints be; when the command of God is speedy.

D. 2. Early obedience meets with early deliverance. The sun's going out is the Saints coming into safety.

D. 3. Destruction cometh as early on the wicked, as salvation on the just.

D. 4. Sad nights may have joyful mornings for the Saints, but nights of security bring the morning of misery to the wicked. Ver. 23.

Fourthly, the next general head containeth the execution of the threatened vengeance on Sodom, as well as a spectacle of justice upon backsliders in Lots wife. Two main peeces of judgment we have then to note, 1. Vengeance upon Sodom, ver. 24-25. Where about.

Ver. 24.

1. The author of it, — *And Jehovah from Jehovah, — The Lord, from the Lord Sept. — The Lord from the face of the Lord, or from before the Lord, Cald. The eternal and almighty being from himself is the author of this vengeance, that God the son did act this judgment for God the father, who gave all into his hand, is truth; and to the distinction of relations in the Deity is here hinted. But to the unbelieving Jew this is no forcing argument, because it is a proper Hebraism, to say Jehovah did work from Jehovah, that is, from himself. As the Lord said, is any thing too hard for the Lord? That is, my self &c. Gen. 18. 13, 14. Yet the light of the Gos-*

pel may give Christians ground, rightly to understand it both of the Father and son. The eternity of the author is notable. Fifthly The acting of it set out in two direful expressions. 1. *Rained, or made to rain brimstone and fire. Sept. and Cald. same. Here, 1. The matter used for their vengeance, is prodigiously tormenting; fire as hot as Gods wrath, and this spread all over by brimstone, horried stench and burning torment; punishment fitted, for unheard of uncleanness, and burning lust. 2. The manner of inflicting, God rained it down, which notes a real, full, and unavoidable execution, as the rain falleth on the earth, and that in fullness, and returneth not again until it hath done its work; so this storm and showre of vengeance fell certainly, fully, and unavoidably, none could cover himself from this storm, but it strook houses, caves, cities, and fields; no running out of this rain. 2.*

And he overthrew or subverted. Sept. and Cald. the same, he overturned. This is the effect of the former execution, even an utter ruine and destruction brought upon those abominable provoking sinners. The same expression is used. Deut. 29. 23. 2. Pet. 2. 6. Burning them to ashes, he condemned them with an overthrow; that is, he made an utter end of them, as much as fire could do upon the fuel. Such fiery storms could do no less then burn up their foundations, and not leave a stone upon a stone. All this done suddenly. — Lam. 4. 6. And God never repented of it. Jer. 20. 16.

Thirdly, The place of its rise, whence this fire is rained down. — *from heaven. So Sept. and Cald. Which must intend the middle region, where by the law of providence sulphureous meteors are generated and thence powred down at Gods command. However something was in this work more miraculous, the Angels doubt, less acting now at the command of God, and extraordinarily raising storm and tempest, raining down fire and brimstone, when it is conceived the sun shone in its brightness. From heaven thus God takes vengeance, whence there is no escaping. Heaven hath plagues enough to be avenged on earths transgressors. Fourthly. The object of all this vengeance set out under several expressions. 1. By special name.*

Upon Sodom and Gomorrah. It seem's these were the two eminent and leading places for sin, so they are usually paired together. Math. 10. 15. Jer. 49. 18. 2. By a more general notation. — Those cities, That is, not onely these two, but the cities about them, which were two more, Admah and Zeboim mentioned by Moses. Deut. 29. 23. 3. By the whole continent. — And all the plain — Sept. All the region round about. All this was turned into the salt sea or dead sea, mentioned. Gen. 14. 3. That place which formerly was as the garden of the Lord. Gen. 13. 10. All that was turned into a sulphureous lake

lake; the compass of which is diversly expressed, some say 580 furlongs in length, & 150 in breadth, others make it in breadth 5 or 6 miles, in length 4 or 5 dayes journey. Historians speak diversly of it, that no living thing is in it, and what lieth over, falleth down dead, but as to that we have no infallible author; yet such a subversion was of this plain to be turned into a sulphureous sea, called *Asphallites*.

4. By the inhabitants.

And all inhabiting the cities.

Sept. and Cald. same. In summe, all the people, men, women and children, they were all a cursed feed; and God makes them all examples. He left not one to live. *Isai. 1. 9. Jer. 49: 18. Jer. 50. 40.*

5. By the fruit of the ground.

And the bud of the ground, — And things that spring upon the earth. Sept. A good paraphrase; Where there were as fruits of paradise, now not a tree or shrub left, but all destroyed, or turned into most odious fruit. *Wisd. 10. 7.* Some report, that fruit like apples have grown there, and with a touch, they fall to ashes and stink of brimstone; such an universal, fatal overthrow did God make. So we read of the vine of Sodom, &c. *Deut. 32. 32.* This unparalleled example of vengeance is held out to all sorts of sinners in the world, both within and without the Church: To *Israel. Deut. 29. 23.* To *Judah. Isa. 3. 9.* To *Babylon. Isai. 13. 19.* To *Jerusalem. Jer. 23. 14.* To *Edom. Jer. 49. 18.* To *Samaria and Jerusalem. Ezek. 16. 46.* &c. *Amos 4. 11.* — To *Moab & Ammon. Zeph. 2. 9.* To all Gospel despisers. *Math. 10. 15. Ch. 11. 23.* 24. *Mar. 6. 11.* To secure sinners. *Luk. 17. 29.* To hereticks and ungodly wretches. 2. *Pet. 2. 6.* Jude. ver. 17. To the western *Babylon Rome Papall. Rev. 11. 8.*

Learn from it.

- D. 1.** Vengeance followeth close upon the wicked, after the salvation of the just.
- D. 2.** The eternal Jehovah from himself will torment the wicked. An everlasting arm doth punish them.
- D. 3.** The vilest stench and hottest burning is the due punishment of unnatural lusts. Brimstone and fire. *Psa. 11.*
- D. 4.** God can rain fire as well as water upon sinners, when he pleaseth.
- D. 5.** Heaven hath torment enough toward sinners on earth. *V. 24.*
- D. 6.** God's vengeance ends not but in the overthrow of sinners.
- D. 7.** Universal destruction usually

followeth upon universal corruption.

D. 8. Cities, inhabitants, cattel, fruit of the earth, all perish for mans sin.

D. 9. Gods vengeance upon Sodom and the cities about it is intended for a perpetual example to warn secure sinners, and shew them their doom without repentance.

2. The next peece of judgment executed was upon Lots wife. ver. 26. About which we have to consider. 1. The time of execution to be judged by the connection.

And, then, but, when, so this term is rendred. However it is connective to what went before, and though this verse may seem to belong more neerly to ver. 23. yet it is placed rightly as it is, and followeth in time the former vengeance; for doubtless this was acted upon her, when the shovre of fire and brimstone fell upon the plain which appears by considering. 1. God would do nothing in his execution upon Sodom, untill Lot was come to Soar, now if his wife had entred with him, she could not then look back, being within gates and walls. 2. That she lingered behind him in the plain, where the storm overtook her, and God made her such an example to backsliders, for had she bin in Zoar she had bin safe. Unto which agreeth the relation of historians, that the Pillar was between Zoar and the dead sea, which was the plain. 2. The sin provoking.

His wife looked back from behind him,

And his wife looked upon the things behind. Sept. — Behind her self. Cald. This must be before they came to Zoar. 1. The subject spoken of, is *Lots wife*, the neere relation. 2. The act was looking back, or looking upon the things behind herself Sodom; and the events spoken about it. Was this such an evil? Yea, if all circumstances be considered it was full of bitterness. 1. She knew the wickedness of the place. 2. She was brought out of it with her husband to be saved. 3. She was commanded to hasten with her husband and not look back. — 4. She was threatned if she did, to perish in the iniquity of Sodom. Now notwithstanding all this. 1. She lingereth behind her husband in the plain. 2. She beleeveth not Gods commands and threatnings. 3. She expressly rebelled, and did look back. 4. She foolishly affected the pleasures of Sodom which provoked God, seeming rather desirous to perish with them than to be saved with Gods remnant. These aggravations make the sin great. *Wisd. 10. 7.*

8. 3. The judgment executed on her. *And she was a pillar of salt.* — A stature of salt. Sept. 1. The subject of this punishment is the same that sinned. 2. The executioner though not expressed was God.

3. The punishment itself is a metamorphosis, or changing of her from the shape of a woman into a pillar of salt, — About which some queries may be expecting our solution.

Quest. 1. What was thus metamorphosed?

Ans. Her body onely, but not her soul, that is visible.

Quest. 2. Into what was it changed?

Ans. Into a pillar of salt; 1. The matter was salt really, something symbolizing with brimstone which God rained downe, and this hard as a rock. 2. The form was a pillar, statue, or image, that which might be looked on. It is a Jewish tradition that it shall continue to the day of judgment.

Quest. 3. Why was she thus changed into salt?

Ans. 1. Gods pleasure is reason enough. 2. Salt did note duration, as a Covenant of salt, and so might be used to be a perpetual monument against withdrawers; so Christ himself made use of it. *Luk. 17. 32.* Remember Lots wife. It is a fable of the Rabbins who say it was because she denied salt to her guests.

Quest. 4. What became of her soul?

Ans. 1. That is hid among Gods secrets; 2. Yet it is conjectured by the best, that God accepted and saved it, which may be safe for us to think in charity; for God hath laid severe strokes upon the bodies of his Saints often, and yet hath bin no enemy to their soules.

Learn hence.

- D. 1.** The time of vengeance on the wicked may be that of severe judgment upon the righteous, who haste not from it.
- D. 2.** Neere relations may be sometimes the greatest crosses to Gods Saints.
- D. 3.** Rebellion against Gods express commands & threatnings is a provoking evil.
- D. 4.** It is very evil to have withdrawing hearts from Gods salvation, and inclining to the wicked destruction.
- D. 5.** God sometimes meets with rebellion and Apostasy in the very act, and judgeth it.
- D. 6.** Eminent sinnes are answered

red sometimes with eminent judgments.

D. 7. God can turn flesh into salt and stones, and he alone.

D. 8. God maketh some of his severe acts of punishment to be perpetual examples against sin in all ages. So here. Ver. 26.

Fifthly, the next head of this Chapter containeth Abrahams sollicitousness about Sodom and his Nephew Lot. Ver. 27. 28. 29. And herein occur these particulars. 1. Abrahams care about this matter expressed. (1) In his early rising.

And Abraham stirred himself early in the morning — Or he gat up early in the morning. Sept. — He rose Cald. — He was doubtless affected with Gods discoveries on the day before, and could not rest well, but desired to see the event; to the letter, *He morning'd it in the morning.* He took the first peeping light to observe Gods dealings with the place for which he had so much interceded. 1. The subject is *Abraham* a praying soul. 2. The act, *early stirring* to see what became of his intercession, if there were ten in Sodom to preserve the place; he knew by Gods dealings, his own number was not found. This is continued to the former history, as appertaining thereunto. (2) In his address unto the place of discovery.

To the place where there he had stood to the face of Jehovah. — Before the Lord. Sept. — Where he stood in prayer before the Lord: Cald. This was the place of his parting with the angels the day before, and of his conference and intercession with God; it seems it was a convenient place for prospect, whence some signalls might be perceived at great distance. Whether he had any secret intimation for coming thither is not revealed; but this plain, where he made his prayer, thither he came for an answer of it. Ver. 27. (3) In his aspect to the place.

And he looked into the face of Sodom and Gomorrah, and over at the face of the land of the plain. — Of the region about. Septu. — Of the champion land. Cald. For all this he interceded and therefore to all this he had respect, having understood Gods purpose about it and how would know what God had determined. This was no sin in Abraham, God forbade him not. (4) In his observation of the event.

And he saw, and behold there went up the smoke of the land as the smoke of a furnace.

A flame out of the land, &c. Sept. — Cald. as Hebr. Now Abraham seeth, that his charity was mistaken, that God was most righteous in his proceedings, there

H h 2 being

such an universal contagion, that not ten righteous persons could be found. So judgment had freedom to proceed upon Abrahams tents. Ver. 28. He seeth smoke, but the execution was done.

2. Gods care of Abraham and his prayer, wherein two things are observable from God to Abraham. 1. Gods remembrance of Abraham and his intercession.

Ver. 29.

And it was in Gods destroying the cities of the plain, then Elohim remembered Abraham. When God wore out or wasted the cities of the region about, &c. Sept. Champian cities. Cald.

1. The season, in the instant of destroying the wicked, and bringing them to destruction for their sin. 2. The act of grace, Elohim remembered Abraham, that is, his prayers, and desire of his soul, and accepted him and them, and resolved to grant beyond his desire, God bounds the fire to the plaine. 2. The effect of Gods remembrance.

And he sent Lot out of the midst of the overthrow in overthrowing the cities where among them Lot dwelt. Sept. and Cald. to fame. So far as God heard Abraham that he would not destroy the righteous with the wicked, and that he would preserve one dear to Abraham because dear to himself, wherein. 1. The just occasion of Lots destruction, he dwelt among Gods enemies, and probably somewhat taken with delight there. There he was among them upon his own choice. 2. The gracious exemption of Lot notwithstanding, that however justice proceeded to the subversion of the place, yet God sent Lot out before destruction came. 3. The just execution of all the rest, God overthrew them. And so Abraham was answered, the wicked were destroyed, and the righteous delivered. Ver. 29.

Learn we thence.

- D. 1. *Praying soules are early up to observe Gods answers to their desires.* Tsal. 5. 3.
- D. 2. *Where soules have once met with God, well may they hasten to hear returne of prayer from him there againe.* V. 27.
- D. 3. *Saints under Gods indulgence may be solicitous about the state of the wicked, to look after them.*
- D. 4. *The righteous see sometimes vengeance executed upon the ungodly, notwithstanding all mediation made with God for them.*
- D. 5. *Where the smoke of sin hath offended Gods eyes, the smoke of*

vengeance shall arise there. So it was with this Sodom, so it shall be with that Spiritual Sodom, Rome the seat of Antichrist. Rev. 11. 8. Ch. 9. 3. Ch. 18. 9. V. 28.

D. 6. *In the midst of pouring out fury on the wicked, God is mindful of the mediation of his Saints.*

D. 7. *One righteous soul may save the better for the intercession of another.* Lot for Abraham.

D. 8. *Righteous soules may put themselves in danger of destruction by sitting down among the wicked.*

D. 9. *The righteous God in his execution spareth, and destroyeth not the righteous with the wicked.*

D. 10. *Some spectacles of mercy God hath made, in snatching them from the midst of his overthrow, as brands out of the burning, as well as he hath made others examples of his vengeance.* Ver. 29.

Sixthly. The last general head of the chapter containeth Lots demeanour and the effects of it after God had delivered him from the great overthrow of Sodom. Herein these particulars occur. A double sin.

1. Lots disobedience in leaving the place allotted without Gods present command ver. 30. Wherein are. 1. His motion.

Ver. 30.

And Lot ascended from Tsoar. He went out of Segor. Sept.

Cald. as Hebr. 1. The subject and author of this motion is Lot himself; here is no mention of any word from God about his removal at this time though he commanded him to go thither at first; when God would, then he would not; and when God biddeth not, then he goeth; this was his infirmity. 2. His motion, he ascended from this Tsoar one of the cities of the plain, toward the hill, or mountain, whereof God formerly spake unto him. He moveth more freely upon his own will, then Gods word. 2. His pitching there.

And he sat down in the mountain; he and his two daughters with him. Sept. and Cald. fame. Here are reported.

1. His fixing, *he sat down*, and dwelt and took up his habitation.

2. His place, the Mountain, doubtless that which God at first pointed him unto; when he had tried his own choice, though God promised him safety there, yet he is weary of it, and then though God bid him not, yet he betakes himself to an experience of the place, which God offered, and he formerly refused. 3. His company

pany which sat down with him there, his two daughters were only with him as the history relateth. A deep silence is concerning any else which at this time should remove with him; although by reason of provisions to be carried with them it seem's probable to some, that servants went with them also. However the text speaks of no more, neither is it necessary for us to know more. This is again repeated in this verse, that he and his daughters sat in a cave, which was in this mountain; that no doubt might be of their cohabitation: in a naked, void uncouth place they take up their dwelling. 3. The reason of both the former, *Because he feared to sit still in Tsoar*, Or to dwell, &c. Sept. His passion here is the cause of his motion, fear possessed him in the place of his own choice. What might be the reason of his fear, may be guessed, though it be not expressed; either the wickedness of the place, which provoked God, or some apprehension of vengeance hanging over there, or other evils that might be offered to him or his in this city by the inhabitants, whether all or some of these or more besides might work this fear, it matters not much: but sure it is, he was heartily afraid to stay any longer in that place, for which he had intreated that he might live in it. How long his stay was there is not expressed, but doubtless long it could not be ere he was disquieted, and through fear removed his dwelling to the mountain.

It teacheth us.

D. 1. *Mans choice of rest and safety crossing Gods command will not content him long.*

D. 2. *Man upon the failing of expected comfort in his own way, may be then moved to try Gods.*

D. 3. *Weakness in the best of men may be such, as disobediently to do that which sometimes God justly commands: so Lot goeth when God bids not, to the place formerly commanded.*

D. 4. *Naturally mans own will maketh him move faster then the will of God.*

D. 5. *Solitary and sad may be the peregrinations and habitations of the best families here below. Lot and his daughters, in a cave, not a city.*

D. 6. *Fear of sin and vengeance and evil to come will make a soul fly from its desired refuge in the World.*

D. 7. *A cave or den in a mountain with God is a better habitation then a palace in a city of sin. Lot chooseth so.* V. 30.

Sixthly, Lots incest is here observed as a bad return for one delivered out of Sodom to fall into any of Sodoms uncleannesses, about which evil we have these things declared. 1. The infamous counsel taken by his daughters, ver. 31. 32. 2. The betraying practise of his two daughters. v. 33. 34. 35.

3. The sad event of all in two effects. (1) The incestuous conception. ver. 36. (2) The incestuous birth from both, ver. 37. 38.

To the first, which is the daughters consultation, to bring their father and themselves into great guilt.

Herein are observable. 1. The consulters.

And the first born said to the younger, Ver. 31.

The elder said to the younger,

Sept. 1. The connective particle, and or then is to be viewed, this completh the present counsel to the precedent state, and experience of former occurrences; ere while they were delivered out of Sodom, were saved in Zoar, and but now for fear of further evil were come to their solitary habitation, where being alone, Satan visit's them and tempt's them unto this great evil. 2. The counsellor by whom Satan works, is the elder sister, she move's first whose example might prevail most. 3. The counselled, which is the younger sister, she that was aptest to follow, to the devils use his methods to deceive, to lead the leader, and bring on the follower.

2. The matter of the consultation, which is twofold. 1. About their Father. Our Father is old. Sept. and Cald. the same. In summe she seem's to speak thus, Sister you see into what a solitary condition we are reduced, hopes once we had, we might have bin the mothers of children but now unless we take a course more then ordinary, our hope must dye, here is our father with us, and a seed of him is more desirable then of other families of the earth, now you know he is old, he declines in life and in strength for generation, if we have any from him it must speedily be attempted, time must not be lost in this. 2. About other men which might be hoped for, to be more fit for this design then he.

And a man is not in the land to come in unto us, according to the way of all the earth.

As is convenient for the whole earth. Sept. According to the custome, Cald. In this passage, she concludeth, there was not any man for whom they might hope; therefore a necessity must be of making use of their Father for their intended event.

Quest. Was there no man upon Earth, or did Lots Daughters believe there was none? H h 3. Answ.

Answ. 1. Surely men were upon the earth, for Zoar was not destroyed.
2. They knew they came from thence, where men were alive.
3. The earth must be taken here for a limited place, as the place about them.
4. They could not be ignorant of their great uncle Abraham and his family who lived not very far off. The scope therefore of all must be, there was not a man of their stock to whom God was known, that the seed might be reckoned from their Father; and they being impatient of delay, conclude it in vain to look for any. To know man as the way of the earth was, is their desire, none is found suitable to their mind, therefore they plead a necessity of using their Father this way.

Quest. But suppose there had not bin a man indeed, doth this make their counsel and practise lawful?

Answ. No by no means, it being a sin against the light of nature: neither doth the instance of Eve taken out of Adam any way favour such a case, though it be presented for that purpose, to make these women wholly innocent in what they did; God made and gave them to each other, but God hath forbidden such knowledge between Fathers and Daughters.

It was therefore doubtless evil counsel given and taken about this matter. ver. 31.
3. The resolve of the elder sister upon these debates, which was to bring their Father into a double sin. 1. Of drunkenness.

Ver. 32.

Come, or so then, let us make our Father to drink wine; — Let us drunken him with wine. Sept. — Cald. to fame. The reason of this resolve must be a former debate, our father will not do this when he is sober and himself; the fact is too odious to motion it to him; therefore to bring about our design we must take away his understanding by wine. 1. The term of incitation, come, let us set about it. 2. The evil determined to make their Father drunk; herein doubtless they dealt also deceitfully, under pretence of his heaviness and sadness, they perswade him to cheer his heart, until they had befuddled him. To inquire how they came by this wine is needless, they themselves might bring it from Zoar with them; the Spirit thinks not fit to set down every circumstance, but wine they had for their purpose. 2. Of unnatural incestuous uncleanness.

And let us lye with him, We will lye with him; — And let us sleep with him. Sept. This is aggravated sin unto the former, to uncover the fathers nakedness, and to make use of him in such a way of uncleanness, when he knew not what he did. Yet this is their resolve by Satans suggestion, the sinful desire of their own flesh, and Gods overruling permission. 4. The end of all consultation and resolution, — And let us quicken, or keep alive a seed from our Father. — And let us raise a

seed. Sept. — And we will receive sones from our Father. Cald. The terms are plaine, the drift herein seemeth to be to preserve their Fathers name by a seed on the earth; whereas yet he had no more but themselves.

Quest. Was this the onely end?

Answ. It is onely expressed, and some conceive it to be so, and therefore excuse them from all sin in this project. But it is hard to say that this was all; and that they had no lustful intention at all in it, circumstances cast them guilty.

Quest. But suppose that was their onely end, doth that excuse them from sin?

Answ. No by no means, for though the end may be good, we may not do evil that good may come thereof. Therefore it was sin and grievous sin. ver. 32.

Learn thence.

D. 1. Solitude without conversing with God, and remembring his works, may occasion the best to fall into the worst of evils.

D. 2. Intempting, the Devill is wily to order them that shal lead and follow.

D. 4. The elder relations are shewed examples to the younger for wickedness, if grate hinder not.

D. 4. It is sad consulting for children to bring parents into sin, yet temptation may move to this in good families.

D. 5. Sin is speedy to attain its end, especially on such as may grow too old for it.

D. 6. Sin pretends necessity to have its will, when indeed there is none, so they. There is not a man, which is not so simply, yet no necessity to sin.

D. 7. The way or fashion of the Earth is too much defiled by many in the Church. V. 31.

D. 8. Sinful debates usually bring forth sinful resolutions.

D. 9. Drunkenness will hasten on that sin which sobriety bates.

D. 10. Incest and worst of uncleanness may be done by a drunken Father.

D. 11. Lust and sinful dispositions may

may put even children upon such unnatural counsels against, and practises upon good Fathers.

D. 12. A seed to propagate the name of Fathers sometimes puts them upon wicked practises, who profess better both to God and man. V. 32.

2. The next step to this great sin of Lot is the treacherous practise of his daughters. ver. 33. 34. 35. Wherein these particulars occur.

1. Their attempt and execution of the first incestuous act upon the eldest Daughter, where are related, 1. The inebriation of him to bring him to their fowl purpose.

Ver. 33.

And they gave their Father wine to drink in that night. — Sept. and Cald. same. Thus they put the first part of their consultation into execution, it was bad to have in their thoughts to beset their Father, it is worse to act it.

1. The actors are here both daughters; their near relations and united strength make them so prevalent. 2. Their act, They drunken their Father with wine, that is meant, by giving him wine to drink; doubtless by intreaties and glossing arguments they circumvent him, and ply him with wine, to take away not only his sadness but his senses. 3. The time or season of this, in that very night which followed their consultations; sin delayeth not; however it takes the night as fittest for its fowl acts. Secondly. The pollution of him by the eldest.

And the first born came, and lay with her Father. — And the eldest coming slept with her Father that night, Sept. 1. The agent here is single, the first born, she led in counsel, and so she doth in execution. 2. The act, (1) The aggressor to her Fathers bed, too shameful this, (2) The incestuous use of him for deflowring her self. The Sept. repeat the time again, but that need's not. Thirdly. The fascination of him, to keep him from knowing the fact.

And he knew not in her lying down, and in her rising up. — When she lay down, nor when she arose, — In his lying downe, &c. Septu. That is, he was not sensible either of her company or of the fact, but wholly ignorant of what was done. The Sept. is much out here, reading, he knew not in his lying down to sleep, nor in his rising, that is, when he lay down, &c. But that could not be true. The text notes his ignorance either of her aggressor or departure.

Quest. 1. It is questioned, how Lot could be drawn so intemperately to drink who was grieved with such wickedness in Sodom?

Answ. Doubtless the causes of it were, 1. His own corruption remaining.

2. The subtle temptation of his daughters. 3. The secret assistance of Satan. 4. The wile and just permission and ordering of God for his own ends.

Quest. 2. How could Lot be so ignorant of such a fact?

Answ. 1. His stupefaction by wine was much. 2. His fascination by Satan permitted of God, who hideth sinne sometimes from knowledge and remorse. 3. The hand of God was not the least in this, so limiting him for his drunkenness; that after he might see the odiousness of it.

2. The second assault by these daughters followeth, wherein, 1. A new consultation is taken, ver. 34. And therein are, first. The time of it.

And it was on the morrow, or next day Ver. 34.

after, or from the morrow after, — The day following. Cald. Then begin new counsels of the same kind to sin, so the morrow is made as the day before it. Secondly. The precedent example urged.

And the first born said to the younger, behold I lay with my Father the night past, — Sept. and Cald. same. The elder to the younger. 1. The tempter, here the first born or eldest. 2. The tempted, the younger sister. 3. The temptation, her lewd practise leading, which she sets before her as a copy to follow, speaking of it in shameless boasting; as if she had done some notable prank in it, to be imitated. Thirdly. The counsel given, which is in two branches. 1. For inebriation of their father once more.

Let us give him wine to drink also this night, or let us drunken him with wine this night also. — Sept. and Cald. to same.

Sin keeps its method to draw in one by another. 2. For a second pollution of him in incest with the youngest.

And go in, lye with him. — Impudent counsel and horrid from a sister against their own Father. — Sept. and Cald. to same. Fourthly, The reason of it, the same as before.

And we will quicken a seed from our Father, — And we will raise up seed, &c.

Sept. — That we may reserve sones of our Father, Cald. This is their pretended end, to propagate, their Fathers name in their seed, otherwise there were enough in the world by whom they might have borne. The Fathers seed only pleaseth them, which was so much displeasing unto God, that daughters should bear seed to their Fathers. It is a bad excuse which some make from hence for these women.

2. A new execution speedily made of this counsel, ver. 36. Wherein, 1. Their joynt action is recorded.

And they made their Father drink wine in that night also. — Sept. and Cald.

same. Both are still conspiring to beset him; doubtless with inveigling words, and much subtilty, otherwise it is not likely

kely that he should so soon be overcome; to return again to this beastly sin. 2. The single action of the youngest.

And the younger arose and lay with him. And the younger going in slept with her Father, Sept. 1. The assailant, the younger. 2. The assault. 1. In preparation, she arose at her appointed season. 2. In execution, she did the same wickedness as the elder before her, even in polluting her Father, and bringing on him a second incestuous act. 3. The fascination of the Father from knowing either person or sin that had bin with him. *And he knew not.* &c. As before.

Quest. Why should Lot so slowly fall thus twice together?

Anw. The sin of himself, daughters, and Satan being permitted was enough thus to foil him. But the overruling hand of God, took occasion thereby to glorify himself; by the nations to be born, by their enmity to his Church, by calling some of them unto Christ; and by judging the rest who were combined against him. He that can bring good out of evil, may permit and order it as often as he please, and none can hinder.

Learn hence.

- D. 1. *Wicked counsells are not satisfied until they come to execution. Sin in thought will be sin in act.*
- D. 2. *Near resolutions combined are powerful to carry the best of men into foule iniquity.*
- D. 3. *Sin make's it's executions swift and sutable to the villeney of them, in time and place. All for night.*
- D. 4. *Wine is a mocker and besot's shamefully such as are deceived by it.*
- D. 5. *The first in counsel to sin, usually is first in execution.*
- D. 6. *God permitting, lust may lead the best to the foulest unnatural acts of uncleanness.*
- D. 7. *God sometimes may suffer his own to be fascinated in sin, that they should not know it. Ver. 33.*
- D. 8. *Sin to day doth provide for sin tomorrow, to bring it about, and make soules worse.*
- D. 9. *Sin makes soules impudent, yea and boast themselves as examples unto others.*

D. 10. *Sin once acted beget's now counsels for the propagating of itself.*

D. 11. *Lust make's much use of wine to deceive, and lead sons into greater transgressions.*

D. 12. *Unnatural ends carry men sometimes to unnatural lust. As daughters to have seed from Fathers. Ver. 34.*

D. 13. *Double counsels bring forth doubled practises of lust, upon those whom they should fear and reverence.*

D. 14. *Night after night sin is never weary but seeketh to spread itself. Custome in sin multiplieth it.*

D. 15. *The younger groweth bold to do wickedly upon the example of the elder.*

D. 16. *Inadvertency groweth more, when sin increaseth upon the soul.*

D. 17. *Wife is Gods providence in ordering the multiplied iniquity of his servants to his own glory. Ver. 35.*

3. The last particular in the last general of the Chapter, is the sad event of this doubled drunkenness and uncleanness charged on Lot. Which is twofold. 1. An incestuous conception by both his daughters. Ver. 36.

And the two daughters of Lot conceived of their Father. Sept. and Cald. fame. In this first sad event, we have to note.

1. The connection of it to the precedent actions of uncleanness. *And then, or thus.* That is, immediately upon wickedness committed, God orders the fruit of it to appear; so in wisdom he makes sin come to light.

2. The subjects of this sad event, the two daughters of Lot, who were the former plot and practise of corrupting their Father, upon them God orders, that their design should come to pass.

3. The event itself, conception with child, the word note's sometimes the whole travail of the mother from conception to birth. 1. Chro. 4. 17. But here the first act only of conceiving, the birth is related afterward. Now the seed was formed in the womb.

4. The principle of this seed, from whom this was conceived by them, from their Father, and his knowledge of them. This was all sad and horrid, if it had gon no farther, but had bin shur up in the womb. The daughters' conception from a Father.

Learn

Learn from it.

D. 1. *Unclean attempts may be answered with speedy conceptions.*

D. 2. *God may make adulterous wombs fruitful, when the chaste are barren. He hath reason for his own work.*

D. 3. *God let's incestuous designs have their desired issue sometimes, though he abhorrs them. Even a Fathers incest with his daughters. Ver. 36.*

Ver. 37.

2. An incestuous birth which was twofold. 1. Of the elder daughter, ver. 37. Wherein occur, 1. The birth itself. *And the first born bare a son, or brought forth.* And the elder, Sept. and Cald.

1. The subject of this bearing, the first born, she first sinned and is first delivered. 2. The act of bearing, she brought forth, without danger or interruption, she had her desired deliverance, as much as heart could wish. 3. The fruit born, a son, such a one as she desired, that might propagate her Fathers name, This was proper to sons. 2. The naming of the birth.

And she called his name Moab. So the Cald. The Septua. adds saying, of my Father, that is, she had him by her Father. In which passage are, 1. The imponent, the party naming, who was doubtless the mother, yet not without the overruling hand of God, ordering her therein. 2. The imposition, she called, that is, put it as a name whereby he was to be called by others. 3. The name itself imposed, Moab, which signifieth from the Father, and that the 70 note to be the reason of the name, because she had him from her owne Father. However it was good as God ordered it, for his own glory, yet it was impudency in her to spread her sin unto all generations even in the name which she giveth to her son.

3. The line of this birth, *He the Father of Moab even to this day.* He is the Father of the Moabites, &c. Sept. and Cald. That is the usual language with the Hebrewes, Israel, for Israelites, Gen. 34. 7. So Moab for Moabites. The summe of this history is, that this incestuous brat, was the original of a nation most notorious for enmity and persecution of the Church of God, concerning which nation, we have recorded in Scripture, (1) Their original here. (2) Their opposition to Israel Gods Church, Num. 22. (3) Gods care over them notwithstanding, not to dispossesse them, Deut. 2. 9. (4) Gods exclusion of them from his Church, Deut. 23. 3. (5) Gods threatening their destruction, Jer. 48. Psal. 60. 8. (6) Gods grace to

a remnant. Ruth, 4. Especially that one should be in the line for bringing forth Christ. Ver. 37.

2. The birth from the younger sister, or her deliverance is next related. Wherein also are obvious, 1. The subject spoken of, the younger sister, she that followed in sin followed in the issue, *starke*, Sept. 2. The matter related of her, *she bare a son also*.

That is she found the same success of her sin as the elder did, God vouchsafeth safe deliverance to her also, and she brings forth a son so much desired, as that she took such a course to have it. Strange is Luthers conjecture that Abraham should direct to the naming of these sons. 3. The nomination of this son also.

And she called his name Ben Ammi, that is, the son of my people, or a son of her own kindred; bearing her sin also in her child's name, it is the son I had by the nearest of my people, even her own Father. No doubt God overruled in this act also for his own glory to be declared upon this issue, *Ben Ammi*, Sept. 4. The progeny of this son is also added.

He the father of the children of Ammon unto this day. He the Father of the Ammonites unto this day, these dwelt near to Moab and were confederates to oppress Israel the Church of God; they are made notorious in the Prophets, Psa. 83. 7. Of these also we have recorded, (1) Their incestuous original in this place. (2) Gods care of them, Deut. 2. 19. (3) Their enmity against Israel, Amos. 1. 13. (4) Gods excommunication of them. Deut. 23. 3. (5) Gods vengeance threatened, Zeph. 2. 8. 9. (6) Gods grace toward them, Jer. 49. 6. Both these people were known by the name of the children of Lot, Deut. 2. 9. 10. Psal. 83. 8. So these wicked people did hold up the name of Lot as his issue, which was the daughters designe, but it was an infamous record of him and his seed. Here endeth all the history of Lot, which the Spirit giveth of him; we read nothing of his after-life or death; onely the Apostle Peter mentions him as an eminent Saint, and Christ himself note's him with honour. Luke. 17. 28.

Learn from it.

D. 1. *Incestuous conceptions may be seconded with prosperous births. When the chaste may die in travel. So did Rachel.*

D. 2. *Incestuous impudence under Gods providence may blazon its sin in the name of its issue.*

D. 3. *Gods justice maketh such incestuous issue the original of a cursed posterity.*

I i D. 4.

D. 4. Elder and younger sisters in uncleanness under Gods indulgence boast in their wickedness together.

D. 5. The opinion and practise of uncovering the nearest kindreds nakedness against Gods command hath but incestuous authours.

D. 6. A Fathers or families name propagated by uncleanness is a reproach and curse to it.

D. 7. Renowned nations among men may issue from the sinnes of Gods Saints. The excrements of the Church. Abraham had an Ishmael.

D. 8. The children of Lot, Moab and Ammon are but a sad memorial of their Fathers sin to this day, and of Gods vengeance upon the same in their hardning. Ver. 37. and. 38.

A closing note to this history of Lot may be, *The repentance of fallen Saints, though it be not always recorded in Scripture, yet it can not reasonably be doubted or denied. He hath a sweet record given him by Christ and Peter as before.*

CHAP. XX.

THe history of Sodoms vengeance threatened and executed, and Lots deliverance, with his sin and progeny, being dispatched, as in a parenthesis. Chap. 18. 16. and Chap. 19. Moses now returneth to the relation of those things which concern the Church in Abraham, to whom God assured the promised seed to arise of Sarah.

In this chapter as in one intire Paragraph is recorded, a memorable trial of Abraham, with his slip and recovery in his sojourning with the Philistines; which giveth us also an account of the place, where the promised seed was born. Unto the narration whereof he proceedeth in the following chapter. The trial here declared is a second endangering of his wife, being taken from him by Abimelech King of Gerar.

About which we have reported.

1. The rapture of her by Abimelech. v. 1. 2. Gods dealing with Abimelech after it. ver. 3. to 7.

3. Abimelech's treating with Abraham and Sarah. ver. 8. to ver. 16.

4. Abraham's prayer for him and Gods

healing him. ver. 17. 18.

In the history of her taking away from Abraham we have these particulars. 1. The occasion of it, which was twofold. (1.) Abrahams removal of his habitation from Hebron to Palsina, or from the plaines of Mamre to Gerar, where Abimelech was King. ver. 1. Herein we have to note. 1. His motion thitherward.

And Abraham went from thence to the land Ver. 15

of the South. — And Abraham moved thence to the South. 1. The subject of this motion, Abraham with his family.

2. The terme from whence, his tent in the plaines of Mamre in Hebron, where he entertained the Angels. Ch. 18. 1. 3. The term wherunto, was the fourth bound of the land of Canaan. Gen. 10. 19. Which was the country of the Philistines. 4. The reason of his motion now may be desired, but it is not expressed; conjectures men give, and some vain ones, as that it was for hospitalities sake, as Hebrewes; or forced away by ill neighbours, as others; or by reason of a famine, which is not likely, there being but one such eminent visitation in Abrahams time. Gen. 26. 1. Others conceive the stench of Sodoms plague infected that climate also where Abraham was. None of these are expressed, but doubtless the hand of God and his advertisement was in it, without which Abraham would scarce have moved. Under his providence therefore Abraham journeyeth this way, after about 36 year dwelling in Hebron.

2. His pitching or setting down in the particular place, described.

And he sat down between Kadesh, and between Shur, and he sojourned in Gerar. — And he dwelt, &c. Among the Gerarites. Sept. — And he dwelt between Recz and Agara Cald. Here we have related.

1. The end of his motion, *He sat down*, that is, pitched his habitation, between two eminent wildernesses, Kadesh and Shur, which afterward is called *Beerseba* Gen. 22. 19. Gen. 16. 7. 14. 2. The stay which he makes there, *He sojourned in Gerar*, that is, he spent time there and lived among them: here Isaac was born, and here Abraham lived with Isaac 25 years. This *Gerar* was the name both of a city which was a Metropolis and country also. It is noted to be a Kingdom by itself distinct from the five principalities of the Philistines. *ym*. Here Abraham came to live, which was the occasion of that which followeth. (2.) The next occasion was Abrahams concealing of Sarah to be his wife.

And Abraham said to Sarah, or of Sarah ours read, (but it seem's rather that he said to her, or added to what she said) *my Sister is she*. — And Abraham said of Sarah his wife, that she is my Sister. Sept. and Cald. This act however excused by some, yet doubtless was an effect of Abrahams weakness, and the greater, because

he had former experience of Gods saving of him when he was in a like case afraid, and however he spake truth in part; yet he concealed that which might have brought upon his wife a great evil, especially at this time, when that very year God had assured him of the birth of the promised seed by her. This error of Abraham becometh a stumbling block unto Abimelech, (Sept.) for he feared to say she is my wife lest the men of the city should kill him for her.

2. The act endangering Sarah hereupon. And Abimelech King of Gerar sent and took Sarah. — Sept. and Cald. same

1. His mission, he sent his messengers upon his lustful errand. 2. His rapture, he took her into his possession for his lustful use. So the poor lamb is become a prey in the pawes of the lion, untill God deliver her. — If question be made, how Sarah was so beautiful; as to draw the hearts of men at such an age, even now being near ninety years old. It is answered. 1. Nature might keep more than usual strength and beauty then. 2. God who made her now fruitful could preserve her outward beauty: and doubtless did so.

Learn hence.

Learn hence.

D. 1. Motion and not rest hath God appointed to his Saints below.

D. 2. Sojourners, not citizens God makes his servants on the Earth, Ver. 1.

D. 3. Saints through temptation may fall to the same sin once and again.

D. 4. Sin, though of infirmity, alwayes brings straits even upon Gods own, & suffers them not to walk in liberty.

D. 5. Great men in the world spare not to spoil the good in it.

D. 6. Pagans own the name of Fathers in ruling, though they hate the duty. ver. 2. His name was Abimelech.

2. Gods dealing with Abimelech, and their intercourse about this rapture of Sarah, wherein note these particulars.

1. Gods menacing charge on Abimelech, ver. 3. 2. Abimelechs apology for himself, ver. 4. 5. 3. Gods acceptance of his plea and direction, ver. 6. 7.

The first of these in ver. 3. Hath these particulars. 1. Gods accesse unto him. And Elohim came to Abimelech in a dream of the night. — Entred in by night. Septuagint. — And the word from the face of God came to Abimelech in a vision of the night. Cald.

Wherein, 1. The subject moving, *Elohim*, the almighty God, he followeth Sarah into her hold, to meet with him that took her and plead with him. He that keepeth his slumbereth not. 2. The term of motion, *Abimelech*, he though a king, who had done the wrong, no might of kings can keep of God. 3. The motion itself, *he came to him*, that is, drew nigh by way of discovery and apparition to him. As a man cometh to parly or speak with man, so after the manner of men it is spoken of God. 4. The manner of his approach, *In a dream of the night*. This was one way of Gods appearance to creatures to make known his will at that time; which we have mentioned in several places. Gen. 31. 10. Gen. 37. 5. Numb. 12. 6. 1 Sam. 28. 6. (1) The way of appearing is here noted. (2) The season, it was a dream, and it was by night. For we shal find sometimes such dreams in the day, as were trances and visions, and extasies wherein God spake. Acts. 10. 10. And more frequently in the night as here to Abimelech, and in 1 Kings. 3. 5. &c. But about this way of Gods discovery are some Queries to be resolved.

Quest. 1. What kind of dream was this here mentioned?

Ans. Dreams are two sorts. 1. Natural, which are apparitions of things in the phansy arising either from the temper of the body or from multitude of business running in the thoughts. 2. Supernatural, which are sent from without either by God himself, 1 Kin. 3. 5. or by an angel as to Joseph. Math. 1. 20. or upon Gods permission for trial, by Satan, as to Job. Ch. 7. 14. Now these have bin either aenigmatical, by vision of figures and representations, as to Pharaoh, Gen. 41. 1. And to Nebuchadnezzar, Dan. 2. 1. or exegetical, declaring his mind plainly unto creatures, without a parable, as in this place and others, as Solomon, &c.

Quest. 2. How are supernatural from God distinguished from such dreams as are onely natural?

Ans. 1. By the matter of them, those from God are good, others but vanity.

2. By the form of them, they come with Gods image and impression on them, which sheweth the will of God, so it was to Salomon, &c. But these, have no other but the form of flesh.

3. By the effect of them, they move the soul and trouble it, until Gods mind be effected by them, so here in Abimelech, &c. As to the subject of these dreams we see God hath vouchsafed them to wicked men sometimes for his Churches sake as Pharaoh and Nebuchadnezzar, however usually he hath thus spoken to his Saints. Num. 12. 6.

Quest. 3. Are such dreams to be expected now?

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Ans. 1. As to understand the mind of God unto salvation, all the various wayes of Gods appearance are now conformed in his revelation by his own son, therefore none to be expected beside the discovery of himself, and his will in Christ, either for predication or doctrine. 2. Yet holy dreams may now be afforded, that may tend to personal comfort and confirmation of the way of truth. 3. Gods charge and sentence on him threatened.

And he said, behold thou art dead. — Thou dyest. Sept. — Thou shalt dye. Cald. 1. The judge is God, the most high, irresistible. 2. The guilty threatened, Abimelech, the king. 3. The sentence, death by sudden execution, onely conditionally pronounced, unless he repent, and return what he hath taken away. Ezek. 33. 14. 15. 3. Gods reason of charging and sentencing Abimelech.

For the woman which thou hast taken and she married to an husband. — Yet she cohabits with an husband. Sept. — For she is the wife of an husband. Cald. — In this is the crime judged. Which was violence thus far offered to an innocent party. More punctually is it aggravated. 1. From the person, it was a woman, Sarah, who was under special Covenant with God also, for her sake God make's inquiry. 2. From her relation, she was a wife married unto another man; and therein violence done to her, was to her husband. 3. From the act of violence, he took her away, upon his owne prerogative, not regarding any wrong to others. Hereupon God telleth him, thou art a dead man, that is, thou shalt surely dye for this, except thou repent.

Learn thence.

- D. 1. The almighty God soon pursueth the oppressor for the rescue of the oppressed.
- D. 2. God appeareth unto, and reproveth kings for the sake of his oppressed servants.
- D. 3. God teacheth men sleeping, as well as waking.
- D. 4. By dreams God hath sometimes discovered his will and purpose unto his creatures.
- D. 5. Adulteries and rapes are by God himself adjudged unto death.
- D. 6. Gods threatening of death unto sinners implieth an exception in case of repentance, as in this case. Ver. 3.

2. Now followeth Abimelechs apology for himself, ver. 4. 5. Wherein these particulars occur. 1. A denial of the fowler fact, which was intended in taking her away.

But Abimelech had not come near unto her, Ver. 4. — Had not touched her. — Came not unto her. Cald. Herein two things are denied. 1. Expressly, Abimelechs act, he proceeded not to the foul sin intended, so he was not yet guilty of actual violation of the marriage law. 2. Consequentially, Sarahs pollution is denied, that however God put her upon this trial for her folly, yet he bring's her out again chaste and undefiled. If question be, how Abimelech was kept from her? It is probable not from his own disposition, who took her away to defile her, but by the hand of God upon him in some distemper, or disease suddenly inflicted on him. However he was kept from actual uncleanness and that by God himself. Ver. 6. Secondly, His defence, of what he had done, wherein, 1. He deprecates by appeal unto God the vengeance feared to fall upon him and his, from the foregoing threat.

And he said, Lord, wilt thou also kill a righteous nation? — Lord thou wilt not kill an ignorant and righteous nation. Sept. Herein are, 1. The object of his appeal, God who threatened him, he acknowledged his dominion over himself, Lord. 2. The manner of his appeal, by an expostulating deprecation, wilt thou slay? Do not Lord, or thou wilt not Lord, though it be in thy hand to destroy; 3. The subject for whom he appealeth, it is a nation, himself and people, in his family and territories, for it seemeth some tokens of displeasure were gon out upon them from God. 4. The ground of this appeal, their righteousness, wilt thou kill a righteous nation?

Quest. But how could they be righteous among whom Abraham observed there was no fear of God apparent?

Ans. Doubtless this cannot be said generally, with respect unto conformity to Gods Law: but onely in this particular fact concerning Sarah.

In this matter they were innocent. ver. 4. — 2. He makes proof of his innocency by two witnesses, and those the same whom this evil concerned. 1. From the mouth of Abraham.

Did not he say to me, she is my sister? — Ver. 5. Sept. and Cald. same. Doubtless he did say so, and no more, but concealed her to be his wife; the occasion of this rapture.

2. From the mouth of Sarah. And she also she said, he is my Brother. Sept. and Cald. same. So she confirmed Abrahams concealment and deceit, whereby she and others might have bin intangled in much sin. By these two witnesses he clearth himself, that he intended not

not to defile another mans wife, and so transfer the fault on them.

2. He asserts his integrity to God.

In the perfection of my heart, and cleanness of my hands, I have done this. — In a pure heart, and righteousness of hands I have done this. Sept. — In uprightness of my heart, &c. Cald. 1. He confesseth the fact, he had taken away Sarah I did it, is his own word. 2. He mitigates it by the modification, I did it not to corrupt a mans wife with such lustful and injurious intentions, but in the perfection, sincerity, and integrity of heart, and innocency of my hands as to such an end. So we have his defense made. ver. 5.

Learn from it.

D. 1. Gods threats do bound the lusts of men to keep them from greater sin, and his Saints from greater wrong and danger.

D. 2. It is some ground of appeal from men to God, that they have not proceeded to the highest of sin.

D. 3. Gods menaces bring Kings to their appeals, and humble deprecations of evil and death.

D. 4. Personal righteousness and innocency of fact may be pleaded, by such as are polluted by nature. Ver. 4.

D. 5. The slips of the Saints may be occasions unto the wicked to sin.

D. 6. The wicked transgressions are justified in such cases by the mouths of the godly.

D. 7. The heart and hand of men though naturally corrupt may be sincere and clean in point of fact.

D. 8. Confession of sin with this mitigation of innocency and uncorrupt intents, lessens sin something in the sight of God. V. 5.

3. Gods entertainment of this plea and reply unto Abimelech now followeth. ver. 6. 7. Wherein are observable. 1. The manner of his reply, it was by dream —

And the mighty God spake to him in a dream. Sept. and Cald. same. The

descension of God is eminent here also, in swooping unto man to give him answer, and that in peace. The manner of his appearing by dream was opened at ver. 3. 2. The matter of his reply, whereof are these heads. 1. Gods approbation of his plea. I also know that in the perfection of thy heart

thou hast done this. — In a pure heart, Sept. — In rectitude of heart. Cald. Gods act here expressed, is known, ledg, under which is carried science and indulgence; the object was Abimelechs action with the manner of it. That he did it, and that he did it, not with such a wicked intent toward a mans wife, but as to that, in ignorance and so in simplicity of heart and innocency of hands. So far God approveth it and proceeds not to vengeance. 2. Gods restriction of him upon that account from doing greater evil;

And I also withheld thee from sinning against me, therefore I gave thee not to touch her. — And I spared thee that thou shouldst not sin against me. Sept. — And I prohibited thee also, least thou shouldst sin before me, therefore I suffered thee not to come near her. Cald. Two acts of restraint here are from God upon Abimelech. 1. He kept him back from sinning against himself, so God accounts, when any Law of his is broken that himself is abused. 2. He hindered him from sinning further against Sarah, he did not give him up to defile her, nor her to be defiled by him: That was fully in his hand to let out corruption, or to keep it in, ver. 6. 3. Gods direction to Abimelech in the way to seek his peace, ver. 7. Wherein we have, 1. The counsel of direction itself.

And now make to return the wife of the man Ver. 7.

Now restore the wife to the man. Sept. and Cald. The summe is, as God had kept him from defiling Sarah, so now he chargeth him to restore her untouched and deliver her into her husbands hand. Restitution and reformation God will have in this case, without which Abimelechs confession is vain. 2. The motives unto obedience hereunto, which are two. 1. The benefit of obeying, expressed. 1. In the state of the man Abraham, to whom he was to restore, — For he is a Prophet: So Sept. and Cald. that is, 1. Gods anointed. (2) Gods friend and acquaintance to whom the Lord maketh known his mind. (3) Gods officer to deal from him to men and from men to him. 2. In the work of this Prophet.

And he shall pray for thee. So Sept. and Cald. That is, powre out his soule to God by intercession for thee and thy house, to get healing and blessing from Heaven on thee and thine; by that means I am resolved onely to grant it. 3. In the good effect of his prayer, And live thou, or thou shalt live with thine house. — Thou shalt live. Sept. and Cald. Life here carrieth the cure of present evils as afterward expressed and the continuance of life with the comforts of it unto him and his.

2. The evil of disobedience. And if thou make her not to return know, that dying thou shalt dy, thou and all in thine, or to thee belonging. — That thou shalt die and all thine. Sept. — Cald.

as Hebr. Wherein we have. 1. Disobedience supposed. If thou restore not. 2. Penalty threatened. 1. In kind, Death. 2. In certainty know that dying thou shalt die. 3. In extent, thou and all thine.

Quest. Doth God in this acceptance of Abimelechs plea, justify his person or accept him as truly righteous?

Ans. Some think he was now converted, but that is not expreſs in the history. It must be left to charity. 2. It is evident onely in the text that God approveth his action alone in this matter, so God hath commended actions of wicked men, and yet never accepted their persons, as in *Fe-hu*, &c. It is safest keeping to the letter, ver. 7.

Several truths are here to be learned.

- D. 1. God disdaine's not to answer the just plea of transgressors in a way suitable for them.
- D. 2. God is the onely heart-knower, as he is the heart-searcher.
- D. 3. God knoweth and approveth natural sincerity in mens Spirits, much more spiritual. *Pro. 21. ver. 2.*
- D. 4. Sinnes against our neighbour are against God, Because against Gods law.
- D. 5. God restrains sometimes powerful and violent sinners from excess in sin; by intimation and correction. *Pro. 21. 1.*
- D. 6. God in whose hand it is to give up to sin, doth yet with hold transgressors from injuring his Saints. The mother of the promised seed is kept undefiled. *Ver. 6.*
- D. 7. Restitution of right and reformation must be acted where God spareth offenders. *Lev. 6. 4.*
- D. 8. Gods friends and Saints are his Prophets, his anointed, his dea. ones. *Psa 105. 15.*
- D. 9. Such Prophets of God are notable for praying and prevailing with God. *Jer. 27. 18.*
- D. 10. The prayers of Gods Prophets or holy ones, give life to sinners. A good cure of the kings evil. *1 King. 13. 6.*

D. 11. As obedience hath life so disobedience brings surely death upon sinners.

D. 12. Exemplary sinnes of heads and rulers bring destruction upon them and theirs, *Ver. 7.*

3. The next general head is Abimelechs carriage after Gods intimation unto him, which respects three parties, 1. His owne people, ver. 8. 2. Abraham, ver. 9. to 15. 3. Sarah, ver. 16. First, as for his carriage to his own, and their resentment of his narration, it is in the eighth verse; wherein we have to observe, 1. Abimelechs deportment, whereof three things are related; 1. His early rising, after Gods appearance in the dreams of the night.

And Abimelech morning'd it, or rose early, and prepared himself timely in the morning. Sept. same. *Abimelech* *arise*. The connection of this to Gods warning sheweth the efficacy of Gods manifestation, kings cannot rest in their beds, when God pleads with them; whether this early motion were from grace and the love of God, as some do judge it the fruit of true repentance, or whether it were for fear of the judgment threatened, I will not dispute; which way soever, it appeareth, 1. That Gods word made a deep impression in him. 2. His readines and early preparation to do Gods will. Fear of judgment may make a man to do so much as to the outward act, therefore that is no such clear evidence of a sound change, yet it may shame the backwardness of many in the Church who make no haste to keep Gods commands.

2. His convocation of his people and servants, who likely had bin accessory unto this violence so far offered unto Sarah.

And he called all his servants. Sept. and Cald. same. 1. His act of calling carrieth in it an earnestness of Spirit to publish to others, what he had received from God, and to communicate counsel and threatening which he had received also. 2. The object called on; all his servants, God was pleased to make him a messenger of his mind unto the rest, whom it seemeth he had smitten for their consent in evil, through their wives as he had done in Abimelechs family, ver. 17. Self ends might also put him upon this.

3. His report unto them.

And he spake at those words in their ears. According to all these words, &c. Sept. Before them. Cald. Surely all this was moved by Gods appearance, the terror of which would not suffer him to sleep, and when he was up and had called about him his servants, he acquaints them with all passages from God to

Ver. 8.

to him. 1. The way of discovery was by speech, 2. The matter was all fully which God had revealed to him. 3. The evidence of his discovery. It was in their ears, or in their presence and before them. Secondly. The servants resentment of all this is here set down.

And the men feared greatly, Sept. and Cald. to the same. 1. The subject here spoken of, is, the men, the miserable men, as the word import's, the same servants whom Abimelech called, and who were in measure guilty with him. 2. The affection here attributed is fear, that which is raised up from evil foretold to any. 3. The measure of it, it was very great and superlative. Whether it were any more then slavish, I think need not be doubted. And whether Abimelechs were of any better kind seem's very disputable.

Learn thence.

- D. 1. Early stirring followeth on those soules to whom Gods terrible awakenings come in the night. Gods terror make's for mans speed.
- D. 2. Soules convicted of sin and charged by God, are apt to warn all other accessories to it.
- D. 3. God may make one sinner a messenger to another, to declare his will.
- D. 4. Wicked men over-ruled by God give out all his discoveries fully to whom they are sent according to his will.
- D. 5. Mans fear is proportioned unto Gods threatening.
- D. 6. Great fear falleth on the wicked sometimes at the report of Gods judgments, when he set's it on. *Ver. 8.*

2. Abimelechs carriage hereupon to Abraham, wherein we have to consider. 1. Abimelechs summons and charge unto Abraham, ver. 9. 10. 2. Abrahams apologie in way of answer, ver. 11. 12. 13. 3. Abimelechs return in kind intreaties, ver. 14. 15. In the first these particulars occur. 1. Abimelechs summons to Abraham.

And Abimelech called to Abraham, Or called Abraham Sept. That is, he sent for him to parly with him about his concealment of his wife, &c. And with purpose to restore her to him as God commanded.

2. Abimelechs charge laid on Abraham, 1. By way of expostulation wherein he

complaineth of him in two things. 1. That he had brought these Gods menaces and judgments on his house and people.

And he said, what hast thou done unto us? Why hast thou done this unto me? Sept. Wherein, 1. The matter of the charge, Abraham thou hast bin the cause of Gods threatening, and afflicting me and mine, by thy dissembling, when I asked thee. 2. The manner sets it out more fully, it is by a passionate question, O Abraham what hast thou done unto us? As a man struck with the apprehension of evil threatened, he complaineth very bitterly and feelingly. 2. That he had done this causelessly.

And what have I sinned against thee, that thou hast made to come upon me and my Kingdom a great sin? Because thou hast done a great sin, &c. Sept. Here, 1. The crime charged, thou hast brought a great sin, thou hast bin the cause of the rapture of thy wife, and mightest have bin of her pollution. 2. The extent of it, Thou hast brought guilt upon me and my kingdom, and not of a small but a great transgression, that might have pulled downe vengeance from God to the uttermost. So uncleanness is judged by Abimelech. 3. The causelesse of this. did I at all injure thee, or offend thee that thou shouldst bring all this evil upon us?

2. By positive crimination, avouching his offence.

Works which should not be done thou hast done with me, A work which none hath done, hast thou done to me. Sept. Works which are not fit to be done, &c. Cald. Here. 1. The crime, Things which should not be done, that is evill works against Gods law, a dissembling, exposing his wife to pollution, laying stumbling blocs in others way to make them sin. 2. The object against whom, thou hast done this to me, who have kindly intreated thee, and have not offended thee; and thou hast thus rewarded me to draw me into this great sin. ver. 9. 3. Abimelechs urgency upon Abraham to shew cause of these his dealings toward them, or els to acknowledge and be ashamed. Herein, 1. His instancy thereon.

And Abimelech said to Abraham. Again and again. 2. His demand of satisfaction in the reason of his doing, which concern's every man to give.

What sawest thou, that thou hast done this thing? What looking upon, hast thou done this? Sept. Herein, 1. He chargeth Abraham, that he had done this thing, or this word by which he dissembled and concealed Sarah to be his wife, and thereby gave him an occasion of sinning grievously. 2. He giveth him liberty to plead for himself, What sawest thou? Or what came into thy heart that thou shouldst do thus? Speak, if thou hast any thing to say. So he dealeth in moderation with him.

Learn

Ver. 10.

Learn from it.

- D. 1. *Gods call to the mightiest oppressors in earth make's them call to the oppressed to make their peace.*
- D. 2. *Evil unto Strangers from the Church may be occasioned by the members of it.*
- D. 3. *God openeth the mouthes of Strangers in such case to plead with, and reprove his Saints.*
- D. 4. *It is a sad aggravation of sin in Gods own to occasion evil to any without, causelessly.*
- D. 5. *It is a sad charge upon any, specially upon Saints to lay stumbling blocks, and be occasion of sin to any.*
- D. 6. *Uncleaness, adultery, is a great sin in the account of natural men.*
- D. 7. *Sin prevailing on Kings or rulers bring's guilt on all their territories.*
- D. 8. *Unlawful works may be charged sometimes and justly by the world upon the Saints. Even upon Abraham.*
- D. 9. *It is natural for men to charge faults on others rather then to take them home to themselves. V. 9.*
- D. 10. *Offenders are usually instant in requiring account from such as offend them.*
- D. 11. *Nature will give men liberty of just defence and apology against any charge.*
- D. 12. *Marvelous is Gods providence in aving and ordering the powers of the earth, to deliver his Saints from fear. Ver. 10.*

2. Abrahams reply by way of Apology now follow's, ver. 11. 12. 13. Wherein we have to note. 1. The reason rendred for his concealment of his wife. ver. 11. Which was his fearful suspicion of two things concerning this place of his sojourning. 1. Their regardlesness of God.

Ver. 12. *And Abraham said, because I said, only the want of fear of God is in this place.*

Sure there is no worshipping of God in this place, Sept. *destituta*. 1. The replier here is Abraham, making use of his liberty to answer for himself as he was required.

2. The reply, which is the first apologe-

tical reason of his fact, I have done this faith Abraham even made this concealment, from mine own jealousie, and feare, for I said within my owne reasonings, there is onely the want or denial of the fear of God in this place; onely not feare of God in this place; the Sept. read, no worshipping of God; or calling on his name; and hereupon I concluded, where God was not regarded, I could not be secure. This first put me upon it.

2. The next reason of his fact, is their cruelty suspected unto men, especially professing God. *And they will kill me upon this word of my wife.* For my wives sake. Sept. and Cald. Here he discover's his jealousie and fear of hurt to himself was the cause of his concealment, not any hurt to come upon Abimelech and his; but such jealous imaginations were within him, impiety and cruelty dwell together, and if I speak but a word of my wife, these wicked men will kill me to enjoy her. It seemeth such practices had bin, otherwise Abraham needed not fear of such cruelty to be first used against him.

Learn we hence.

- D. 1. *It becommeth all, specially Gods servants to give an account of their suspected actions being required thereunto.*
- D. 2. *The best of Gods servants may be too jealous of evill in and from others without cause.*
- D. 3. *Vngo dlinesse and unrighteousness dwell together. Where Gods not worshipped, man is not regarded.*
- D. 4. *The fear of God keepeth from doing evill or injuries unto men. Gen. 42. 18. Pro. 16. 6.*
- D. 5. *Lust is cruel to enjoy it's desire, and slayeth all that stands in it's way.*
- D. 6. *God may set his fear in places and persons, where man thinks there is none. So he did here. Ver. 11.*

His Apology is further carried on by an explication of his concealment, that it was not altogether untrue. ver. 12.

Wherein we have.

1. His assertion.

And in truth, or yet truly she is my sister, and therefore in soe calling her, I did not speak untrue. 2. His explication.

She is the Daughter of my Father, but not the Daughter of my Mother.

Quest.

Quest. But how was Sarah Abrahams Sister?

Ans. 1. By his Fathers side, not the Mothers, so he saith expressly, yet this hath a special signification. 2. It is not therefore to be understood, that she was Terahs own Daughter by another wife, as some have thought, but Harans Daughter the Son of Terah who was born of Terahs second wife. So Terah was her Grandfather, and her Father dying before Terah, she is reckoned as Daughter unto Terah, and so Abraham meanes in this expression. Gen. 11. 28. 29. At this time such marriages were not forbidden. Quest. Doth this excuse Abraham from all fault, though she was his Sister? Ans. Surely no, for though the words had truth in them, yet they were used to deceive, and were an occasion of evill, both to Abimelech and Sarah; therefore not wholly excusable.

3. His confession of what was concealed.

And was to me for a wife. Sept. and Cald. to the same. Now he acknowledgeth what he had concealed, she became my wife, and she indeed is my wife also. As there was no law then revealed against such marriages and therefore it was not condemned; now there is Gods law against it, and therefore not to be imitated or commended, ver. 12. 4. His injunction on his wife, to do thus for him to conceal him in all places, therefore not intended to bring mischief on Abimelech or Gerar. Here we have to consider.

1. The occasion of this injunction. *And it was when Elohim made me erre from my Fathers house.* And it came to pass, when God led me out my fathers house Sept. -- and it came to pass, when peoples wandred after the works of their own hands, the Lord applied me unto his fear, out of my Fathers house, Cald.

The occasion in general was his pilgrimage up and down in the earth, about which are given, The author of the motion, Elohim, which is read by some, God, and by others angels, a reason whereof is given, because the verb is plural here; and when Elohim signifieth God it hath a verb singular, Cald. All may be reconciled, for God is the author principally, and angels instrumentally, being commanded by God. 2. The terms of motion, from his Fathers house in Ur of the Caldees to any strange place in his journey. 3. The motion, erring, wandring, moving from place to place. It was a pilgrims course which he took here below, accounting himself a stranger. Secondly. The injunction laid on her. Wherein. 1. The person injoyning, *And I said to her,* even Abraham her husband and Lord.

2. The periwative to enforce it. *This the goodness, kindness or mercy, which thou shalt do for me.* Righteousness for me. Sept. He layeth this charge upon his wife, as desiring it as the greatest favour and act of loyalty to him. 3. The injunction itself.

Ver. 12.

At every place where we shall come, there say to me, or of me, he is my brother. Sept. and Cald. to the same. 1. The extent of the injunction, all strange places which were peopled, unto which they might come, so it was no particular deligne upon Gerar. 2. The injunction itself on Sarah, that she should conceal him. *Say of me he is my brother,* so in his own policy he provides for his own safety, without consulting with God. Yet thus he stayeth Abimelechs displeasure, informing him, that he had done no more, but what also was acted in other places. Ver. 13.

Quest. Did Abraham well in this injunction laid upon his wife?

Ans. Surely no, it cannot be defended to be a lawful act to conceal any truth for deceiving another, and to give occasion unto others also to sin. It sheweth here some weakness in Abrahams faith.

Learn from it.

- D. 1. *Truth may be spoken in that which may be designed to deceive.*
- D. 2. *Truth is to be spoken plainly, that it may not deceive others.*
- D. 3. *Relation marriages have bin neerer, which are now unlawful. Ver. 12.*
- D. 4. *God make's his choicest Saints Pilgrims here below.*
- D. 5. *Saints pilgrimage is an occasion sometime of using carnal policy.*
- D. 6. *Evil, under the name of kindness, may be desired of Gods own from their friends. It is their infirmity.*
- D. 7. *Every place of the Saints sojourning may prove the place of its temptations.*
- D. 8. *Superiour relations in Saints may sometimes miscarry, injoyning that, which the Lord commands not. Ver. 13.*

3. The next thing in Abimelechs carriage unto Abraham, is his kind intreating him (after this apologie,) in three particulars.

1. His liberal donation to him, *And Abimelech took, &c.* Ver. 14. Cald. same. A thousand didrachmes. Sept. In the terme, which contain the doner, the gift, and the receiver, there is no difficulty; onely the expression of one sheep for a flock, and one oxe for an herd is figurative. Some queries may be about this giving and receiving.

K k

Quest. 1.

Quest. 1. Was it lawful to give men-servants and maid-servants as a man gives sheep and oxen?

Ans. Surely no, neither is it here to be conceived, that they were given in the same manner, but with the consent of the persons, passing out of the power of one Lord unto another. However there was a judgment on nations in those times to make bondmen, to buy, and sell, and give, and receive them.

Quest. 2. Why did Abimelech give these to Abraham?

Ans. Probably it might be upon these accounts. 1. With reference to the violence formerly done, in some measure to allay the bitterness of it. 2. It might be upon intimation that he was a Prophet to honour him. 3. To express also munificence and liberality unto him. These might persuade it.

2. His restitution.

And he made to return to him Sarah his wife. And he delivered to him, &c. Sept. and Cald. Herein he obeyeth Gods word, ver. 7. And provides for his own healing and safety. Ver. 14.

3. His commission to Abraham for liberty of habitation under his protection. And Abimelech said, behold my land is before thee, in that which is good in thine eyes, sit down. Dwell where it please thee. Sept. and Cald. to same.

Wherein, he grant's him.

1. Liberty for choice of habitation, here is great humanity.

2. Quietness of habitation, that he should sit down with his family without disturbance and in safety, Ver. 15.

Learn.

D. 1. God over-ruling in men, violence is turned to munificence and large benevolence to his own.

D. 2. Nature itself, under Gods power, makes restitution of raptnes for it's own preservation. Ver. 14.

D. 3. God can make oppressors, to be protectors to his people.

D. 4. God sometimes giveth quietest habitations to his Saints among their enemies.

D. 5. The Prophets and men of God are desirable inhabitants in the land of strangers. Ver. 15.

3. The last carriage of Abimelech after Gods warning, which is here noted, is toward Sarah, ver. 16.

Wherein we have to note.

1. The special item which he give th her, twofold. 1. Concerning his dealing with Abraham.

And he said to Sarah, behold I have given a thousand shekels of silver, or silverlings unto thy brother. A thousand didrachmes. Sept. A thousand shekels of silver, Cald.

Herein some terms are to be opened.

1. The parties concerned herein. Abimelech pagan, speak's as followeth unto Sarah a professed beleever, he that was deceived by her, who by concealment of her relation had offended him.

2. His speech unto her, wherein. 1. A term of advertisement, Behold, as calling her to special observation, Sarah takes notice of this. 2. The matter declared, which was in summe his gift to Abraham, himself was the doner, the gift, a thousand silverlings, the number is clear; but the weight and price of the silver disputed; yet by comparing Scriptures, and noting this use among the Hebrews, that where silver is expressed alone and not the price, shekels are understood. Num. 7. 13. 85. So when shekels are named and the metal not expressed, silver is understood, and no other metal. Exod. 30. 13. 15. Compared with Exod. 38. 25. 26. The Greek didrachmes is read for shekels also. Gen. 23. 15. 16. And the Cald. readeth shekels of silver expressly, which must be meant of the common shekel, which is conceived to be of the value of our shilling or 14. pound, but because coines were various in former and latter times, it is not punctually to be determined. It is enough to conceive it was a gift befitting the King of Gerar to Gods Prophet. The last term here to be noted is, the subject to whom this was given, to thy Brother, that is, as thou hast sinned him to me, wherein he hinteth her fault, in her concealment of her husband; to him and not to thee have I given this. It is conceived by some to clear her from suspicion of having the hire of an harlot; but more probably it was to note Abraham her head, from whom she was to expect all her alimony.

2. Concerning her duty to Abraham. Behold he to thee is a covering of eyes, to all which are with thee and to all that is strangers.

These shall be for an honour of thy face, and for all women with thee. Sept.

Behold that is to thee a vail of honor, because I sent to take thee away, and have seen thee, and all things which are with thee, and over all which thou hast spoken. Cald. Much trouble is made about the sense of this, by reason of the relative, (וְהָיָה) Which by some is referred to Abraham, and properly, is being a masculine; others to the silver spoken of which is a feminine, and therefore improperly. Those of the latter sort, say, that the silver was to get her a vail, to note her subjection to her husband, and hide

hide her from all else, but laying aside that, the plain sense will appear by referring it to Abraham; and then, Abimelech minds her, Behold Sarah, look upon Abraham, whom thou calledst thy brother he is thy husband, and therefore a covering or vail to thee of thine eyes, that is, to terminate all thy sight or desire, that thou look not beside him, to any with thee in the family nor to any other: dissemble not any more, nor cast away this vail.

Secondly. The special use unto which this item was given, and that was reproof, mild indeed, but closely applied unto her.

And she was reproved, or thus she was rebuked or checked. It must cause blushing for an holy woman to be thus justly corrected by a stranger from Gods Church. It is read by the Seventy, And in all things dealt truly. And bethow reproved. Cald. Whether this were spoken by Abimelech, or related by Moses, that it was her reproof, it altereth not the matter.

Learn from it.

D. 1. God turneth lust sometimes into increption; or by his checks maketh lustful sinners turne reproovers.

D. 2. Sinners are sometimes made reproovers to the Saints.

D. 3. Saints should take notice of their offence to sinners, as the turning of their hearts toward them for good.

D. 4. Nature teacheth, husbands are coverings to wives eyes to terminate their desires.

D. 5. Holy women may need sometimes to be remembered of their vail or duty.

D. 6. Incitation unto duty may be a full reproof for the neglect of it. Ver. 16.

4. The last head of this chapter is Abrahams return unto Abimelech, in praying to God for him, with the success of the same. ver. 17. 18. Where we have reported unto us. 1. Abrahams act to God in his behalf.

Ver. 17.

And Abraham prayed unto Elohim. Sept. same. Before God. Cald. 1. The intercessor was Gods favorite Abraham. 2. The matter of his prayer, doubtless it was Abimelechs healing, &c. 3. The manner also is implied, which was in faith. 4. The object was the only true GOD. Afterward called the God of Abraham.

2. The effect of prayer in a gracious return from God. 1. By healing Abimelech, who doubtless was smitten in his body, which required this healing; as for the terrors on his mind he had ease before. 2. His wife and maid servants were healed also from the evil befallen them, expressed in the next verse. And the fruit of this healing, that they brought forth children; so is it said, and God healed Abimelech, & his wife, and is maid servants & they bare children. The Seventy read, beasts also. And they were refreshed. Cald.

Thirdly. The occasion of this prayer and healing, which was Gods judgment upon Abimelech and his house, wherein. 1. The punishment itself not before related.

For Jehovah shutting shut up over every womb of the house of Abimelech. Shut outwardly. Sept. Every opening of the womb, &c. Cald.

1. The inflictor is here reported Jehovah himself, he that onely shut's and open's. 2. The evil inflicted, shutting up of wombs, of which. 1. The nature is inquired what was it? Some conceive it, the first shutting against conception, but that is unlikely, seeing it could not appear in so short a time, for which reason, some think, that this is related by way of anticipation, some time before it was acted; but that cannot be demonstrated. Others conceive it a shutting up of their wombs, who were ready to bring forth and could not, because upon Gods healing, immediately they brought forth as in the former verse, the Jewish Rabbins say that God had shut up these passages of nature both in men and women so that they were in great pain; for Abimelech was healed as well as his wife. However, it seemeth to be a present, visible, and notorious judgment, upon the house of Abimelech; which though unknown, weaken's not faith in the truth reported. 2. The cause provoking this punishment.

For the matter of Sarah Abrahams wife. Sept. and Cald. to same. The rapture of Sarah is the sin here described. Which pulled downe present vengeance on them.

It learneth us.

D. 1. As God is author of all healing, so prayer is the way of obtaining it.

D. 2. It is an honorable thing for parties injured to pray for those who have done them wrong.

D. 3. Gods accepted ones, as Abraham, are his praying ones.

D. 4. Gods gracious answer followeth his Saints prayers.

K k 2

D. 5.

D. 5. God sometimes punisheth sin upon the very place.

D. 6. Gods answers of love, make's fruitful. Ver. 17.

D. 7. God will regard the state of his owne, to plague the world for offences to them. V. 18.

CHAP. XXI.

IN this Chapter Moses returneth to the History of the Church, and of the bringing forth the promised seed, by whome the blessing should come upon the nations, which was broken of at the 16 verse of the 18th Chapter, where we had the last exhibition of the promise by God to Abraham, now followeth the history of it's performance.

In the whole Chapter are these three generally.

1. The history of the promised seed from it's conception to it's weaning. Ver. 1. to Ver. 8.

2. The ejection of the bond woman's seed out of the Church. Ver. 9. to Ver. 21.

3. The league of friendship between Abraham and Abimelech. Ver. 22. to 34.

In the former general are these particulars.

1. Gods performance of his promise, Ver. 1. 2.

2. Abrahams obedience in doing Gods will, Ver. 3. 4. 5.

3. Sarahs acknowledgment to God, ver. 6. 7.

4. Isaac's weaning. Ver. 8.

The first of these which is the history of Gods performing his promise comprehends these particulars.

1. Gods visitation of Sarah. ——— And Jehovah visited Sarah as he had said. ——— Sept. same. ——— The Lord remembered Sarah. Cald. Herein.

1. The visitor, Jehovah, the eternal & almighty, the highest God, the lofty one.

2. The visited, Sarah, poor Sarah his handmaid, in her low condition both of sin and exile.

3. The visitation itself, which carried in it Gods mindfulness of her, providence over her, appearance unto her, in his mercy, and love, to perform the good promised. God is said to visit two ways. 1. In mercy, as in this place and Gen. 50. 24. Exod. 4. 31. Luke. 1. 68. 2. In judgment, Exod. 20. 5. &c. Exod. 32. 34. Here God visits Sarah in love, to make her glad. 4. The rule of Gods visitation, according as God had said. Gods word of truth is the rule of all his performance, even as he had said many years before, Gen. 15. 4. Gen. 17. 19. And but the last year, when he came to

destroy Sodom, Gen. 18. 10. 14.

2. Gods execution and fulfilling of his word, ——— And Jehovah did to Sarah as he had spoken, ——— And the Lord

made Sarah as he had spoken. Sept. Cald. as Hebr. Herein. 1. The agent, the same Jehovah in his power. 2. The patient, the same Sarah, 3. The act, he did to her, or he made her, that is, able to conceive and bear, though her womb was dead as to that office. Rom. 4. 19. So he had promised, and so he did revive nature after it was dead. 4. The rule repeated of his acting as well as visiting, according to that which he had spoken. That was, that Sarah should bear a son Gen. 18. 10. 14.

Not a title of Gods word faileth, but he fully bringeth it to pass. This is doubled, he visits according to his word, and acts according to his word; Gods truth is dear to him, none shall find him failing. Ver. 1.

3. The effect of both in Sarahs conception and bearing & bringing forth. ——— And Sarah conceived, and bare to Abraham

a son. ——— And conceiving she brought forth, &c. Sept. — Cald. as Hebr. The particle connecting, is rendered rationally, for Sarah conceived, which was a demonstration that God had visited her and done for her according to his word. Herein. 1. The subject spoken of, Sarah, visited and ordered by God, and now believing in him, for by faith she received strength and virtue prolifick for this work. Heb. 11. 11.

2. The effect wrought upon her twofold. 1. Conception, and the forming of the fruit in the womb. Which never she had received before, and now aged 90 years.

2. Bearing, and bringing forth, she travelled and brought forth a son, even the promised seed. 3. The subject to whom this mercy is given, 1. to Abraham, the promise was made to him, and the seed is accounted his, both this immediate and all other issues from him. Gal. 4. 8. Gal. 5. 1.

1. 2. This is the covenanted Father to the Church for ever. 4. The time of this effect, expressed, 1. By Abrahams age, it is said.

At his old age, which is interpreted, when he was an hundred year old, Rom. 4. 19; beyond hope in nature to have a child. And therefore against hope he believed in hope to be the Father of many nations. 2. By the constitution of God. ——— To the prefixed time by God. Gen. 18. 14.

Which was from that time, the ordinary term of womens conception, and bearing about nine months; in the year after Sodom's destruction. 3. The ground of this effect, it is Gods word twice mentioned before, which God now puts forth in power to bring the promised seed into the world, ——— Which he spake unto him that he would do, and because God had spoken it, he would not fail Abraham. His word only gave Abraham strength to beget, Sarah to conceive, and Isaac to come forth. Three times

Ver. 2.

times is this repeated in these two verses, to make impression in our mindes of the original of this birth, and of the true children of the Church. Gal. 4. 28. Ver. 2.

These observations are gathered hence.

D. 1. After all delays and difficulties upon Gods Saints at last Gods promised mercy come's forth to them.

D. 2. Free grace in the eternal and almighty God make's him humble himself to come and visit in grace poor creatures.

D. 3. Gods gracious visitation, and creation of his will brings forth the blessed seed of the Church.

D. 4. Gods sayings and speakings are the rule of all Gods gracious actings to his Church. Ver. 1.

D. 5. Believers receive power to do above the strength of nature from the word of God.

D. 6. The seed typical and real wherein the nations are blessed is the son of promise.

D. 7. The seed of promise is reckoned or accounted onely to Abraham. Heb. 2. 16.

D. 8. Old age, and the most incapable state of nature hindreth not God to bring forth the seed of promise.

D. 9. There is a set time for all Gods promises, and at that time shall they be accomplished.

D. 10. Gods word onely ordereth times and meanes of bringing forth all the seed of promise. Ver. 2. And all the good that is promised.

2. The next particular in the first general is Abrahams obedience, together with his age when all these things fell out unto him, so that here we have to note. 1. His obedience unto Gods command in two things. 1. In naming his son, according as God had said. ver. 3. Where we have, 1. The Impotent, Abraham.

It was the Father, yet in this directed by God. Gen. 17. 19. 2. The subject of imposition, on whom he set's the name

Ver. 3.

described, both by his present birth. ——— The name of the son now born unto him by promise, and by his mother, ———

Not any other, but that son whom Sarahs dead womb had now brought forth by faith in Gods promise. 3. The name itself imposed, 1. It'shak, Isaac as ours read. Which noteth gladness and laughter, the purpose of which name may be either something foregoing, viz. The fulfilling of Abrahams joy in believing expressed now in seeing that son, at the newes of whom faith made him laugh; Gen. 17. 17. So he joyced also in seeing the day of Christs true seed; or something to come, which was the gladdening of heart not onely to Sarah, ver. 6. but of all nations, that should hear of him and the myserie of Gods will in him for the blessing of nations.

We may learn here.

D. 1. The Saints obedience will follow close Gods performance of his promise. So Abraham.

D. 2. Extraordinary seed which God send's into the world, hath extraordinary providence in naming it.

D. 3. There is one eminent son or seed of promise, as given by God, so born by faith. Hebr. 1. 1.

D. 4. The son of promise make's good his name, to make all glad, and laugh for joy who hear of him and look unto him. Ver. 3.

2. In circumcising his son whom here he nameth, wherein. 1. His work of obedience, which containeth in it. 1. The act, Abraham. 2. The act of obedience.

And Abraham circumcised, that is, cut of Ver. 4. the foreskin of the flesh, Gen. 17. 11.

3. The object of this act, his son Isaac. ——— The very son of promise whom Sarah bare.

4. The age of this son which is the time of giving this Sacrament.

The son of eight dayes, or being eight dayes old, for this was given him in charge, Gen. 17. 12. Sept. and Cald. same. 2. His rule of obedience in this kind.

According to what Elohim had commanded him. 1. The almighty God. 2. His command is the onely rule which Abraham observeth, in performing this duty of obedience in applying the token of Gods Covenant unto his son Isaac. Gen. 17. ver. 9. 10. &c.

Learn thence.

D. 1. Seal of Covenant, as well as K k 3 the

the Covenant itself is due unto the child of promise.

D. 2. *The severest Sacrament is freely applied by believers, at, and according to Gods will.*

D. 3. *Gods word only can make Sacraments, appoint Subjects for them, and administrators of them.* Ver. 4.

Ver. 5.

2. Abrahams age is here added. ver. 5. *And Abraham was the son of an hundred years in his son Isaacs being born unto him.* He was of an hundred years, &c. Sept. Cald. as Heb. He was an hundred years old, as we use to say, and Sarah ninety. The reason of the inserting of this here may be. 1. To shew the strangeness of the miracle upon Gods part, who calleth things that are not, as if they were, and by his word effects them and make's them be, as here to bring the son of promise out of a dead body. 2. To shew the strength of Abrahams faith, who staggered not at sensible impossibilities in himself, when God had given forth his word. 3. To discover the certainty of Gods promise at last to them who wait for it.

It Learneth us:

D. 1. *The Spirit commends to the Churches observation the time and way of Gods fulfilling his promises.*

D. 2. *Gods promised seed is called out of a dead body and dead womb against all difficulties. No difficulties can hinder the performance of Gods promise when his set time is come.*

D. 3. *The strongest faith appears when sense is out of all hope.*

D. 4. *He that believeth shall see Gods promise at last and be blessed.* Ver. 5. Luk. 1. 45.

Thirdly. Now followeth Sarah's resentment of Gods dealings with her, as to the bearing of the promised seed: and bringing it forth. ver. 6. 7. Which is discovered. 1. In her profession of Gods work toward her and others. 1. Gods work upon her self is confessed.

Ver. 6.

And Sarah said, Elohim hath made laughter for me. Sept. same. Joy. Cald. Herein we have, 1. The confessor, Sarah, an heir of promise with her

husband, yet sometimes incredulous, and weak in faith, but now by faith receiving the promise of the seed of blessing, she in sense of her own weakness, and experience of Gods faithfulness, break's out into this expression. 2. The confession itself, where about are considerable. 1. The scope of it, which doubtless is to exalt God in the work which he now had done for her being so unworthy, that she durst scarce trust God. 2. The matter of it, which is a thankful acknowledgment. 1. Of the author, *Elohim* the mighty God, he did all for her by his mighty power. 2. Of his work, *he hath made laughter*, it is a metonymical expression, the effect for the cause, that is, he hath given me cause of joy and laughing, by making a barren womb fruitful, and causing me to be the mother of a seed, which shall be a blessing to all nations. The cause of laughing about this was twofold, 1. Temporal, in bodily fruitfulness, and enjoying the fruit of the womb, this is Gods reward, and therefore to be rejoiced in. 2. Spiritual, in respect of all that blessing to her self and nations, imported in the seed, as he was type, of the true seed of the woman, even Christ in whom she had cause to rejoice for her person as Mary did, who bare him. Luk. 1. Hereupon the highest joy and most glorious is the work of God upon his Saints that believe. 3. The subject of this, Sarah her self, it was made of God for her. *Isai.* 54. 1. Gal. 4. 27.

2. In profession of the same work of God upon others, Sarah sheweth her now repentment of Gods dealings with her now

Every one hearing shall laugh with me. For whosoever shall hear shall rejoice with me. Sept. Shall congratulate me. The like joy is here spoken of as before, which shall be to all nations, that hear of this birth by whom Gods Covenant must come to them. Herein. 1. The subject spoken of, is every hearer, that is, Such to whom this newes shall come, which were contemporary with Sarah if it be terminated upon that seed then born: but if it be extended to the spirituality of the seed; it must needs be all them who do hear and believe. 2. The Gospel or good tidings sent to these, they shall rejoice and be glad with Sarah, with joy unspeakable by believing.

This sense is not strange, if Sarah be here considered as a believer looking to the end of the promise. ver. 6. *Isai.* 66. 10. Gal. 4. 22. 26. Laughing must be as before, not of scorn. 2. Sarahs admiration is expressed, wherewith she entertaineth this work of God.

Wherein we have, 1. The admiration in self.

And she said, who would have spoken to Abraham, that Sarah should have suckled sons? Who shall declare to A-
bra-

Ver. 7.

brahim, that Sarah suckleth a son or Child? Sept. And she said faithful is he who spake to Abraham, and hath fulfilled it, that Sarah should suckle sons. Cald. A good paraphrase this may be, none could say to Abraham but God. In the whole note.

1. The term of admiration, *who would have said?* Surely none among men would have ever thought or spoken that such a thing should be, how strange a thing is this? 2. The matter of admiration. 1. About Abraham being old and dead for generation. 2. About Sarah being old and barren, with whom nature ceased as to such a work. 3. About the work itself, that she should have a fruitful womb, and full breasts, what a thing is this! I could not believe it myself, and who among men could reasonably expect it? She wonders not at the duty of giving suck, that was natural, but at the power of giving suck, which was wonderful. As to the plural of Sons or children, it is an usual change of number; for of more then the Son of promise we read not by Sarah; yet otherwise the phrase is interpreted by many; but there needs not any more to be said, but the common use of putting one number for another. In all we see, Sarah, who was great enough, gave suck her self, and so performed the duty unto the fruit of the womb as God would have her.

2. The true cause of her admiration.

For I have borne a Son to his old age. Because, I have brought forth a son in my old age. Sept. Cald. as Hebr. This was the cause of the wonder, not so much to bear a son, but when both Father and Mother were so old, that there was no hope of such a thing, against hope to believe in hope, and see it effected, was the just ground of her admiration.

So in the spiritual application the Church wonder's at her seed. Who hath begotten me these? *Isai.* 49. 21. *Isai.* 66. 8.

Learn thence.

D. 1. *Promises performed by God against all difficulties turn the weak in faith into their confessions of Gods power and faithfulness.*

D. 2. *Gods alone give the cause of joy and gladness unto his people.*

D. 3. *The fruit of the womb is a just ground of gladness and rejoicing to men.*

D. 4. *The seed of promise is a special cause of the mothers rejoicing in it.* So Mary, Luk. 1.

D. 5. *The seed of promise is true matter of gladness and laughing*

to all that hear and believe in it. Ver. 6.

D. 6. *The weak in faith upon the fulfilling of Gods promise, break into the admiration of God and his works.*

D. 7. *The birth and suckling of the child of promise is all miraculous.*

D. 8. *The greatest mothers owe to the fruit of the wombs suckling. So doth Sarah performe it. And so should all, as God strengthens them.*

D. 9. *A fruitful womb and full breasts are joynt blessings.*

D. 10. *Event of the fruit of the womb against sense in old age, is admirable; and should lead to honour God.* Ver. 7. *In the sight and enjoyment of it*

4. The last thing in the first generally is Isaacs weaning, reported, ver. 8. Wherein are related. 1. That which concerned Isaac the promised seed.

1. His growth, *And the child* Ver. 8.

grew. This preced's his weaning, but how far this growth extended, whether, unto two, three or five yeares (as opinions among the Jewes are various) it matters not; sure it was until he was fit to be taken from milk unto stronger meat, and was grown something great, according to the accustomed time of weaning; this is enough for us to know about it. 2. His weaning

The word used is noted by some, to signify the change of one thing for another, and so of milk for stronger meat, a taking of from the breast, to grow by stronger nourishment. So it is used. *Pla.* 13. 1. 2. *επιγαλιωθη*, Sept. 2. That which concerns Abraham is reported.

And Abraham made a great feast in the day of weaning Isaac. Sept. and Cald. To the same. Herein. 1. The subject of this history, is Abraham the Father, not a little affected with joy for Gods goodness unto himself and son, that now he saw Gods promise more and more fulfilled unto him.

2. The work of Abraham to express his joy, *he made a great feast*, so doth nature suggest and God allow his servants to delight themselves upon occasion of his goodness to them. Where we may read.

1. The nature of his work, *a feast*, which is most likely to be an holy festival annexed with sacrifice to give God praise. So it was.

1. Sam. 1. 24. 2. The greatness of the work, it was a great feast, no ordinary solemnity to express thanks and joy. 3. The free-

freeness of it, *Abraham made it freely of his own ready mind, to call others to praise God with him.* 4. The time of it, *in the day of weaning Isaac.* Many conjectures are about the reason of Abrahams choice of this time; some making it spiritual to signify the joy of regeneration and weaning souls from the world; others that therein Abraham might cross the custom of the gentiles in keeping dayes of nativity. But little weight of reason in these. Two considerations are more probable, 1. This was the fittest time in all respects to remember the kindness of God, to the child, mother, and himself, wherein he take's occasion of publick rejoicing in God with those whom he loveth. 2. This was now providentially ordered as an eminent time for the child of the bondwoman to discover malignity against the seed of promise; upon which occasion it seemeth here to be related, and hereupon the history of his ejection followeth. It is queried, what the guests were now at this feast? The Spirit is silent of them, yet probably those eminent ones, that were acquainted with God and were near to him might be invited by him. Some think *Schem, Selah, Heber, &c.* who were then surviving. But nothing of this being expressed, it is not matter of faith.

Learn now from it.

D. 1. God carrieth on his promise to his seed by degrees from birth to weaning. Growth from the breast is by promise.

D. 2. Such degrees of Gods performing promise from the womb are to be observed by his Saints.

D. 3. Joy or rejoicing in God is suitable to such degrees of goodness unto the promised seed.

D. 4. Holy feasting is allowed by God to his servants for expressing their joy in him. Ver. 8.

2. The next general head of the Chapter followeth, which containeth, the ejection of the bond child out of the inheritance of the Church, from ver. 9. To the end of ver. 21.

In the whole we may observe, two heads.

1. The ejection itself described, ver. 9. to 14.

2. The consequents of the same. Ver. 15. 21.

In the former we have recorded.

(1) The cause of his abdication seen and urged by Sarah. ver. 9. 10. 11.

(2) Gods ratification of it. ver. 12. 13.

(3) Abrahams obedience. ver. 14.

In the first of these we may observe in Ver. 9. special.

1. The cause of his ejection discovered, ver. 9. Wherein.

1. The discoverer *Sarah*, the mother of the seed of promise, yet tender enough to Ismael in his education in the family, therefore not prepossessed with any indignation against Ismael, is it probable, she might observe such carriage of the bond child before, and hide them, but now seeing it in the solemn time of rejoicing, and in the face of the assembly with them, she could not bear it longer. Whether Abraham saw it also and winked at it, there is no great matter in that. *And Sarah saw Sept. and Cald. same.*

2. The party discovered, is set out by his relation. Sept. and Cald. same.

The son of Hagar the Egyptian whom she had born to Abraham. That is, *Ismael*, whom Abraham begat by abusing Hagar his handmaid, by original from his mother he was an Egyptian, which is observable in this matter; by his Father the fruit of uncleanness. Hagar, not his wife, bare him,

3. The crime discovered, *mocking.*

Laughing. Playing with Isaac her son. Sept. Playing. Cald.

This must needs be a bitter, sarcastical jearing, and scorning the son of promise, which the Apostle calleth persecution: Gal. 4. 29. It note's a contemptuous and malignant carriage. Job. 30. 1.

2. The urging of this to Abraham by way of complaint for casting him out of the family. Wherein occur.

1. The plaintiffe, *Sarah said unto Abraham.* She that had observed, told all the carriage doubtles to Abraham, desiring just recompense on the offender. That she spake not wholly of her self, nor from misguided passion may appear in that God ratifieth what she now requireth of Abraham.

2. The penalty required from him.

Cast out this bond woman, and her son.

Sept. and Cald. same.

1. The penalty required, abdication, ejection, casting out from the Church and inheritance of the Lord.

2. The parties on whom it is required, *The bond woman and her son.* It is more then probable that this Egyptian woman did abbet her son, and from them both is conceived to begin the Egyptian persecution of 400 years spoken of Gen. 15. 13.

3. A reason urging this exaction.

For the son of this handmaid shall not inherit with my son, with Isaac. Shall not be heir, Sept. and Cald. The reason given is somewhat peremptory, Sarah was not wont to speak so to her Lord, but this comes from God as afterward appears, and the Apostle saith, the scriptures speaketh this cast out, &c. Gal. 4. 30. (1) The subject spoken of, is *Ismael* the persecutor, the son of the Egyptian bondwoman, like mother like son.

(2) The

2. The

2. The matter spoken of him which urged his ejection, *he shall not inherit, neither in whole nor in part with Isaac the son of promise; and for securing that, cast him out.* ver. 10.

In this history as spiritually applied by the Apostle.

1. Sarah note's Jerusalem above.

2. Isaac all the true seed of God by promise in Christ.

3. Hagar the literal Covenant of God abused by false teachers.

4. Ismael all hypocrites and bond children hereby brought forth in the Church; the mother of the true seed espieth them that are born after the flesh mocking and persecuting the children of promise, therefore calleth to God her husband to cast them out all, that the true seed may enjoy the inheritance alone, Gal. 4. 22. to the end.

3. Abrahams resentment of this complaint and exaction, ver. 11.

And the word was very evil in the eyes of Abraham, for the causes of his son, or for the sake of his son. And the word appeared very hard before Abraham for his son Ismael, Septua. The word was too much displeasing, &c. Caldee.

Herein are considerable.

1. The party resenting, *Abraham, a Father.*

2. The resentment of the exaction, it was very bitter and distastful to him, he could not think upon it with patience, perhaps conceiving it only to proceed from Sarahs pallion; for when God appears in it he saith no more, neither stop's he from putting his will into execution.

3. The reason of his resentment, his affection to his son, it was his son, and to cast him out and abdicate him, this was not easy for a tender Father to do, it was therefore a very hard saying to him; both his sin, and punishment required, were grievous to him.

Learn thence.

D. 1. Mocking, flouting of Gods Children, and persecuting with scorns appears in natures bond children best times. Prov. 20. 11.

D. 2. Bond children in the Church envy all rejoicing in the children of promise.

D. 3. Observation and complaint of such persecution is had and made by heaven or the Church, to God. As here by Sarah. Ver. 9.

D. 4. Vengeance is required and granted to the casting out all such bondmen out of Gods house.

D. 5. Such bond children that scorn

Gods seed shall never inherit with them in glory. Ver. 10.

D. 6. Gods sentence upon evil children sometimes pleaseth not good Fathers.

D. 7. Childrens failings and punishment are bitterness of soul to gracious Fathers. Ver. 11.

2. Gods ratification of Sarahs exaction for the casting out of the bond child followeth, ver. 12. 13. Herein.

1. Gods speech to Abraham by way of mitigation of his grief upon Sarahs complaint and desire.

And Elohim said, let it not be evil in thy eyes for the child, and for thy bond woman. Ver. 12.

Let it not be hard before thee, &c. Sept. Let it not be displeasing in thy sight, &c. Cald.

Herein occur.

1. The comforter, who now speaketh to the case of Abrahams heart, it is *Elohim* the mighty God; It is conceived by some, that he spake by a minister, as by *Schem* or some other, but the text is silent; and God was wont many times to speak immediately to Abraham, and no other way is expressed here. It is however doubtles Gods authority which interposeth.

2. The word of comfort or support, which may be read.

1. By way of counsel, *Let it not be evil that which is spoken of the lad and his mother, as concerning their ejection, be not grieved nor vexed at it, so God is pleased to come in for the help of his afflicted.*

2. By way of command, *This thing shall not be evil in thy sight, (See thou grieve not jis is good in mine.* 2. Gods speech of injunction which ratifieth what Sarah had said, and discovereth it to be of God.

All which Sarah hath said unto thee, or, shall say in this matter) hearken to her voice may say, &c. Sept. Rest contented with her. Cald. Wherein.

1. The injunction, and therein.

1. The authority injoyning, *Elohim* who must not be resisted.

2. The person injoyned, *Abraham.*

3. The matter injoyned, *to hear all that Sarah had said*, about the ejection of the bond woman and her son, and to be obedient to it. Not hereby subjecting the husband to the wife, but only to Gods will in this matter first discovered by her.

2. The reason of this injunction, which is here urged, twofold.

1. In respect of Gods gracious purpose to Isaac.

Because in Isaac shall the seed be called unto thee. Sept. same. Shall

sonnes be called unto thee. Cald. The general force of this reason is to this purpose, Abraham, all my promises reiterated unto

LI you

you, I am resolved shall be made good in Isaac the promised son, therefore sequester any corival from him, that he may be alone, by whom it is my purpose to gather my Church; send the bond-child away therefore, that in thy family I may carry on my intended work. More especially these terms are in it.

1. The party whom God will honor, it is Abraham to whom he had promised a seed, *unto thee*, or by thy name shall a seed be called.

2. The honor which is here mentioned, a seed shall be called to thee or under thy name, which according to the interpretation made by the Spirit is fourfold.

1. The eminent seed, even the Son in the flesh. Hebr. 2. 16.

2. The seed natural and Spiritual in the Church. Rom. 9. 7. 8.

3. The seed spiritual but not natural, as gentiles. Rom. 11. 15.

4. The seed natural and carnal but not spiritual, such as was Israel after the flesh but not according to promise. Rom. 9. 16.

Now as to these last, they bore the name of Abraham, as being in the visible Church, but were not of those to whom the promise came. The three former are mainly intended.

3. The means whereby God will bring this to pass, viz. In Isaac: this is the only seed of promise by whom all shall be accomplished in time; upon all which considerations it is my will, let this Son of promise be singled out, and the bond-son sequestered. ver. 12.

2. The next reason concerns Ishmael, that however God shut him out of this line, yet he will not utterly cast away care of him as to outward good. So it follow's.

And also the Son of the bond-woman, I will set him for a nation, because he is thy seed.

I will make him for a great nation, &c. Sept. — Because he is thy Son. Cald. Herein we have. 1. The act of providence mentioned, I will make the Son of the bond-woman for a nation, yea and that a great one, as the Sept. expresseth, of which many nobles. Gen. 17. 20. This was as much as ever the mother or the son desired, to be great in the world, and as good as Isaac in worldly power. This God vouchsafeth, and of him is the greatest nation on earth, the Turks, the bitter enemies of the Church of Christ. 2. The reason of this providence also, because he is thy seed, i. e. his son in the flesh, and so sprung from Abraham; now though God shut him out from the inheritance of his Church; yet he provides a portion in the world for him; and that for Abrahams sake.

Learn from it.

D. 1. God himself commeth in sometimes to heal the griefs, and remove offences from his Saints sa-

ken at his providence.

D. 2. That should not be evil in mans eyes which is good in Gods concerning his severity on neer relations.

D. 3. God sometimes giveth his oracles by the left to the greater Saints to which obedience is required.

D. 4. Slavish Ishmaels, and their mothers must be cast out of the house of God at last.

D. 5. In Isaac or Christ is that seed only called who shall dwell in the house of God for ever.

D. 6. All are truly numbred to Abraham as his true seed, who abide in Gods house. V. 2.

D. 7. Ishmaels in the Church may have glory and preëminence in the world.

D. 8. All worldly good is granted to Ishmaels for Abrahams sake. So the wicked fare the better, for the Church. V. 13.

3. The last thing considerable in this ejection is Abrahams obedience, wherein are to be noted. 1. His preparation for it. And Abraham morning'd it in the morning, Ver. 14. or dawning of the day. — And Abraham arose, at the first peeping of the light. Sept. — Cald. same. Herein note. 1. The connection, this obedience is coupled to Gods command, not to Sarahs intimation.

2. His act of preparation, he was up early at the dawning of the day, when he knew it was the will of God, he delayed not to do Gods commandment. 2. His provision, which he makes for them.

And he took bread, and a bottle of water and gave to Hagar putting on her shoulder. — And put the child upon her shoulders. Sept. — Cald. as Hebr.

The provision is but slender, especially for so great a man, and so much affected toward his son; to suppose that under these all other provisions are carried, is not so rational in this place, where the bottle of water is mentioned. The quality of the provision is common sustenance; the quantity no more it seemeth then she carried upon her shoulder, for it was soon spent. Why this should be so, many conjectures are made; but in short the safest is, that this was done by Gods special order, and by way of correction, as well as to be an occasion of his discovery to them in the way. In that the Seventy read, he put the child upon her shoulders, it is neither suitable to the grammar of the text, nor consonant to reason, he being conceived now.

now by most to be about 18 years of age for he was 14. when Isaac was born, and now he was weaned. 3. His delivery of his son to her. — And the child or lad begate to her, that is, according to Gods sentence to be gon from his house. 4. His dismissal of them.

And he sent her away. That is, with the bond-son to depart. Once she run away, & now is she sent away by Gods special order, with her son also. 5. The peregrination of the mother with the child.

And she walked and wandred in the wilderness of Beer-sheba. 1. Their motion, she with her son went away. 2. Their wandering, this was Gods hand in displeasure, both are observable: and the place, a wilderness between Canaan and Egypt. Here by a prolepsis called the wilderness of Beer-sheba, which was so named afterward upon some special occasion, as weread. ver. 31. — ver. 14.

Learn hence.

D. 1. Gods command hath faiths obedience ready at a beck for the hardest work. Abraham presently obeying and is early up.

D. 2. Such as abuse abundance of mercies in the Church are likely to taste of hardness. Sent away bare and empty.

D. 3. The bond-woman & bond-children are sent out of the Church: at last wrath meets with their sin.

D. 4. Such subjects from the Church, are wanderers in the wild places of the world. V. 14.

2. Now follow the consequents of this ejection, which are.

1. The failing of provision.

2. The fainting of the bond-son. ver. 15.

3. The mothers sorrow for him. ver. 16.

4. The respect of God unto them both. ver. 17. 18. 19, &c. The two former events consequent are in ver. 15.

1. The failing and want of water.

And the waters failed from the bottle. —

The water of the bottle failed, Sept. —

And the waters were spent out of the bottle. Cald. This was a sad consequent of their ejection and wandering in such dry wilderness places. 1. The matter wanting was the greatest necessary for thirsty travellers, Waters. What more needful than this for poor travellers in hot and dry places? 2. The defection of this was total, they had none left, when their souls were ready to faint for thirst. Their bottle was dry, it was but a stined vessel, therefore not long likely to afford them drink. A

great trial and affliction upon poore creatures. 2. The misery of the son especially expressed in this act of his mother.

And she cast the lad or child under one of the trees or shrubs. — Under one firre tree. Sept. — Cald. as Hebr. This whole action supposeth Isaac in a fainting condition, not fit or able to travel any farther. — Wherein.

1. The agent is the Mother, doubtless full of discontent and trouble for these adverse providences. 2. The action, is the casting of her son under some tree, or shrub, or thicker; not from her shoulder, (as some vainly speak) but there disposed him; when he could go no further, as the fittest receptacle in the wilderness. This was a sad repose for any sick man, but the worse for Abrahams son who had enjoyed better places and entertainment before. Yet this providence casteth upon the bond-child, who began so soon to persecute the seed of promise, and to despise the privileged of Gods Church: He is made now to feel, it is worse in the wilderness, then in Gods portion.

Learn hence.

D. 1. Providence sometimes maketh them who abuse fullness to want a little water.

D. 2. Bottle water, or limited refreshings in creatures are soon spent. Little trust to them.

D. 3. Creature-helps decaying and failing men of the world, life and strength decayeth with them.

D. 4. Mothers in the flesh are apt to throw away miseries in their children out of their sight any where.

D. 5. The shelter of a shrub or a tree is that only which God sometimes allow's to sinners in misery.

D. 6. Ejection out of the Church of God may bring outward wants and miseries with it upon corners.

3. The next event is the mothers sorrow & bitterness for her son and these evils now come upon both.

Herein. 1. Her discession from him. And she walked and sat by her self over a gainst, drawing forth about the shot of a bow, or, as those who shoot in a bow, that is, so far, or thereabout. — As a bows cast. Sept. — A far of, as much as a bow can shoot. Cald.

In this motion and posture, may be read her bitterness and trouble.

1. Her motion, speak's her weariness of beholding misery justly fallen upon the bond-child, which both her and his wickedness brought on him.

2. Her posture speak's her sadness further sitting down in discontent and passion.

3. The distance notes her affection to be out of the cry or groaning of the child there depending and giving it up for dead. So nature seeks its ease, it would go far from misery. 2. Her passionate reason concerning him.

For she said, I will not, or let me not look upon the death of the child. — I will not see the death of my child. Sept. — Cald. as Hebr.

Herein may be.

1. Nature's prevention of God, it casts upon death when God intends it not, the child must die, so she cast's.

2. Nature's averiness from bearing the hand of God, let me not see, or I will not see, though it might be affection to the child, yet it is impatience as unto God, this being his hand upon him.

3. Her lamentation over him. *And she sat over against, and lift up her voice, and wept. — And the child crying out wept. Sept. — Cald. as Hebr.* Here is nature's vent when charged with evil. 1. It sets itself over against its misery, to view something of it at least.

2. It power's out its complaint, voice and words vent the hearts oppression. 3. It laments and weep's when it cannot help. This is poor nature, and the best to be expected from creatures in misery, Ver. 16.

Learn from it.

- D. 1. Nature would depart from misery if it could, but not from sin.
- D. 2. Outward misery put's nature to a sad posture. Its estate is but miserable.
- D. 3. Nature may sometimes get a bowe-shot off from misery.
- D. 4. Corrupt nature is ready to prevent God in his judgments or do what may hasten them on. She takes a course that must bring certain death to her son, when God meant it not.
- D. 5. Nature is impatient to see, or bear the hand of God.
- D. 6. Nature may sit down and complain and bemoan its misery, but it cannot help. So was it with Hagar. Ver. 16.

4. The next event is Gods respect to child and mother, under this bitter distress

and fear of death which was upon them, which is described, ver. 17. to 21. Note herein. 1. Gods audience of the child.

And God heard the voice of the lad. Ver. 17.

From the place where he was. Sept. This maketh the Seventy render the last clause of the former verse of the crying of the child.

The voice of the lad was heard before God. Cald. In this is discovered, the inclination of Gods ear to the voice of misery, even in them which are out-calls from the Church. So was Ismael; yet in his faintings, and groanings, God in his providence, heareth so, that he commeth in for help. No doubt also, but God heard Hagar crying and weeping for her son, so as to succour them.

2. Gods providence in this strait, expressed in the mission of his angel to them, whose work is evident. 1. In his advocacy to Hagar.

And the Angel of God called to Hagar from heaven, Sept. and Cald. same. 1. The messenger calling, is an angel of God, such as are intended ministers for the heirs of salvation, yet here speaking to one cast out of the Church. 2. The party called unto, is Hagar, one that brought forth a bond-child to Abraham and was set in opposition against the free woman, yet now in misery. 3. His call unto her, with its scope, 2. In his exhortation.

And he said unto her, what is to thee Hagar? — What is the matter Hagar? Sept. — Cald. as Hebr. This he inquires not as ignorant, but urgent upon her, for her complaint, to correct her, and comfort her.

3. In his consolation. Wherein.

1. His encouragement, *Fear not, — Sept. and Cald. same.* That is, neither the death of the child; nor evils on thy self; such she feared now. 2. The reason of the encouragement.

For God hath heard the voice of the child, there where he is. — In the place where he is. Sept. — Cald. to the same. The same that was expressed before, and to the same sense: it noteth Gods observation, acceptance and salvation of him from his present danger.

Learn thence.

- D. 1. God heareth the cry of the miserable, though reprobates, as to outward condition.
- D. 2. Gods Angels may give some outward comfort and help unto out-calls from him.
- D. 3. Outward fears may be taken off from abjects out of Gods house.
- D. 4. God knoweth the places of the miserable, to come and help them. Ver. 17.

4. Gods providence to them appears in the Angels exhortation of her. ver. 18. Wherein are to be observed.

1. His counsel to her.

Ver. 18. For rising from her sad, and discontented posture. *Arise. — Sept. and Cald. same.*

He advieth her in this, that her help is not in sitting still and doing nothing therefore doth he rouse her up, in order to their help. 2. For succouring the lad who was fainting, *Lift up the lad. — Sept. — Cald. same.*

Take the child. Sept. Cald. to same. She had left him in his misery, fore casting his death, now she is advised not to give him up for lost, but go and succour him and stay him up. 3. For further strengthening him. *And strengthen thy hand upon him. — And hold fast his hand, Sept. — And take him in thy hand. Cald. or take thy hand upon him; that is doubtless, hold him fast, stay him up, let thy hand be still upon him to sustain and comfort him.* 2. His reason of this advice, which is Gods former promise repeated, *For I will set him for a great nation. — Cald. same.*

I will make, &c. Sept. Here the angel speaketh in the name of God, for he alone is the promiser; and this promise he now repeateth to encourage her to duty in all the former particulars to take care of the child: for God was resolved to set him as the head of a great nation in the world, therefore it became her to follow counsel, and provide for the child's life. This was revealed to Abraham, Gen. 17. 20.

It Learneth us.

- D. 1. Natural sorrow or discontent is sullen and sluggish to help, until roused up by God.
- D. 2. It is Gods counsel to nature, not to despond in afflictions, but to use means of help, while there is hope.
- D. 3. It is Gods will to strengthen hands for help in lawful ways of healing misery.
- D. 4. Gods promise engageth duty for bringing about salvation, whether temporal or eternal. Ver. 18.

5. Gods providence appears further in opening Hagar's eyes, and discovering to her means of saving life which she saw not before, ver. 19.

Wherein we have. 1. Gods act of goodness reported.

And Elohim opened her eyes. Sept. and Cald. same.

1. The agent is Elohim the almighty God. 2. The act is opening eyes. 3. The Patient Hagar. How God did this, is the question. That it should be by making a spring miraculously out of the earth is not probable, for that had bin an opening of the earth, and not of her eyes. It is therefore rationally conceived that there was a well neerer, but either by her overflowing passion with weeping, or by Gods restraint of her sense, she did not discover it until God removed the veil and opened her eyes. This seem's to be the bare history. 2. The consequents of this act of grace, observable in Hagar.

1. Her discovery of the well.

And she saw a well of water. — Of living water, i. e. Springing. Sept. — Cald. as Hebr. Here beginneth the healing of their misery, even in the discovery of the means which God affords. Water was their want, they had none, neither did she know where to get it; now God giveth her to see that at hand which might preserve life. When God opens eyes, they discover good.

2. Her supplying from thence the present want.

And she went and filled the bottle with water. — Cald. same. The Septuagint mentions not water, but that must be understood. Now her bottle-comfort is supplied, and a more lasting store continued by the special care of God, who alone makes springs in the wilderness. *Isai. 35. 6.*

3. Her refreshing of her Son.

And she gave drink to the lad. — To her child, Sept. — And she gave the child to drink. Cald. All to the same sense. Hereby God was pleased to provide, for recovery of the Spirits of the lad for present; though out cast from the Church. So was he pleased to make a stop unto their present fear: for doubtless he revived thereupon.

Learn hence.

- D. 1. It is Gods special goodness to open the eyes and mindes of the afflicted to see a way, and means for their own help.
- D. 2. Discovery of means seasonably inviteth the afflicted to receive supply.
- D. 3. Means must be applied, if healing be expected. Ver. 19.

6. Gods providence to them in the after time of their being, when this distress was over. Ver. 20. 21.

Wherein.

1. Gods respect to the lad. *— And Elohim was with the lad. — And Ver. 20. God was with the child. Sept. —*

L1 3 And

And the word of the Lord was for the help of the child. Cald. This presence of God with him was of common providence not of special indulgence, as to the Saints. Jof. 1. 5.

2. The consequences of this general presence of God. as, 1. The growth of the child. *And he waxed great, i. In stature.* Sept. and Cald. to fame. This growth doubtless was according to years of life until he came to maturity in the age of man. This was of God. 2. His habitation, expressed, 1. Generally, ver. 20.

And he sat down in the wilderness. And he dwelt, &c. Sept. so Cald. 2. Specially, ver. 21. *And he sat down in the wilderness of Paran.* It was a wilderness adjoining to the desert of Sinai, thorough which the Israelites journeyed in coming out of Egypt. Num. 10. 12. Numb. 13. 1. 4. Deut. 33. 2. It is storied to be a wild barren place; yet such as God hath appointed for the seat and dwelling of a wild man. Herein was much of his providence. 3. His profession or trade of life.

And he was a shooter of the bow, or shooting the bow. That is, an archer, which is a paraphrase of a fouldier or warrior. An archer, Sept. The Cald. is as the Hebr. In summe he professed to live by violence, and what he took he held; so he lived and got his territories. 4. His marriage.

And his mother took for him a wife out of the land of Egypt. Out of Egypt. Sept. Cald. as Hebr.

Where we may note,

1. Under God the chief orderer of his marriage was his mother. This is a natural right. 2. The choice she make's, it is among Pagans, that know not God, an Egyptian Idolaters, fit for him that was cast out of the Church. 3. His acceptance included, he entertained his mothers offer: thus Gods providence permits and orders to accomplish his word.

It Learneth us.

D. 1. A general presence of God with reprobates is allowed by providence. God fill's heaven and earth.

D. 2. General providence causeth growth of children to maturity.

D. 3. Violent professions are permitted and ordered in the world by his general providence. Ver. 20.

D. 4. God sit's in his providence wild places for wild men.

D. 5. Parents have right by the law of nature to dispose their children in marriage.

D. 6. Carnal parents are ready to

match their children with Egypt, rather than the Church. Ver. 21.

3. The last general head of the Chapter followeth, which is the league made between Abimelech and Abraham, ver. 22. to 34.

Wherein these particulars.

1. Abimelechs proposal, ver. 22. 23. 2. Abrahams answer, ver. 24. 25. 3. Abimelechs reply by apology, ver. 26. 4. The Covenant striking between them, ver. 27.

5. Abrahams purchase of a well, ver. 28. 29. 30. 31.

6. Abimelechs departure, ver. 32.

7. Abrahams plantation and work, ver. 33. 34.

To the first, in Abimelechs proposition note, 1. The time of it.

And it was in that time, Sept. and Cald. Ver. 22.

fame. The notation of the time which was about the weaning of Isaac, and the ejection of Ishmael, is not to be passed over; that the following treaty with a stranger, should be upon the ejection of a son, something of good may be in it, or at least a new trial commeth upon another; for making leagues with strangers and mighty men seldom goeth without its snares. 2. The proposer of the following motion.

And Abimelech said, and Phicol the Prince of his host unto Abraham in saying, or chief Captain and Commander.

And Hophad his Usher, Sept. addeth. Cald. as Hebr. The crown and sword come together here to make league with Abraham, and they are first in proposing. Doubtless an awe set upon them by God maketh them do thus; otherwise such would not stoop. 3. The reason of their proposal rendered by them.

Elohim is with thee in all that thou art doing. Sept. same. The word of God is thy help in all things which thou doest. Cald. In general, they urge, that Gods presence with Abraham was the cause of their addresses to him, and soliciting such a Covenant with him.

Quest. How did they see God with him? Answ. Doubtless in visible ways of discovery, such as they could not deny to be demonstrations of Gods gracious respect.

1. His rebuking Abimelech formerly for Abrahams sake.

2. The strange birth of Isaac, which made all wonder.

3. The daily providence visible upon Abrahams Tabernacle prospering him. These and such like made them conclude God was on his side, and therefore thought it good to be in league with such a man to prevent evils.

Fear more then love provoketh this overture from them.

1. The proposal itself made, wherein are desired.

1. The

Ver. 23.

1. The form of making league by oath. *And now swear to me by Elohim.* By God. Sept. By the word of God. Cald.

1. The form of confirmation is an Oath, this was taken among them and other nations as a Sacred rite.

2. The object terminating this Oath, the true GOD only, the almighty who could avenge himself upon treacherous dealers, and recompense the just. In and by him Abraham is desired to swear, but by no idol of the Philistines.

2. The matter of the league is expressed.

Wherein.

1. A note of attention. *Behold,* attend to what I say Abraham, Sept. and Cald. want this; but it is emphatical as to the work in hand.

2. The thing itself adjured. wherein. 1. The negative.

If thou shalt lye, That thou wilt wrong. Sept. Hurt not. Cald. The expression in Hebrew is the proper way of swearing, if thou shalt lye, God is witness and judg, he will require it. Or positively thus, swear that thou wilt not lye, that is deceive, injure, wrong, against these is oath taken; which carrieth in it faithfulness, goodness, and truth to be performed.

2. The positive, *According to the kindness that I have done to thee thou shalt do unto me.* But according to the righteousness which I have dealt with thee, thou shalt deal with me. Sept. Cald. as Hebr. Here we have the affirmative matter sworn, whereof. 1. The matter is observable, thou shalt do kindness, mercy, all the duties of friendship.

2. The rule or measure, *as I have done to thee;* thou hast found good from me, do no less to me or mine.

3. A motive added. *Because thou hast sojourned in it,* even the land, for which I desire to make league with thee. Sept. and Cald. to the same.

As if he should say, thou hast bin a stranger in the land; and hast found kindness here, this I adjure, make retaliation, shew kindness to me and to this land still, wherein thou hast bin a stranger.

3. The parties for whom this Oath is made. *To me, and to my son, and to my grandson, and with my land.* Not me, nor my seed, nor my name. Sept. Cald. as Hebr. Thus he provides for all interests private and publick, wherein he is concerned; to secure peace, safety and good from Abraham unto them.

It learneth us.

D. 1. The time of trouble from one side may be a time of peace from another to Gods Saints.

D. 2. Trials from without as well as in their own families may be the Saints portion. Leagues are trials.

D. 3. Crowns and swords God can awe to seek a league with his Church.

D. 4. Gods eminent presence with his Church make's the enemies seek peace with them. V. 22.

D. 5. An Oath is a sacred bond even in the school of nature.

D. 6. Nature teacheth that God alone is to be sworn by, in matters due and right.

D. 7. Nature abhors falsehood, wrong, injury, and seek's to secure itself against it.

D. 8. Natures law is retaliation of kindness for kindness.

D. 9. Sojourners even Saints owe respect to the places where they have found mercy. Ver. 23.

2. Abrahams answer to this proposal followeth. ver. 24. 25. Which standeth in two branches.

1. His concession to him. *And Abraham said, I will swear.* Ver. 24. Sept. and Cald. same.

1. The concessor here is Abraham to Abimelech, the friend of God to a stranger, yet in matters just and equal he is not averse to yield.

2. The concession, *I will swear, i. e. In form and matter proposed, I will lift up my hand to the Almighty, that I will not deceive thee, nor thin to injure you,* but I will shew kindness to you, as I have found it in this land of my sojourning.

Quest. But should Abraham swear at the demand of Pagans and strangers from the Church?

Answ. 1. It is not a lustful demand to have him swear for his pleasure, this were evil.

2. It is required in a just cause, and upon good terms such as God oweth.

3. In such cases it is lawful to swear to strangers and it is duty to keep such oaths toward them.

2. His reprehension. ver. 25. About which is reported.

1. The act. *And Abraham reproved Abimelech,* or Ver. 25: discoursed with him, and convinced, and checkt him. Sept. and Cald. same.

2. The ground, occasion, or cause of this reproof. *Upon the causes of a well of water which the servants of Abimelech took away by violence.*

violence. — About wells of water, Sept. — Cald. as Hebr. Wherein.

1. The crime charged; violence in taking away a most necessary support for life, a well of water. 2. The parties charged, Abimelech's servants, who, was supposed would not adventure to do it, but upon his liking or connivance at least; and therefore in making league he provides to have restoration of properties, and to be secured from violence in such cases afterward.

Quest. Why did not Abraham complain before?

Ans. 1. His patience in a strange place he thereby expreth. 2. Now was the fittest time when the offender commeth to desire peace for himself and servants. Just was his exception and increpation in this matter.

Learn thence.

D. 1. It is just for the children of the Church to yield unto a lawful peace with strangers.

D. 2. It is just that Gods servants should swear against all wrongdoing, and for well-doing to strangers. Ver. 24.

D. 3. It is equal for Saints in making peace to heal their own wrongs and provide for future good.

D. 4. Servants violence in some cases is to be required from their masters. Ver. 25.

3. Now followeth Abimelech's Apology to Abrahams crimination. Ver. 26. wherein something is implied, which is restitution of the well, as the sequel sheweth, and something is exprest, in order thereunto.

Ver. 26. 1. He plead's ignorance of the fact. And Abimelech said I know not who hath done this thing, or work or matter. — Sept. and Cald. same. Whether ignorance pretended, were simply so of persons and fact altogether, is questioned by some, and thought rather to be feigned; however this is surely a fault that rulers do neglect to visit and take account of their servants and commissioned officers, upon which occasion, servants are more bold to do evil, yet this plea, if true, excuseth a tanto.

2. He plead's Abrahams remissness in complaining. And also thou hast not declared it unto me, i.e. Not brought it before me for justice. Sept. and Cald. to same purpose. As if he had said, could justice be done for thee, and thou conceal injuries offered? Why Abraham did not complain before now, is not exprest; conjectures may be, that a remedy was not so easily to be had

before, as now when a league of friendship is desired by the king. Abraham therefore takes his opportunity. 3. He plead's his ignorance of any rumour about this matter. And also I heard not besides to day, — Sept. and Cald. same. So that negligence of fact and rumor he pleads as his excuse, until this very time, and then was ready to do him justice.

Learn from it.

D. 1. Towers awed by God may be content to answer for themselves unto injured plaintiffs.

D. 2. Ignorance of wrong acted, which is not feigned nor wilful, may excuse magistrates in measure for not doing justice.

D. 3. Concealment of wrongs from rulers by plaintiffs may be a vindication of judges for not righting them.

D. 4. Restitution made in the time of wrong discovered, is some satisfaction for injuries sometime incurred.

D. 5. Court-servants do wrong sometime, which Kings know not. Ver. 26.

4. The Covenant-making between these parties followeth, ver. 27.

Wherein are considerable.

1. An act preparatory from Abraham to Abimelech, — And Abraham took Ver. 37. sheep and oxen, and gave to Abimelech. — Calves, Sept. and Cald. — The

reason of this act may be conjectured.

1. To expresse homage to the king of the country. 2. To expresse Abrahams readiness to peace by these tokens of love and friendship rendered to the king.

Quest. Did Abraham well to submit himself when he had all from God to be Lord of it?

Ans. Yea doubtless. 1. It is to be presumed that Abraham did it not without God. 2. The time of Lordship promised to Abrahams seed was not yet come, therefore he looeth nothing hereby, given him of God.

2. The act consummatory, — And both they shake a Covenant. — And both Covenanted a covenant. — Made a Covenant, Cald.

Wherein note.

1. The parties, both Abimelech and Abraham. 2. The act done by them, they strooke a Covenant, which is as much as, made a Covenant; onely in the expression are

are carried. 1. The matter of it, which was about the very things proposed by Abimelech, not to injure one another, but shew kindness, and do justly from one to other. 2. The form of it, they strook it. A phrase taken from smiting in pieces the sacrifice, between the parts whereof they used to pass; it is probable by the phrase, they did so here: but that is evident, that by oath they did confirm the Covenant between them.

Learn thence.

D. 1. Wrongs being opened and redressed, Gods servants are not backward to a lawful peace.

D. 2. Saints are just and ingenuous to give superlours their dues, and deserve their just favour.

D. 3. Covenant-striking between the Church and the world, against evil and for good is very lawful. Ver. 27.

Fifty Abrahams purchase of Abimelech after Covenant, to avoid future quarrels about the well, is here recorded, ver. 28. 29. 30. 31.

Wherein.

Ver. 28. 1. The price set apart by Abraham. — And Abraham set seven ewe-lambs of the flock by themselves. — Sept. and Cald. same.

This act is distinct from the former, and tends not to sacrifice but a civil contract, for the well in question, and the confirmation of the purchase of it to Abraham.

Wherein.

1. The agent, Abraham, solicitous to prevent future contentions after Covenant. 2. The act, set apart, that is for special use, as after he declare's. 3. The matter sequestred, seven ewe-lambs, the matter were lambs, the sex female, the number seven; some conceive many mysteries in all these, but Abraham declareth the use of them plainly without a riddle, ver. 30. That they were as a testimony of Abrahams propriety in the well for him and his. The conceits of these lambs to be impressions upon silver, and that the number seven should note seven things to be refused, if the Covenanters brake, are but vain Cabalisms. Ver. 28.

Ver. 29. 2. Abimelech's question or inquiry, after this act of Abraham. — And Abimelech said unto, &c. This querie discovers, that these lambs were not set as ordinary pledges in Covenant-making, for then Abimelech would have known, what they did mean; but he did not understand Abrahams mind in them yet, and therefore, they did concern some special matter,

as the confirmation of his right in the well. Yet being done among other rites of making league, Abimelech enquireth rationally about the use of them, and thereby must take more notice thereof in the returne of Abraham unto him. Ver. 29.

3. Abrahams resolution.

Wherein he declare's.

1. The donation of them to Abimelech, Ver. 30. — Thou shalt take at my hand, I give them.

2. The use of them, — That they may be for me a witness that I have digged this well. Sept. and Cald. same. So that the plain use of all these is, that they might be as seven witnesses for confirming the purchase of this well to Abraham, to avoid disputes in time to come. Ver. 30.

4. The nomination of the place by a signal name that might always be a memorial of this confederacy.

Wherein.

1. The imposition of the name, — Therefore he called that place Beer-Sheba. Ver. 31.

2. The reason of the imposition, — Because there both were sworn. — Sept. and Cald. same. As to the name, it is found upon two places, one in the tribe of Dan as some report, the other the fourth bound of the land of Canaan in the Lot of Judah. Josh. 15. 21. This is the place here intended: the end of imposing it, that it might be a signal and memorial both of their Covenant and Oath. ver. 31.

Learn hence.

D. 1. It is prudence in Gods Saints to provide for future peace as well as present quiet with the world, in good ways.

D. 2. It is wisdom to part with a little goods for much quietness in the world. Ver. 28.

D. 3. It is but rational for men to enquire and understand all particulars in undertaking confederacy with any. Ver. 29.

D. 4. It is just and good to secure propriety in the lot which God giveth from the exceptions of men.

D. 5. Fruits may be witnesses (i.e. pledges) of Oaths and Covenant made between men. Ver. 30.

D. 6. Monuments and signalls in names and places the Saints have used to mind them of their duties, such spiritualized are goods to be raised up in hearts now. Ver. 31.

6. The close of the history followeth in Abimelech's departure to his place. Wherein are recorded.

Ver 32. 1. The finishing of the league between both parties. *Eccl. And they strook a Covenant in Beersheba.* Sept. and Cald. same. Here we read, the work was done.

2. The discession of Abimelech, &c. to their place. *And Abimelech arose and Philistines, &c.* That is, they departed in peace and security, and sat down with much satisfaction in their own places.

D. 1. Such as come in peace, go away in peace from the Church of God.

D. 2. Leagues being lawfully concluded, reason requireth that men should walk securely. Ver. 32. In their own places.

7. Abrahams condition after all this conclud's the Chapter.

Ver. 33. Wherein are reported, ver. 33. 1. His plantation, — *And he planted a tree in Beersheba.* — And Abraham planted a field at the well of the oath, Sept. — He planted a plantation, &c. Cald. The man spoken of here must be Abraham, his work is planting a grove, say ours, a tree in the original, one put for many which make a grove or a field of trees as the Sept. seemeth to favour.

It is sure, that after league of amity with neighboring powers made, he falleth to planting, what he did not before.

2. His religion, — *And he called there on the name of Jehovah God eternal.*

He is God eternal. Sept. — And he called there in the name, &c. Cald. — After rest confirmed with men Abrahams next care is truly to serve God, making of his peace and security to serve him only. His act was *Worship*, the place, *the grove* occasionally where he dwelt, not superstitiously consecrated, as some afterward did, it may be, in imitation of this, which God forbid them; the object of his *Worship*, *the name of Jehovah, God eternal*: He and none but he. ver. 33.

3. His duration in sojourning with Abimelech, ver. 34. — *And Abraham sojourned in the land of the Philistines many days.* Sept. and Cald. same. Wherein.

1. His condition, he was a sojourner only among the Philistines, he counted himself no other in his most peaceable time.

2. His duration *many days*, yea many years, how many is not expressed; but it is certain, to the time of offering Isaac, which is conceived to be about the 33th year of Isaacs age. Chap. 22. 19. *Ans. worth.* Some think toward the time of Sarahs death which was some four year more. But it is sufficient to know that God gave

him some breathing time and respite longer then usual to encourage him in his way, ver. 34.

Learn from it.

D. 1. Times of peace God make's to his servants times of plantation. Such leave he giveth his people.

D. 2. What was done by Abraham with Gods approbation, might be turned to sin by mans superstition. So the groves.

D. 3. The Saints peace with the world set's them more seriously to serve God.

D. 4. The name of Jehovah, even the eternal God is the Saints satisfaction in all plantations. Ver. 33.

D. 5. God allow's his Saints sometimes a longer space of respite after troubles than at others.

D. 6. The longest space of quietness below is but a sojourning time of Gods people. They are not at home. Heaven is the place of his rest, and so is to every true believer. Ver. 34.

CHAP. XXII.

IN this section two things chiefly are related.

1. Abrahams great trial from God. ver. 1. to the end of ver. 19.

2. Nahors line, who was Abrahams brother, ver. 20. to 24.

In the history of the former we have to note.

1. Gods call and command for trial, ver. 1. 2.

2. Abrahams ready obedience. ver. 3. to 10.

3. Gods interposition to save Isaac. ver. 11. 12.

4. The use which Abraham makes of it. ver. 13. 14.

5. Gods confirmation of Covenant by oath. ver. 15. to 18.

6. Abrahams return in peace, ver. 19.

1. In Gods call to Abraham at this time occur, 1. The season thus described, — *And it was after these words or things formerly spoken of.* — So Sept. and Cald. This must needs refer to the immediately precedent occurrences mentioned, of Gods giving Abraham rest as a

sojour-

ner in the land of the Philistines many dayes. Now after God had spoken so much rest unto him, in his wife providence he rouseth him with one of the hardest trials that ever he met with in his pilgrimage. Dayes of rest are not continued to him here.

2. Gods acts at this time towards Abraham are three, 1. An act declaring his scope. *And Elohim tempted Abraham.* Sept. and Cald. same. This act note's the scope of all Gods dealings with Abraham, it was to put him in his faith, love and obedience, unto proof. Wherein.

1. The author or agent, *God himself*, not Satan, however sometimes by him God trieth his dearest son also. Math. 4. What ever therefore is done by him must be presumed to be good. 2. The act, it is said, *he tempted.* The word properly signifieth to make trial or proof of any thing, as David had not proved the warlike habit which Saul would have him put on, 1 Sam. 17. 39. As the trial of mettals whether good or bad. Now this is used in a double sense, 1. Evil; when it signifieth to suggest evil unto any, and prompt on to do it, which is the proper work of the Devil and mans own lust. So God cannot tempt any, Jam. 1. v. 13. 14. 2. Good, when men are put upon high and eminent undertakings to try the strength of grace, or other abilities in them.

This the word seems to import; in this sense only can it be spoken of God; and so we know God often put Abraham upon such points of doing and suffering, in leaving his Fathers house, in changing habitations, in opposition of Kings, in the rapture of Sarah, &c. This at present is reckoned to be the tenth trial, wherewith God proveth his faith what strength it had; and indeed this putteth him to it, to the purpose.

Quest. Is not God said to lead into temptation, and to move David to sin? 2 Sam. 24. 1.

Ans. 1. Judicially; God may be said to lead; that is, to leave men to be tempted by Satan. So he did to David, but Satan suggested him to evil. 1 Chron. 21. 1.

2. Permissively God may tempt, that is, by suffering false Prophets to do it. Deut. 13. 3.

3. Efficiently sometimes he leads unto temptation, to magnifie his grace in overcoming as he did to his own Son. Math. 4.

Quest. How shall these temptations be distinguished?

Ans. 1. In the matter of them, Gods are hard but not evil, Satans are all sinful.

2. In the issue, God carrieth his out to evidence his grace more, Satan to increase sin.

3. In the end; Gods glory is the end of Gods tempting as in Abraham, but blasphemy and reproach the end of Satans.

2. An act of calling, wherein are joy.

ned. 1. Gods word to Abraham. — *And he said to him, Abraham.* — The Septuag. doubles Abraham. — Cald. same as Heb. This by Gods accustomed way, by vision, or other discovery God did use to summon Abraham unto the following work.

2. Abrahams reply to God. *And he said behold me.* Sept. and Cald. same. He attends presently upon Gods call, and is at his beck. He is not grown sluggish by his ease. ver. 1.

3. An act of command, wherein are included three duties strictly enjoyned on Abraham, as first, the taking of his Son.

And he said take now thy Son, thine only one Isaac whom thou lovest. — Sept. and Cald. to same. Herein. 1. The object concerned set out. 1. By name of relation, *thy son*, such as was precious enough, long desired by Abraham, and now comfortably enjoyed, a son, and a son of old age. 2. By a term of individuation *even thine only one*, not only so styled because Ishmael was gone, but in respect of his generation, that he was the only child of promise, so miraculously born, from a dead body and a dead womb. That only son, in whom all nations were to be blessed, this eminent seed. 3. By a periphrasis of affection, *whom thou lovest*, thy darling, thy soul, thy life, unto whom thy heart goeth forth in the first of love. 4. By the name of his person, *even Isaac*, the son that made all glad. 2. The act commanded, *take him*, that is, whether I shall send thee take him with thee from mother, family, &c. to dispose of him as I shall order.

Secondly, the motion enjoyned.

And walk for thy self to the land of Moriah. — And goest thou to the high land. Sept. — And goe to the land of divine worship. Cald. 1. The motion commanded, is to be gone from house and wife, and take his son with him for the purpose which God made known, *go thou for thy self.* 2. The term of the motion, *the land of Moriah*, which some read the land of Gods worship, so the word signifieth, *the fear of the Lord*: it was the place where Solomon built the Temple. 2. Chro. 3. 1. That which was called mount Zion afterward. This was three dayes journey from Beersheba as they made it, far enough out of hearing of Mother or any that might hinder. The Jewes report but groundlessly, that Adam and Noah sacrificed here: but it is certain, this became the place of worship, where the visions of God were, and his fear professed afterward.

Thirdly, the oblation imposed on him. *And make him ascend there for an ascension upon one of the mountains which I shall tell thee.* And offer him there for an whole burnt offering, &c. Sept. — And offer him before me there for an whole burnt offering or ascension, &c. Cald. — where we have, 1. The matter of his oblation, that very son before expressed. 2. The act of oblation.

M m 2

Offer.

Offer him or make him to ascend in the fire, which was the way of offering: wherein are carried, slaying, burning, and consuming to ashes: all this he was to do to his beloved. 3. The form of this offering, it was an *ascension*, or an whole burnt offering as it is styled by the Grecians because all was to goe in the flame toward Heaven: yet it was in an holy way of burning and consuming. 4. The place where it must be offered, *one of the mountains*, whatsoever God should dictate to him. No other place pleaseth God for his worship, but what he chooseth for Abraham most subservient unto his own ends. All these particulars put together, make up that difficult temptation, whereinto God leadeth Abraham. 1. He put's him to reconcile contradictions in Gods commands. God saith, thou shalt not kill; and God injoyneth Abraham to slay his son. God had promised this to be the seed of blessing from whom must arise a seed like the stars of Heaven, and yet he must dye now in his youth, without an offspring. 2. He puts him upon unnatural actions as a man, as a Father, to shed mans blood, and destroy his own child. 3. He put's him upon the greatest self denial in all that was dear unto him, that ever was commanded; and all to try what his faith and love would doe for God. How Abraham acquit's himself we shall see in the sequel of the history. T hus far is Gods call and command to him. Wherein also Gods dealing with his own son for the redeeming of poor sinners is sweetly represented.

But from the letter learn.

- D. 1. The longest time of the Saints rest below, hath a storm of temptation coming after it.
- D. 2. God himself sometimes leads his Saints into most difficult trialls for good. They need it.
- D. 3. God call's to his servants to assure them of such temptations which he sendeth to them.
- D. 4. Saints are ready at Gods call to hear and obey his will as Abraham was. V. 1.
- D. 5. God trieth the grace of his, sometimes, in the things which are dearest to their soules.
- D. 6. Willing underiaking, motion and working doth God injoyn in hardest work.
- D. 7. God doth sometimes command that to his Saints in point of trial which he will not have effected.
- D. 8. In matters contradictory and

unnatural may God tempt his Saints for his own good ends.

- D. 9. Oblation of mans blood, God hath sometime commanded for trial, though yet he abhors it in execution.
- D. 10. All circumstances of worship for time and place are determinable by God himself. V. 2. And by man at his direction.

(2) Abrahams obedience to Gods call is related from ver. 3. to the end of ver. 10. Wherein are reported.

1. The acts preparatory, ver. 3 to 8.
2. The acts executory, ver. 9, 10. The former are various and to be named in order.
 1. His early attendance upon Gods call, *And Abraham hast'ned early in the morning.* — Ver. 3. Arising. Sep. — Arose. &c. Cal. — *Abraham non suit Quasiſta, Luth.* The immediate connection of this to the former seemeth to import, that God so appeared, and called Abraham by night, as he was wont to do; and again that Abraham knew it was certainly Gods voice, and no delusion: hereupon he is so early as if he would prevent the morning in hastening to do the command of God.
 2. His provision for his journey in these particulars, 1. *And he girt or fasted his ass* and he covered his ass. Sept. *ἵψαυ.* That is doubles he commanded one ass to be prepared & harnessed to bear their utensils for the work unto which he was commanded. 2. — *And he took two of his young men with him, and Isaac his son.* — Sept. And Cald. same. No great retinue he hath, but two servants for help in the way, and Isaac whom he was to offer; enough for his work. 3. — *And he cut the wood of the burnt offering;* Such doubles, which was fit for the service, the green trees, being unapt in the place whither he was to go. All necessities are provided.
 3. His motion to the place, — *And he arose and walked to the place which Elobim told unto him.* Here is expressed his progress to do the will of God though never so cross to his own, being commanded by him; He riseth and goeth on whither God had him. He pursued it as well as began it, ver. 3.
 4. His discovery of the place, — *In the third day also Abraham lift up his eyes* and saw the place from a far. — Sept. & Cald. same. Herein are reported, 1. The time, on the third day, about which, variety of conjectures are in the letter, whether this space contained two short parts of a day, and one whole one, It is evident, Abraham was early up on the first day, and doubtless travelled that out, and the second must be spent also, and how early on the third day, he made the place is not spoken. The distance of Moriah from Beerſheba breed's

breed's this question, some determine it but one dayes journey, some making it 20 German miles, which are 60 of ours, and might wel take up so much time, they going on foot. That Abraham should go but softly and delay is not probable, he being so early up about his journey; it is likely the work was done the third day, and therefore that he discovered the place betimes. Others make the number mysticall to answer something about Christ three dayes being in the earth, but the Spirit maketh no such application here. 2. The discovery, *He saw the place,* How could he know it to be the same? Doubtless God told him that he would shew it him, and so surely when he came within view God gave him some signall of it; so that he plainly saw it and knew it to be the place. 3. The distance, *it was afar off;* though not mentioned how far, yet doubtless so far that his servants could not hear nor see what was to be acted there by Abraham. The certain measure is not set down.

Learn thence.

- D. 1. Gods faithfulness is early up at his call unto the hardest services.
- D. 2. Prudence will direct Gods servants to provide all requisites for his worship commanded.
- D. 3. Motion and progress must be made according to Gods direction as well as entrance on his work. V. 3
- D. 4. Continuance in progress must be to the third day by Gods Saith, that is, unto the time of discovery of Gods will.
- D. 5. God doth sever his servants after three dayes, servants, his set time, the discovery of his will in place of meeting.
- D. 6. Saints must use their senses to discover, that which God make's out to them in his time. Var 4.
- D. 7. From Abraham seeing the place afar off, Sometime God is pleased to discover the ends and issues of his providence afar off.
5. Another act preparatory is his charge to his servants, ver. 5. Wherein may be observed.
 1. His command imposed upon them — *And Abraham said to his young men, sit ye by your selves here with the ass.* — Sept. same. — Wait, &c. Cald. — 1. He that injoyneth here was Lord to them, but servant to God, now especially designed to be a sacrificer, one that in both respects had power. 2. His injunction

is to bind them a while to the place where they were, to sit and wait there. What thoughts might be in the young mens hearts about such an order, is not revealed, yet doubtless they had their misgivings, and words about it. 2. The reason of the command suggested. Noting, 1. His purpose of going further with his son, — *But I and this lad will walk thither;* His pleasure in this was reason enough to his servants; but his will was after God, that they two should be alone.

2. The end of their motion, — *And we will worship,* or in the letter, *bow our selves.* Sep. and Cald. same. Which incurvation synecdochically note's all manner of worship and so this of sacrifice; wherein that Abraham might not be hindered, he leave's them behind.

3. His promise of returning so soon as his work was done, — *And we will return to you* — Sept. and Cald. same. — How Abraham could promise this knowingly when he purposed to sacrifice his son, is a question. 1. It is certain he believed that God could raise him from the dead, though he slow him, Heb. 11. 19. yet whither so soon as he had slain him is not expressed. 2. It is conceived he prophesied what he knew not. 3. It may be a speech out of his present troubled thoughts without any impeachment of his integrity.

Learn from all.

- D. 1. Saints bent to the work of God, will turn any thing back that may trouble them in it.
- D. 2. Insuperior things may and must be inhibited by soules above them in case of hindring from God.
- D. 3. Saints freed from incumbrances do speed to duties.
- D. 4. Humble submission to the hardest part of worship will Gods servants readily yeeld. Both Abraham and Isaac.
- D. 5. Return to relations, and relation duties is just after the worship of God.
- D. 6. Better events come after believing worship sometimes than Saints are aware of. Ver. 5.
6. The next act of preparation is carried on between Abraham and Isaac, ver. 6, 7, 8. Wherein are.
 1. The lading of Isaac, with the wood for the burnt offering. — *And Abraham took the wood of the burnt offering, and put it upon Isaac his son.* Sept. and Cald. same. The sense of the letter is plaine; Abraham the Father, layeth the wood for the burnt offering upon Isaachis son; M m 3

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Ver. 6.

son: which supposeth him to be at maturity of age to bear the afflic burden; and the wise providence of God to make him bear, that which was intended for the sacrifice of himself. It is applied by fomes, 1. To the father tending and burdening his son for sinners. 2. To the sons ready bearing the instrument of his own offering. No small matter was this with Abraham to make his son undergoe such a burden, yet this is done at Gods word.

2. The taking of other necessities to the work himself. *And he took in his hand fire and the knife.* The fire and the sword, Sept. and Cald. These were the sacrificers utensils; these Abraham carrieth, which also may be presumed to be such as God himself appointed for this work, such as the Priests of God afterward used.

3. The joynt progress, *And they walked both together* Sept. and Cald. same. Thus prepared for their worship they make on together willingly to the place, ver. 6.

Ver. 7.

4. The mutual conference in the way. Wherein note. 1. Isaacs advocacy, *And Isaac spake to Abraham his father, and said my father.* Saying father, Sept. Cald. as Hebr. In which expression may be noted. 1. His simplicity. 2. His humility. 3. His duty to inquire of his father in such matters of God. Grace and nature may make him call him father, which doubles wrought not a little upon Abrahams spirit.

2. Abrahams answer, *And he said, behold me, my son.* What is the matter son? Sept. Cald. as Hebr. Natural affection, makes him reply, and fit himself to converse. Behold here am I faith Abraham what is the matter my son?

3. Isaacs question, *And he said behold the fire, and the wood, but where the lamb for burnt-offering?* Sept. and Cald. same. That this is a question of one ignorant or doubting, is to be presumed; he was bred up in the course of sacrificing to God, therefore must he know the requisits hereunto; and when he saw fire, and wood, and knife, and no lamb, this puts him upon the question and this occasion's a full answer. ver. 7.

Ver. 8.

4. Abrahams reply, *And Abraham said, my son, God will provide for himself a lamb for a burnt offering.* Son, God will see for himself a sheep, &c. Sept. My son there will be revealed before God for himself a lamb for a burnt offering. Cald. The reply is not direct as to that which Abraham knew was commanded, but yet an answer of truth. Carrying in it perhaps more than Abraham thought of at that time. 1. It carrieth tenderness of a father to his son, not willing to terrifie him with the discovery of God that he must be the sacrifice himself. 2. It carrieth full satisfaction of truth, that God would

provide for himself an offering, where-with Isaac was quieted; which providence did effect. 1. That Isaac was the oblation in faith. 2. That the ram was the burnt offering in type. 3. That Christ the Lamb of God was to be the sacrifice in truth. All was carried in his reply, though Abraham did not for present understand it.

Fifthly. The issue of all the conference, which was their proceeding to the work, *And they walked on both together.* Sept. and Cald. same. In short, Abraham is not stopped nor Isaac startled at this answer, but hearts are carried on together to the intended work, ver. 8.

Learn from it.

D. 1. *Gods promised seed must bear all the burden which he layeth on them.* Both Isaac and Christ.

D. 2. *It is no diminishing of love from the son of promise to make him bear a burden for sacrifice.*

D. 3. *All called to sacrifice unto God must needs do their own parts in the work. So Abraham.*

D. 4. *Soules prepared for Gods Sacrifice, must move onward to do it.* Ver. 6.

D. 5. *Children of promise have confidence to call on their father in time of doubt and trouble.*

D. 6. *Gracious fathers offer themselves for good unto the call of such children.*

D. 7. *Gracious soules are inquisitive after all requisits for Gods worship or sacrifice.* Ver. 7.

D. 8. *Gods providence is the best ground of answer to questions of difficulty and disturbance.*

D. 9. *Gods providence alone doth prepare that sacrifice which is pleasing to himself.*

D. 10. *Soules satisfied with Gods providence, go on cheerfully to perform the hardest duties.* Ver. 8.

2. Now followeth the act of execution by Abraham, whereabout we have to note, these more immediate passages.

1. Their attaining to the place of offering *And they came to the place which God had told unto him.* Sept. and Cald. same. After all their motions they reach the place appointed, and sat not down until they came

Ver. 9.

came thither, where God must have his service performed to him: faith and love to God carrieth them home, both father and son.

2. The structure of an Altar there for the service to be done. *And there Abraham built an Altar.* Sept. and Cald. same. 1. The builder is said to be Abraham, but doubtless not without his son; It is to be presumed that he helped his father in the work. 2. The building was an Altar, such as God had commanded, to be made of earth, according as the law afterward declared; Hereabout they both labored doubtless, and quickly finished it for the oblation to be made thereon. So their faith maketh them also observe Gods will for Gods work.

3. The ordering of the wood. *And he ordered or disposed the wood.* Cald. same.

Put on the wood, Sept. Surely herein is to be supposed that Isaac was helpful to his father also, though the ruling of the action belong to Abraham.

1. The matter disposed, is the wood and fessel to consume the sacrifice. 2. The order is a fit disposition of all for the present service: It was not contumeliously to be laid on an heap, but fittest for consuming the sacrifice. Faith make's them work orderly in Gods service.

4. The binding of the sacrifice. *And he bound Isaac his son.* Sept. and Cald. same.

Herein Abraham is agent and Isaac patient. Neither can it be credibly thought, that this should be done in silence without any conference between the father and son. Doubtless now Abraham openeth to him the will of God, and what sacrifice he required, even Isaac himself, the son of his fathers love; And sheweth how faith had carried him out against natural affection to do the will of God, and therefore how much it concerned the son of promise to be obedient thereunto. Isaac resisteth not, but being strong in faith no less submits himself to the will of God for suffering, than his Father for acting in such a sad tragedy as was commanded.

Josephus personates both Father and son speaking to each other in this matter. It is evident in the issue, Isaac yields himself to be bound, for otherwise his Father could not do it, he being able enough to resist him, and having reason enough that might be suggested thereunto. Two examples of mighty faith. Something like was Jephthahs daughter: Judg. 11. 36.

5. The laying of it on the pile of wood, the next act foregoing the fatal stroke.

And he put him on the altar upon the wood.

Sept. and Cald. same. 1. The agent, the same Father. 2. The patient, the same son, who as a lamb before the shearer so opened he not his mouth, willing to be laid on, to be an oblation unto God. 3. The act transient from Abraham to Isaac, the one laid him on, and the other content

so to be placed upon the wood. So much further faith works in both, ver. 9.

6. The last act for execution, which now commeth even to Isaacs throat *And Abraham put forth his hand and took the knife to kill his son.* Cald. same.

Ver. 10.

Stretched out his hand to take a sword, &c. Sept. 1. His hand is put forth by faith. 2. The knife is taken up toward the throat of his son. 3. The act was now in doing to shed his blood upon the altar. So far Abrahams faith was justified by his obedience, in such an hard temptation as this. Two memorable examples of faith.

1. In Abraham, (1) He preferred God and his will. (2) He denied himself. (3) He offered his son. Heb. 11. 17. Jam. 2. 21. 22. 23. Herein he was a type of God the Father, making the soul of his son an offering for sin.

2. In Isaac, (1) He preferred God before his own life. (2) He denied himself to the uttermost of his being. (3) He was willing to become a sacrifice unto God. And herein was he a type of the son of God. Both are examples imitable, in exercising faith towards God, ver. 10.

It Learneth us.

D. 1. *Children of faith go thorough and reach home to the place and service which God appoints. So Abraham and Isaac.*

D. 2. *Faith raiseth the altar and useth it to the end which God commandeth. So now Christs God-head.*

D. 3. *Faith ordereth all things sweetly for the sacrifice and Worship of God as he commandeth.*

D. 4. *Faith offereth a dearest son in sacrifice to God in purpose, though he be kept alive in event.* Ver. 9.

D. 5. *Indeavors and works to the utmost must justify such faith until God stop them.*

D. 6. *The son's of promise are willing by faith to be made sacrifices to God at his call.* Ver. 10.

3. The next general head of this Chapter is Gods coming in to save Isaac, and comfort Abraham. As is related, ver. 11. 12. Wherein we have.

1. Gods call to Abraham with his reply, ver. 11. These terms are considerable in this passage. 1. The term of connection, which immediately knits this call to Abrahams act of taking the knife. No sooner

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commeth Abraham to the pinch, extremity, or last act of execution but in that moment commeth God in to help. Then he calls back to save.

Ver. 11.

And the Angel of Jehovah called to him out of the heavens and said Abraham, Abraham.

Angel of the Lord, &c. Sept. and Cald. — 2. The party calling, the Angel of Jehovah or the Angel Jehovah; for this was not a created Angel, but Jehovah himself as appears by his word, ver. 11. It was therefore the Son of God, who was the angel of the Covenant, he calleth here in a fit time. 3. The place whence the call came, it was expressly from heaven; this circumstance was apparent, and this Abraham knew, none but heavens call could stop his hand. This is emphatical here. 4. The call itself, which was of Abraham by name. He called and said, *Abraham, Abraham*. Wherein note. 1. The truth of the call, the voice of God appeared. 2. The importunity of it, by doubling his name, Abraham, Abraham, speaking thus in a kind of passionate expression, being intent upon Abrahams action to stop it.

3. Abrahams reply, *— And he said, behold me.* — Sept. and Cald. same. 1. The replier is Abraham called. 2. The reply itself, an expression of his attention unto God, knowing it to be his voice; he hath respect to God before and in his work still to follow Gods will, and to stop where God bids him stop. ver. 11.

2. Gods charge to Abraham, ver. 12. Wherein.

1. A stop enjoined him in his present work of offering in his son.

Ver. 12.

And he said, thou shalt not send or put forth thy hand against the young man, and thou shalt do nothing to him. — Lay not thy hand upon the child, Sept. — Stretch not out thy hand, &c. Cald. The whole is an inhibition upon Abraham from proceeding further in the sacrificing of his son. Where we may note.

1. The power inhibiting, God, the same who tempted him.

2. The party inhibited, Abraham, at the point of execution.

3. The thing inhibited; the killing of his son, in a double expression. 1. *Put not out thine hand against the young man*, draw back Abraham, lay down the knife, proceed no further. 2. *Do nothing to him*, that is, of hurt, much less kill him; for doubtless good he must do unto him, unbind him, set him at liberty, and let him live to see Gods promise. Here was a kind of resurrection, for in a figure or parable Abraham now received his son from the dead, Hebr. 11. 19.

2. The reason of this injunction is added here. *— Because now I know that thou fearest Elohim, and hast not kept back thy son, thine only one from me.* — Cald. same. — Thou hast not spared.

thy beloved son for my sake. Sept. The whole reason of the prohibition is, the evidence given sufficiently now by Abraham, of his faith, love, and feare towards God; which experiment God aimed at in this trial, and that being effected there was no more need of going farther in the work. In the whole, these particulars come to notice.

1. Evidence to satisfaction made to God, *for now I know*. Did not God know what Abraham was before? Surely yea, therefore is this to be understood as spoken after the manner of men concerning God; he needs no experiments to know men, he must needs know the work of his own hands; but now he speak's thus for our sakes, that this act of Abraham was abundantly scintillical to any.

2. The conclusion evidenced, *that Abraham feared God*, the exercise of one affection is put instead of the whole work of obedience, faith, love, &c. So the fear of God is used often. Now this was demonstrated concerning Abraham. That God doth acknowledge it.

3. The medium of this demonstration, *for he withheld not his son, his only one from God*. He that denieth himself to the uttermost, and spareth not the dearest thing from God, he must needs fear God, but Abraham did so, therefore he must fear God. There is no difficulty in the terms, most have bin spoken unto already. To that Querie, why God would not have Isaac offered when he had commanded it? I shall return thus. 1. The will of God is reason enough. 2. It was enough to prove Abrahams faith and obedience. 3. God would have Isaac to live and receive his promise, rather then raise him from the dead. 4. God would teach Abraham and all, that he delights not in mans blood; and so condemn the insatinations of Satan this way. 5. God would thus comfort Abraham and no otherwise. 6. God would have us learn, that faith suffers no prejudice by obedience, and so encourage us to believe.

Learn now from it.

D. 1. In the utmost point of the Saints temptation and obedience, God commeth in to help his.

D. 2. Jehovah himself becom's a messenger of peace to his believing ones.

D. 3. Temptations sent from Heaven, are measured also from thence.

D. 4. God is earnest and speedy with his Saints to help them from the uttermost of temptation.

D. 5;

D. 5. Jehovah call's back in season his holy ones from doing what might be prejudicial to him or them.

D. 6. Saints are attentive to Gods call, that they might be ordered thereby in all their duties. V. 11.

D. 7. The extraordinary commands of God shall not actually infer the breaking of his ordinary Law and will.

D. 8. Gods inhibition comes timely in, when such prejudice is like to be done to his Law. So it was here.

D. 9. God speaks and works sometimes after the manner of men, to prove the faith and love of Saints.

D. 10. Evidence of Gods fear in his Saints is the main scope of Gods temptations.

D. 11. The parting with our onely in dearments for Gods sake, is a clear demonstration of Gods fear ruling in us.

D. 12. When God hath evidenced enough the faith and love of his, he stops his fiery trials. So here. Ver. 12. In the end he will comfort his Saints.

4. The next head in the history of Abrahams trial, is his return to God, ver. 13. 14. Which is by way of sacrifice and praise, in which passage are considerable. 1. Abrahams discovery of a sacrifice.

Ver. 13.

And Abraham lifted up his eyes and saw, and behold a Ram behind holden in a thicket by his horns. — One ram held in a shrub, fabeck, &c. Sept. — Behold a Ram after he was caught in a tree, &c. Cald. All here expressed is about Abrahams discovery, but how came he now to see it? Who brought it to him? Surely here was the word made good, which he spake to Isaac, *God will provide a Lamb*. It was his providence onely, that brought this to be sacrificed instead of Isaac. It seems to be as if he had said, Abraham, Abraham, spare Isaac, see here is the sacrifice which for this time I have provided for my self. Hereupon, Abraham lift's up his eyes, and seeth. Herein.

1. The connection sheweth the occasion of Abrahams discovery, it was immediately upon Gods call. 2. The means of discovery, *lifting up eyes and looking*. 3. The matter of discovery, *A Ram behind him*; a-

bout which various idle fancies there be. 1. Of Rabbins, who say it was one created at the beginning, and kept 300 years, which agrees with other fables, that the Devill hath taught them to make, for abusing scripture. 2. Others argue, how could this be the same, of which Abraham spake? That was a lamb, and this a ram; which may very well agree, that a ram may be a lamb of such age as to have horns; but suppose Abrahams word was onely general, a lamb, for any other kind which God required for sacrifice, which is most probable, this knot then is easily untied. 4. The manner of discovery of the ram, *he was tied in a thicket by the horns*, there God offered him to Abraham so intangled, that he might soon take him. The conceit of the word *Sabeck* to signifie a goat is groundless, as some. Or to make it as a proper name: It notes a perplexed thing and in the woods, any thick briars, or shrubs out of which it is hard to deliver any thing intangled. Whether this were created newly, or brought to that place by a special hand is not worth contending, this being certain that it was a fruit of Gods special providence. 2. Abrahams sacrificing of it.

And Abraham went and took the Ram, and made him to ascend for an ascension and offered him for a burnt-offering instead of his son. — For Isaac his son. Sept. — Cald. same Hebr. In which passage may be observable. 1. The connection of Abrahams work to his discovery, so soon as he saw what God had provided, he stops not to follow his providence, and word. 2. His action, *He went, he took, he offered the ram*, herein he is not backward to give unto God his own.

Quest. It is questioned, how Abraham could take that which was not his own to offer unto God?

Answ. It is as easily answered; that it was Gods, & he brought it unto him, who is the God of all the earth, and he is Lord of all, he giveth it to Abraham, therefore he wronged no man by giving it again to God. 3. The form of his acting, it was Worship by *burnt-offering*, which God appointed unto the time of the coming of the lamb of God into the world. Abraham and his, had need of expiation by blood, and so God disciplined them and his Church to guide them unto the true blood of sprinkling, which they must have in his own Job. 33. son. 4. The end and use of this action, v. 24. *it was instead of his son*; so Isaac was the oblation of faith, the ram of sense in type, but the Son of God in truth; who instead of all the children of promise offered himself to God. Either they must dye or some for them, & none but the son of God will serve, who is the true lamb that God provides. ver. 13. Thirdly Abrahams memorial in thankfulness for such reasonable appearance of God, to end his trial so sweetly.

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Wherein are to be observed. 1. The memorial itself, in giving that place a name for ever.

Ver. 14. *And Abraham called the name of that place, Jehovah will see, or provide.* The Lord hath seen. Sept. With respect to that past. — And Abraham prayed and sacrificed in that place, and said before the Lord, here generations shall serve. Cald. Note herein. 1. The imposor of the name, Abraham, not without inflict from God. 2. The name imposed, *God will provide*, as now he had done; the Caldee paraphrase read's with respect to the Church of God, which after should serve there in Gods temple; but this is from the letter. 3. The object of imposition, *that place* where he was brought to the extremity of temptation; and then God gave in a ransom. This beareth the name, as a signal of Gods providence. Such means of perpetuating Gods memory to generations have bin used by the Saints of old.

2. The use of this memorial expressed, *That it is said to this day, in the mount, Jehovah will be seen.* The Lord hath been seen. Sept. — Therefore it was said in this day, in this mountain Abraham sacrificed before the Lord. Cald. This from the letter. In which are two uses carried. 1. One implied, which is thanksgiving unto God, that his name should be spoken of with praise. 2. Another expressed, that it should be a perpetual doctrine for faith in the Church; that in the mount of extremity, God will appear, and provide sweetly for his tempted ones, that soules might be perswaded to trust in him. ver. 14.

Learn from it.

- D. 1. Faith look's about at every call of God, to see his will and doe his work.
- D. 2. God alwayes giveth some good unto faith to behold, upon it's looking.
- D. 3. Providence put's in a ransom behind faith, when extremity of danger is before it. As it was to Abraham.
- D. 4. Rams and lambs were Gods provision for sacrifice before Christ.
- D. 5. God make's thickets to keep the sacrifice for faith in type: but perplexities hold the Lamb of God in truth.
- D. 6. Faith take's and offer's the gift which God brings to hand.

D. 7. Abram spared Isaac, but ten thousand could not keep Christ from dying.

D. 8. The best need blood to purge them in their best duties. Ver. 13.

D. 9. Faith raise'th monuments to perpetuate the praise of Gods eminent providence.

D. 10. Gods mount-appearances are recorded to work faith on his providence.

D. 11. In the mount God will provide for beleivers as he did for Abraham. Ver. 14. This is a true proverb, a divine truth that shall not fail.

5. The next particular in the first general of Abrahams trial, is Gods confirmation of his Covenant unto him by oath, after all the trial of his faith and obedience.

Wherein occur.

1. Gods call, vers 15. — And Ver. 15.

the Angel of Jehovah called to Abraham the second time out of heaven. (Sept. and Cald. same.)

1. The terms of connection she-weth that all this immediately followeth upon Abrahams faith, obedience, sacrifice and praise given to God. Immediately hereupon God appears again. 2. The author of the call is no created Angel, but the angel Jehovah, as was shewed in his former call, ver. 11. 3. The object called is Abraham now escaped out of his fiery trial. 4. The order of it, the second time, once before he called him to stay his hand from Isaac, and to offer the sacrifice which God provided; all which being done according to Gods will, he call's now again to him for his consolation. 5. The place from whence the call commeth, it is from heaven the throne of Gods holyness, whence all that is revealed is full of majesty, and power and truth; the highest and the best of things are from thence. Thus the call is set out.

Learn thence.

- D. 1. Immediate is Gods respect shewn to the obedience, sacrifice, and praise which faith offereth to him.
- D. 2. God become's the messenger of his own comforts sometimes to his Saints.
- D. 3. Gods first call to duty, hath a second for comfort following it upon Saints who do obey.

D. 4.

D. 4. Heavens consolation is sent downe here upon Saints below, while they conscientiously serve God who is above. Ver. 15.

2. Gods oath, ver. 16. 17. 18. About which we are to note.

1. The form of it. — And he said, by my self have I sworn, saith Jehovah. Sept. same. By my word have I sworn, &c. Cald. — This is the first time we read of Gods swearing, and the highest way of confirming promises. It is a sweet condescension of God, thus to bear up poor creatures by such wayes, which to them seem the surest. God hath no need of swearing for himself, but for our fakes. Herein note.

1. The authority herein appealed unto, Jehovah himself. Swearing must be by the greatest, now because God had no greater he swore by himself, as the Apostle speaketh. Hebr. 6. 13. So we read, he swore by himself, Jer. 22. 5. Sometime by his great name, Jer. 44. 26. Sometime by his soul, Jer. 51. 14. Sometime by his holyness, Amos. 4. 2. All which denote but God himself the most high.

2. The appeal or force of the oath itself, which is the form, *I have sworn*, that is, put my self and being as it were to pledge, all I am and have, do I make over to thee by oath, for making good of what I have spoken. Let my being not be, if I fail thee. O infinite obligation!

2. The occasion of it, — Because for that thou hast done this thing, and kept back thy son, shine only one. — And hast not spared thy beloved son for me. Septu. — Hast not spared thyne only son. Cald. Herein.

1. The rational particles do not here intend causality, that Abraham by this should deserve of God this ingagement, but to note only the series and order of Gods manifesting himself unto him; God gave the promise freely to Abraham before, when he called him out of Ur of the Caldees, therefore he could not now deserve it of him; however in the way of duty God vouchsafeth to give him further confirmation of it.

2. The thing itself whereupon God offereth this oath is expressed two wayes, 1. *Thou hast done this word or thing*, viz. that which I commanded, thou hast fully done it. 2. *Thou hast not withheld thy son shine only one.* Thou hast parted with thine only inderaments for my sake. In doing this thou shalt not loose thy labour, I will swear to thee all the good I have promised.

Quest. Why should God swear yet to Abraham?

Answ. 1. It was Gods free will. 2. Though Abraham was strong in faith, yet this made him stronger. 3. It was done

for the Churches sake to the end of the world, that they might also have strong consolation in the truth and certainty of Gods promise.

It learneth us.

D. 1. God of his free grace sweareth promises to faith, as well as make's them.

D. 2. In obeying, not for it, doth God confirm his promise unto faith.

D. 3. God spare's not his oath to them for their comfort who spare not inderaments for him. Ver. 6. Gods oath was better then Abrahams Isaac.

3. The matter of Gods oath followeth, with a repetition of Abrahams work wherein God met him, ver. 17. 18. First. The matter unto which God here sweareth containeth these heads.

1. Benediction in general. — Ver. 17.

That in blessing I will bless thee. — Truly blessing I will, &c. Sept. —

Cald. as Hebr. Herein, God sweareth to Abraham, that is, pledgeth his very being to him. 1. To give him all sweetness of good, spiritual and temporal, as before opened, Chap. 12. Carried under the name of blessing; which is an effectual speaking good, or doing good for him. 2. To give him all fullness which is imported in the reduplication, *blessing I will bless*. 3. To give him assurance of all this good, which is carried in that asseveration *Surely I will bless*; as well, as in the doubling of the terms.

2. Multiplication of him in his seed, — And multiplying I will multiply thy seed as the stars of the heavens, and the sand upon the lip of the sea, or the sea shore. — Sept. an Cald. same. Herein God sweareth the multiplication of the seed of Abraham to receive the former blessing. 1. Positively expressed, *I will multiply*. 2. Comparatively, with respect to stars and sand on the sea shore, formerly compared with the dust on the ground; this was performed very much in his natural seed, but much more in his ingrafted branches from the gentiles.

3. Dominion of his seed. — And thy seed shall inherit the gate of his enemies. — The cities of their adversaries. Sept. — And thy sons shall inherit the cities of them that hate them. Cald. Hereunto also God sweareth to Abraham, that his seed should prevail, judge, and have dominion over all enemies, all which is carried in the possession of their gates, where judgment was wont to be executed, and the strength of cities usually lay. 1. This might partly and at somtimes

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mes be made good to his natural seed. 2. Eminent was it made good indeed by Christ, the special seed of Abraham, who vanquished the very gates of Hell, and before he have done, he will have all the gates of his enemies. ver. 17.

Ver. 18.

4. Propagation of blessing by his one eminent seed thorough all nations, *And in thy seed shall be blessed all the nations of the earth.* Sept. same. — And for thy sons shall be blessed all the people of the earth. Cald. — The nations shall bless themselves in that promised seed by faith, &c. Hereunto also God tweareth, and ingather his very being to Abraham. 1. The subject of this good is *all Nations*, such as beleeve among all. 2. The good sworn is as before, *blessing of adoption*, righteousness, holiness and glory, with all appurtenances here below. 3. The means whereby this good is to be conveyed, is the mediating seed, the Lord Jesus Christ, the eternal Son of God, and by the flesh assumed, the transcendent seed of Abraham. So the Apostle expressly interpret's these words against Jewish and heretical glosses, he said, *in thy seed as one*, and that is Christ. Gal. 3. 16. Psa. 72. 17. Secondly, the duty wherein God found Abraham, when he gave out this oath, which is in his faith and obedience.

Because that thou hast heard by my voice, or hast bin persuaded. — Because thou hast obeyed, &c. Sept. — For that thou hast obeyed my word. Cald. 1. The rational particle argueth no deserving cause of Gods oath to Abraham, but only the consequence of one grace of God upon another, assurance of blessing upon obedience, both which God gave. 2. The matter itself which God regarded, obedience to his word, wherein while Abraham was servant, God was pleased to adde his oath unto his promise for greater consolation. This is the seventh, the last, and the greatest appearance of God to Abraham toward the shutting up of his pilgrimage.

Learn from it.

- D. 1. The sweetest, best, fullest and surest blessings are by God sworn to Abraham and his seed.*
D. 2. The multiplication of the Church must by Gods oath be made good to full measure and number as the starres and sands in Abrahams seed. Ver. 16.
D. 3. The Church must have dominion over all enemies by the oath of God. That seed must take the gates of theirs. V. 17.

D. 4. In Christ the eminent seed of Abraham, and the Son of God, nations must bless themselves as God hath sworn.

D. 5. God who cannot lye is bound by oath to do all this for Christ and his.

D. 6. In a way of faith and obedience unto God, this oath is given, and performed unto poor soules. Ver. 18.

6. The last thing in the history of Abrahams trial, is his return home in peace.

Wherein two terms are noted.

1. His coming to his servants. *And Abraham returned to his young men.* Sept. and Cald. same. Now he maketh good his word better than he thought of, when he went from them, *he and Isaac*, doubtless both come together, however the Father is onely named. He left not his son in the mount, nor sent him to Schem, as the Jewes fable is, but they went to their own family now to walk with God there; but first they reach the young men left behind at a distance for this time.

2. Their return home. *And they arose, and went together to Beer-sheba, and Abraham sat down and dwelt in Beer-sheba.* Cald. same. — To the well of the oath. Sept. 1. His safe returne to his own place. 2. His safe habitation is here reported; which carrieth not onely his bare coming home, and abiding there; but doubtless all his conversation in family duties, walking before and with them in Gods fear. All this Gods providence ordereth for him, after his attendance upon God and obedience to his word.

Learn from it.

- D. 1. God doth send back his tempted ones in peace after hardest trialls beyond their own thoughts.*
D. 2. Providence calleth forth and carrieth home sweetly to and from attendance on him.
D. 3. Suitable services unto God must be done in our dwellings as well as in Gods mount. Ver. 19.

2. The second general of this Chapter is the history of Nahors line Abrahams brother, with some respect to the Church. In the whole history, may fall under observation.

1. The

Ver. 20.

1. The order of it, — *And it was after these words, things, or passages, it was declared to Abraham saying.* Sept.

and Cald. same. After all these transactions between God and Abraham, and that he was now returned in safety to his house. As God had comforted him by his promise and oath as to spiritual things mainly; so now providence ordereth some newes to come to him from his brother Nachor; of whose welfare with his progeny, no doubt Abraham was glad to hear. 2. The tidings brought him of a double issue of Nachor.

1. From his true wife Milcah, 1. Immediate eight sonnes. Ver. 21. 1. *Reu*. Sept. Huz his first born, conceived by some to be head of that country whence Job came. Job 1. 1. But denied by others. 2. *Buz*. Sept. Buz his brother, conceived to be the Father of Elihu, that young man who speaks with Job when his friends were silenced, Job. 32. 2. 3. *Kamuel*. Sept. *Kemuel* the Father of Aram, probably of some family of the Syrians, who generally are called Aram, and several diversifications of them. 4. *Chesed*. Sept. Vazath. 5. *Chazo*. Sept. Azau. 6. *Pildasch*. Sept. Phalates. 7. *Jidaph*. Sept. Jeldath. 8. *Bethuel*. Sept. Bathouel.

Ver. 21.

2. Mediate from Bethuel. *And Bethuel begat Rebekah.* 2. From his concubine Reumah she bare *Tebach*, and *Gacham*. Ver. 20. 21. 22. 23. 24.

Ver. 23.

Ver. 24. *Quest. 1. Why is this line of Nahor here inserted?*

Answ. It seemeth, 1. To shew whence Rebekah was, whom not long after this, Isaac took to be his wife, and therefore it serveth to give light to that history. 2. To shew the descent of Gods true visible Church on the fathers side from Abraham, and on the mothers from Nahor, as it descends from Isaac. 3. To shew that in those parts God also had his Church or some families fearing his name, so it was in Nahors, whome therefore Joshuah reckons as a father of Israel, though it seemeth Gods worship was not so pure among them.

Quest. 2. What was this concubine, and were such lawfull?

Answ. 1. They were halfwives, their name commeth from a word noting division; They were enjoyed as wives, yet in subjection to the true wife as to household government, neither did their children inherit. 2. As to their use, surely it was irregular, for from the beginning it was not so.

Learn from hence.

- D. 1. After obedience to God and confirmation of love from him; Providence sometimes adds crea-*

ture comforts and refreshings to his Saints.

D. 2. Distance of place should not keep brethren from mutual communications of Gods goodness to them. Ver. 20.

D. 3. Providence hath kept a record for us of the Churches line separate from the world. Ver. 21. 22. 23.

D. 4. Abuses of marriage are ancient, but not so old as the simple, pure institution and use of it.

D. 5. The worse line is sometimes mentioned for the honor of the better.

D. 6. Wisdom must call out of Genealogies the mind of God to help unto truth and Godliness.

CHAP. XXIII.

IN this Chapter the history of the Church is continued to the end of Sarahs dayes. Some space of time there was spun out, from the time of Isaacs offering, to his mothers death, which was about twelve years, wherein nothing is mentioned of the churches affaires in Abrahams family; where-as doubtless some charges were in altering his habitation from Beersheba to Hebron, &c. where now Sarah expired. But this is the liberty of Gods Spirit to shew us as much of those times, as he thought needful for us. Here we see he passeth from the mention of Rebekahs birth, to the relation of Sarahs death. One mother of the faithful ceaseth, and another is now preparing by whom God maketh good his promise of propagating his church. In this Chapter may be noted three generalls.

1. Sarahs Expiration. ver. 1. 2.
2. Abrahams provision for her burial. ver. 3. to 18.
3. Sarahs funeral. ver. 19. to 20.

In the first general we have to consider these particulars.

1. The term of Sarahs life set down, Ver. 1.

And the lives of Sarah were an hundred years, and twenty years, and seven years, (even) the years of the lives of Sarah. — The life of Sarah was 127. years. Sept. 127. years. Cald. Wherein these terms are considerable. 1. The subject of this history spoken of, 1. By her name *Sarah*, the wife of Abraham, the mother of the promised seed, a Princess in faith, and renowned with God, 2. By her condition viz. *Her lives*, It is a plural expression here, which hath given occasion to some of vain

Nn 3 com.

commenting upon a threefold life in man; but the reason of this plural expression is given better from the true significance of life here, which is not barely life and being in the world, but all the adjuncts and varieties of changes in this time of life, whereof she had experience, being a Companion of Abraham in all his pilgrimage. Sometimes it was a life of faith, sometimes of fear, sometimes of peace, sometimes of trouble; Now her life in respect of all this variety of providence adjoined, may well be called *lives*, these lives are here recorded. 2. The duration of these lives asserted, *an hundred twenty seven years*, and this not only spoken singly, but once and again; *These the years of Sarah's lives*. The fable of the Jewes is foolish, about the threefold repetition of years; for it is the usual expression in numbring the years of all the Patriarchs, to adde years still to every number. That to be noted here is, 1. The rarity of this record, this the Spirit doth for Sarah, which is not done for any other woman. 2. The plain sense of it, which is no more but the utmost extent of her life below under all providences, and that she was not taken away until the promised seed was established by her. 3. The certainty of it in the reiteration, *these the lives of Sarah*. ver. 1.

Ver. 2.

Secondly. Sarahs expiration, wherein are related, 1. Her death, *And Sarah died*. (So Sept. and Cald.) that is, yielded up her Spirit to God who gave it, and left her body for the earth. That she should dye for grief upon sacrificing Isaac, is a fable, her death was twelve years after that trial; but doubtless God then had numbered her dayes, beyond which she must not pass, and at that term of life she expired; ceasing to be with men, that she might be with God. 2. The place of her death set out under two names. 1. *Kiriath Arba*, In the city of Arboch, Sept. So it was called from Arba, a gyant either the founder or conqueror of it sometimes. Jos. 14, 15. 2. *Hebron or Chebron in the land of Canaan*, which was so called in the time of Moses, and therefore not imposed by Calebs son, at his vanquishing of it. Jos. 14. 14. Sometimes also, it was known by that name of the plain, grove and city of Mamre, Gen. 13. 18.

3. Abrahams lamentation over her, *And Abraham came to mourn for Sarah, and to weep*. To bewail Sara, and lament. Sept. — Cald. as Hebr. —

1. The mourner here is Abraham, the Lord or husband of Sarah, The father of the faithful, yet he puts not of natural affection, upon such a stroke of God. 2. His motion; *He came*; It is inquired whence he came? For it is expressed whither, even to the place where Sarah dyed. Some think he came now from Beersheba, and that Sarah was removed before to Hebron, and died in her husbands absence; but it seems improbable that these two companions should now part houses at such a distance;

but the thing is not expressed, however I conceive it likely, they had removed back from Beersheba to Hebron again; And that Abraham came now from his owne tent to bewail his dead, where she lay in her tabernacle. How ever no danger in conceiving either way, when things are not revealed. In fine the phrase of *comming to lament*, is no more than setting himself to lamentation, without any bodily motion. 2. The end of his comming, it was to pay the duty of natural affection to the dead, as to the living he had done. Wherein as acted by Abraham may be noted, 1. The naturalness of this sad posture for the dead. 2. The greatness, in doubling expressions, *lament and weep*. 3. The goodness of it, as it was (doubtless) ordered, moderated, and directed by faith. It is noted by some, that the writing the middle letter in *Bacah*, to weep in a smaller character, notes moderation in weeping; but it is a phanly. Abrahams faith giveth better aime to guests at that, then the will of scribes.

Learn thence.

- D. 1. *One generation goeth as well as commeth in the Church.*
- D. 2. *The lives of saints with all their changes are numbered, God will not have them to be endless.*
- D. 3. *The times of eminent Saints, such as God thinks meet are numbered sometimes for speciall use. So Sarahs, emphatically. V. 1.*
- D. 4. *Faith exempts not Saints from death, but carrieth them by it unto glory. The mother of the faithfull dieth.*
- D. 5. *Places are designed for death as well as life.*
- D. 6. *Mourning over dead Saints and relations is not inconsistent with faith.*

2. The next generall containeth the history of Abrahams provision for her buriall which was by a new purchase of a burying place: Hereabout are severall discourses. 1. First between Abraham and the Hittites.

In which passage note.

1. Abrahams motion about it unto the inhabitants of that place, Ver. 3. 4.

Wherein we read.

1. His stop in his mourning, *And Abraham rose from before his dead*, from upon the faces of his dead. Sept. and Cald. to fame. 1. The subject, *Abraham* the believing mourner. 2. His action, *he riseth*, doubtless he was sitting or lying in a sad posture before Sarah, but that duty being

Ver. 4.

being ordered by faith now he stirrs himself up from immoderate grieving, and put's a stop to naturall affection, not mourning without hope. So sitting note's a posture of sadness as in Jobs friends, and rising a posture of comfort, in many places. 3. The term from whence, *is from before his dead*, so Sarah is ruled severall times. The relation of saints ceaseth not, though other relations of husband and wife do. She is Abrahams dead now.

2. His bespeaking the inhabitants, wherein. 1. His address to them, *And he spake to the sons of Heth*, that is, the Hittites which come from Heth the son of Canaan. Gen. 10. 5. — Sept. and Cald. fame. 2. His preface to them humbling himself, *A stranger, and sojourner I with you*. So he win's into their affection.

Ver. 4.

He challengeth nothing, but as a stranger present's his desire. So he and the saints of God by faith accounted themselves pilgrims below. Psa. 39. — Heb. 11. This alio he urgeth to their humanity to yeild to a stranger. Sept. and Cald. same.

3. His petition to them, *Give me a possession of a grave with you, and I will bury my dead; from before me*. — Give me a possession with you, &c. Sept. — Cald. as Hebr. 1. The matter desired is a place for buriall, which he would have as his own from them; though he were heir of all, yet he had not a foot in his own possession but this purchase. The time was not yet come. 2. The manner of his request, he desireth it to be given him as to his own peculiar possession, but yet not without the due price, as after. 3. The end of his request, to bury the dead out of his sight; 1. Nature urgeth this according to Gods injunction: to give dust to dust. Gen. 3. 2. Grace guided him thus to bury by himself, both to separate from the nations in death as well as in life; and to keep possession of the promised land by dead though not yet by living; and mainly to lye together in hope of a resurrection.

As to that conjecture, that Abraham came now from Beersheba to Hebron; to mourn; because he faith I am a stranger. &c. It seemeth not to be concluding. For, 1. So he called himself in every place where he lived, at Beersheba as well as here. 2. He dwelt in this place before he went to Beersheba, and therefore could not be altogether unknown in those parts. 3. In the Hittites answer they acknowledg him to be a mighty Prince among them. It is therefore most probable that there he lived with Sarah when she died, onely by faith call's himself a stranger.

Learn thence.

- D. 1. *Grace puts bounds to mourning over the dead; so did Abraham, he riseth. &c. V. 3.*

D. 2. *Believers loose not relations of faith by dead. Sarah is Abrahams dead now, so saints are ruled Christs deadbody 1st. 26. 10.*

D. 3. *After due mourning surviving saints and relations must take care for buriall of the dead saints.*

D. 4. *It is not unseemely for saints to bespeake infidels in matters of necessary commerce.*

D. 5. *The highest saints have accounted themselves the greatest strangers on earth.*

D. 6. *Saints must live in the world with Hittites though strangers to them.*

D. 7. *The purchase of a grave is the greatest ambition of Abraham.*

D. 8. *The graves of believers are singled out unto them; to lye together as live together, is their desire.*

D. 9. *Though Church and world may have graves alike, their ends are different. V. 4.*

Ver. 5.

2. The Hittites answer to Abraham. Wherein:

1. The repliers, *the children of Heth*, or Hittites, Ver. 5.

2. Their answer, which consists of two parts. 1. Their courteous gratulation, *Hear my Lord, thou a Prince of God with us*. — Not so fir, hear us, thou art a king from God among us. Sept. — Yeild to us, our Lord, thou art a Prince before God among us, Cald.

Ver. 6.

The Seventy make this answer to deny what Abraham meaneth, and to offer somewhat els not directly proposed by him, *not so my Lord*, as you have proposed it; and indeed look upon Abrahams reply to them again; and it imports, that though their answer were kind, yet it was not full to what Abraham intended. So the Caldee seemeth to imply, *yeildous*, and rest in what we shall say, &c.

Herein then note.

1. Their call to Abraham, *hear us my Lord*, what we shall propose to you in this.

2. Their compellation, agnition of him, *thou art a Prince of God among us, or in the midst of us*. — From God. Sept. — Before God. Cald. Such acknowledgment Abimelech gave him before. Now a Prince of God, note's a most excellent, mighty and puissant Lord, set up of God eminently above the rest. So Cedars of God. Psa. 80. 11. Mountains of God are expressed, Psa. 36. 7. such as are most excellent. So these Hittites esteem

esteem Abraham, God had made him so glorious before them. 2. Their concession, wherein are to be noted. 1. The matter granted, not a possession of his own for burial, as he desired, but a liberty to bury with them in the best of their Sepulchres.

In the choice of our Sepulchres bury thy dead. Sept. and Cald. to fame. So they give him leave of mingling his family in burial with them, even in the best of their Sepulchres.

2. The assurance given him of this grant, *A man from us shall not withhold his Sepulchre from thee, from burying thy dead.* Sept. and Cald. to same purpose. Wherein is granted. 1. Security from opposition. 2. Liberty to dispose of, and bury his dead, where and when he pleaseth.

Learn from it.

D. 1. Humanity towards the Church, though a stranger, is not inconsistent with Hittites or Canaanites. They give answer. V. 5.

D. 2. Saints who are low in their own eyes, God make's honorable in the esteem of the world.

D. 3. Courtesy make's Hittites propose favors not desired by the Saints. Hear us.

D. 4. Providence so ordereth the Spirits of men, to yield the best and choicest Sepulchres to the Church.

D. 5. Hittites and unbelievers are content that Saints should be mingled with them in their graves.

D. 6. Security, and place of burial is granted to strangers by the Law of nature. V. 6.

2. The next passage of discourse is between Abraham and the inhabitants about mediating to Ephron, about this matter of a burying-place. Wherein.

Ver. 7.

1. Abrahams reply to the Hittites, ver. 7. 8. 9. Herein. 1. His demeanor toward them. ver. 7. *And Abraham arose, and bowed himself to the people of the land, to the sons of Cheth.* And worshipped. Honored the people, &c. Sept. and Cald. In his demeanor his actions are two. 1. He arose from the place, where likely he was set, in token of respect unto them. 2. He bowed himself, that is, by way of civil respect towards them, respecting kindly their free proffer and so expressing thankfulness to them. 2. His communication

with them. ver. 8. 9. Wherein. 1. A repetition of their kind answer.

And he spake with them saying, if it be with Ver. 8.

your soul to bury my dead from my face.

If ye have it in your souls, &c. Sept. If it be the pleasure of your soul, &c. Cald. This he repeats with a thankful mention of it. Onely the phrase is remarkable, if it be with your soul, that heartily and cordially ye grant me this. 2. A request unto them for their mediation, wherein note.

1. The work he intreateth. *Hear me, and intreat for me, or meet, and intercede for me.* 2. The object of this intercession *With Ephron son of Zoar.*

Saar. Sept. Zeor. Cald. ver. 3.

3. The matter of intercession.

And he shall give, or that he may give to me, the cave of Macpelah, which is his, which is in the end of his field. And let him give me the double cave, which is in part of his field. Sept. The side of his field. Cald. This was all, the making over to Abrahams right that cave, which is called double by the Seventy, but read here by ours as a proper name, it might be double also as some think.

4. The condition mentioned.

For full silver or money let him give it to me in the midst of you. For silver worth it, &c. Sept. For money worth. Cald. So he desireth it no other-wise than a purchase, where he profer's 1. A full price. 2. A desire of rendition to him upon this condition. 3. That this be done in the midst of them; which may be taken, either as a testimony of transaction between them, or els may note the circumscription of the place, that which is in the midst of you; so our Translators take it and add it to the last.

5. The end of all this mediation.

For a possession of a Sepulchre. Sept. and Cald. same. That is, that it might be his owne peculiar place for burial of his dead.

Learn hence.

D. 1. Grace teacheth Saints to give due, civil respect to all orders in the world. It makes no clowns. Ver. 7.

D. 2. A just resentment of the worlds kindness becommeth the Saints, though they accept it not.

D. 3. Injust causes Saints may use the intercession of one worldly man to another. V. 8.

D. 4. Conveniency of possession may grace desire of the world, without their loss or prejudice.

D. 5. Grace desireth to take away

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nothing of anothers, but in justice giving what is due for it.

D. 6. Free consent of the owner is to be desired, if it be but for a grave. Ver. 9.

2. Now followeth Ephrons answer to this motion of Abraham. ver. 10. 11. Wherein we have to note.

1. His description by his place. *And Ephron was sitting in the midst of the sons of Heb.* Sept. same. stood, &c. Cald. (1) His dignity by his posture is noted, he was sitting as a chief among them. (2) His presence with them in the assembly. 2. His answer is observable. 1. In the form of it.

1. In word and exprellion he replieth. *Ephron the Hittite answered Abraham saying.*

2. In publick before witnesses, *In the ears of the sons of Heb even all that enter the gate of his city; or all that entered the gate then in this solemn assembly.* ver. 10.

Ver. 11.

2. In the matter of his reply, which containeth.

1. A correction of Abrahams desire, *Not so my Lord, hear me.* Byno means my Lord. Cald. Be with me Sir, and hear me. Sept. In all Ephron, corrects Abrahams desire, as to purchase it.

2. A concession more free than Abraham desired. 1. In the matter, both the field and the cave; Abraham desired the cave onely. 2. In the freeness of it, I give it thee, without money, three times is that word here repeated, *I give it thee.* 3. The evidence of this gift in the eyes of the sons of this people; who were witnesses enough.

3. A commillion for the end unto which it was desired, *Bury the dead.* Sept. and Cald. same. Where he giveth him full licence, that no more needed of discourse about it, but that this doth not falsifie Abraham, as appears in his further reply.

Learn from it.

D. 1. Men of the world have their place, dignity and respect among their own. So providence allot's them for orders sake.

D. 2. God make's great men of the world give answers of peace to goodmen in their straits.

D. 3. Ingenuity and freedom of Spirit, is comely for a man, much more for a Christian.

D. 4. Gods providence somtimes in-

largeth the hearts of men to his people above their expectation. Especially in times of their afflictions as now it was. V. 11.

Thirdly. Now followeth the last discourse between Abraham and Ephron, which compleat's the purchase, wherein.

1. Abrahams proposition made again to Ephron, and thereabout, may be noted.

1. His deportment upon the preceding offer of Ephron. *And Abraham bowed himself, &c.* Worshipped, &c. Sept. and Cald. It was civil reverence as before, now repeated by him for the repeated kindness of the Hittites, and especially of Ephron. ver. 12.

2. His motion which now again he maketh to Ephron. Herein note 1. The form of making it. *And he spake unto Ephron in the people of the ears of the land, saying.* Sept. & Cald. to same. 1. It was by word of mouth. 2. It was publick before witnesses that all might be observed. 2. The matter of his motion, wherein. 1. He supposeth Ephrons former kindness, *But if thou,* a short speech, but supposing that he would do him the kindness profer'd.

Because thou art toward me Sept. present with me. If thou indeed doest good to me Cald. Here he layeth ground for what followeth. 2. He intreateth him. *I would thou would'st hear me.* Hear me. Sept. Yield to me. Cald. viz. In what he was now proposing. 3. He profereth and urgeth to take the worth, *I will give the silver of the field, take of me, that is, the silver worth the field.* Take the silver of the field from me. Sept. I will give silver for the field Cald. This he presseth without denial. 4. He promiseth acceptance to make use of it. *And I will bury my dead there.* Sept. and Cald. same. Upon the former condition of burying, thus he accepts a place for burial, and no other-wise. ver. 13.

2. Ephrons answer as to the price which Abraham desired. ver. 14. 15.

Herein. 1. The form of his answer. It was by speech as Abraham proposed to him. *And Ephron answered, &c.* ver. 14. Sept. and Cald. same. 2. The matter of his answer, wherein also.

1. His reverent bespeaking of him *My Lord heard me.* Not so Sir. Sept. Yield to me my Lord. Cald. He reverenceth him that counted himself a stranger.

2. His price mentioned, *The land is of four hundred shekels of silver.* I have heard of four hundred didrachms of silver. Sept. Which is worth four hundred shekels of silver. Cald. This he proposeth but not exacteth.

3. His sighting of the money. *O o*

Ver. 14.

Ver. 15.

Be.

Between me and between thee, what is this?

What should this between me and thee? Septu. — Cald. as Hebr.

4. His concession for the burial. *Bury thy dead.* (So Sep. and Cal.) Which is no more but a former grant. ver. 15.

3. Abrahams payment of the price. Wherein.

Ver. 16. 1. His yielding to Ephrons word. — *And Abraham hearkned, &c.* — Sept. and Cald. same.

2. His payment itself. — *And Abraham weighed, &c.* — Restored. Sept. Wherein are mentioned.

1. The manner of payment, by weight, not by tale. 2. The measure, 400 Shekels, the price set; what worth these shekels were of, is not agreed, but conceived to amount unto 25. 6d. a peece: which was called shekel of the sanctuary, because it was there to be a standard for the trial of other weights. These he weighed in full. 3. The evidence of the payment, it was before the children of Heth.

4. The quality of the money. It was, *silver current with the merchant*, that is, good and lawful money. The discourses of Ephrons sin in taking money, and the numeral letters in his name to four hundred, are but Cabalistical conceits. Here is a good pattern for buying and selling, no over-reaching, but the price fairly set and paid. So Abraham had this by possession, though God gave him not a foot to inherit as yet, so Stephen relate's it true. Acts 7. 5.

Ver. 16. — Approved to merchants. Sept. — Which was taken for merchandise in every promise. Cald. — 4. The assurance of the purchase made unto Abraham upon payment. Wherein.

Ver. 17. 1. The matter of purchase rehearsed in particulars.

1. The continent. — *The field of Ephron*, that which was his possession. Sept. and Cald. 2. The situation, *which was in Macpelah, which was before Mamre, the field and the cave which was therein.* Metonymically the field and cave are said to be in each other. — Double cave, Sept. and Cald. 3. The matters contained, *and every tree, which was in the field, which was in every bound of it about.* Sept. and Cald. to fame. 2. The ratification of all, *it stood up*, or was made to stand, that is, made sure to Abraham for a peculiar possession. — Sept. and Cald. have the same phrase. That is, surely, it was made over and delivered to Abraham as his own purchase. Ver. 17.

Ver. 18. 3. The evidence of this confirmation. *In the eyes of the children of Heth, among all that go into the gate of his city.* — Sept. and Cald. to fame. All that were in power, and people present, were witnesses to this purchase. So it could not be denied. And this was conceived to be a token of future possession of the land by Israel. As Jeremiahs purchase was of the

return from captivity. ver. 18. one doubt upon all remains to be satisfied.

Quest. How may this be reconciled with that text. Act. 7. 16. Where it seemeth to be said, that Abraham bought a sepulchre of the sonnes of Emor, &c. If so, how could it be here of Ephron?

Ans. The distinguishing of the sentences rightly will clear this doubt. Stephen had proceeded so far in his relation of Israels ancestors, as to Jacob and the Patriarchs; whose death he mentions. ver. 15.

Their burial he shortly toucheth ver. 16. And indeed the brevity of his report begets this obscurity. The sentence is read altogether, which if distinguished according to the light which other scriptures afford, the knot may be untied. The Fathers therefore spoken of, must be divided into two ranks, of which 1. Some were carried or transported from Egypt to Sichem, as Joseph, &c. Jos. 24. 32. Here must one distinction be made. 2. Some were put in the sepulchre, which Abraham bought with a price of silver, as Jacob, when he died in Egypt, was carried thither, which was this of the cave of Machpelah, bought at this time of Ephron: now here at the summe of money, ought to be a distinction. 3. That which followeth should be read, *besides that, of the sonnes of Emor the Father of Sichem.* True it was, that Jacob bought a parcel of a field of Hamor the Father of Sichem for an hundred lambs; in which portion Joseph was buried, &c. But besides this, some of the Fathers were buried in Abrahams purchase, as Jacob, &c. Gen. 49. 29. Ch. 50. 13. Thus the sense is made plain, and no opposition between Moses and Luke. All the difficulty is about the defect of an article, *הַשָּׂדֶה הַהוּא*. The preposition *וְ* properly signifies, *besides*, and supplying that article, which is usual, the sense runneth clearly: that some of the Fathers who came out of Egypt, were laid in Abrahams sepulchre, besides those who were buried in Sichem.

From all that is opened in this passage we may learn.

D. 1. *Grace doubleth it's acknowledgements, to the doubled kindness of men.* Ver. 12.

D. 2. *In matters of kindness and equity, Gods servants should give publick satisfaction unto all they deal with.*

D. 3. *Grace may limit the offer of common kindness from men though not despise it.*

D. 4. *In some cases grace may not receive*

receive from the world without giving to them.

D. 5. *Upon just satisfaction made, Gods servants may make use of that which is belonging unto men.* Ver. 13. *As their possessions.*

D. 6. *Humanity may teach men to honour and gratifie such as are deserving in the Church.* Ver. 14. 15.

D. 7. *Humane ingenuity may be very free, and bountiful to the Saints.*

D. 8. *Ingenuity may teach men to make less of many than of deserving friends.* Ver. 15.

D. 9. *Buying and selling is allowed in matters lawfull between the Church and the world.*

D. 10. *Justice and truth becommeth all men in buying and selling. Few words and true dealing.*

D. 11. *Grace taketh nothing from any but upon just payment and price.* Ver. 16.

D. 12. *Nature teacheth men to make good their sale, and bargain to any with the greatest security. Hittites do that.*

D. 13. *Civil transactions have had in them special significations.* Ver. 17. 18. *This was an earnest of Canaan which his seed was to inherit in due times.*

3. The last general followeth. viz. Sarahs funeral, ver. 19. 20.

Wherein occurs.

Ver. 19. 1. The time. — *And after then.* — Sept. and Cald. to fame. That is, after the possession assured.

2. The work performed, *Abraham buried Sarah his wife, &c.* 1. The subject acting, *Abraham* the husband. 2. The duty done, *he buried Sarah his wife*; her, who was called his dead. The work itself onely is expressed, *he buried*; the formality is silenced; doublets it was comely, as became her, but pomp and folly was not known at that day nor trophies of vanity in monuments as now. 3. The place. 1. The cave is mentioned wherein she lay. 2. The continent, *the field of Macpelah*, or double cave of the field. Sept. 3. The situation, *before Mamre.* 4. The name by which it was known in the time of Moses. *The same is Hebron in the land of Canaan.* Ver. 19.

Ver. 20. 3. The confirmation of the purchase re-

peated. *And the field and the cave which was in it, stood to Abraham, or was made to stand.* 1. The matter assured, *field and cave.* 2. The subject to whom, *Abraham.* 3. The end for what, *for a grave.* 4. The act of assurance, *it was made to stand.* 5. The assurers, *the sonnes of Heth.* ver. 19. Sept. — Ver. 20.

Learn.

D. 1. *Just purchase being made, it is just for men to make use thereof.*

D. 2. *Burial is a duty in the Church as well as in the world.*

D. 3. *Eminent Saints are renowned by the Spirit in death as well as in life.* Ver. 19.

D. 4. *Civil assurances are repeated for sacred purposes.* Ver. 20.

CHAP. XXIV.

THE history of the Church being so farre carried on in the former Chapter as to the end of Sarahs life, and withall her death and funeral being recorded, with the purchase of a grave made by Abraham, to distinguish the Church from the world in death, as well as life. Three years providences toward Abrahams family are silenced, for Isaac was 37 years old, when his mother died, and now he was 40, when his Father in this Chapter, under Gods providing for him a wife. So that what events were in these three yeares intervenient, the Spirit concealth from us.

The next special matter therefore related in this Chapter after Sarahs funeral, is Gods remarkable Providence about the marriage of the promised seed Isaac, wherein we shall see how God ordereth the propagation of the Church, and in what line he is pleased to continue the same; wherein many sweet providences are observable all along.

In the whole Chapter these generalls may be observed.

1. Abrahams consultation with his servant about it. Ver. 1. 9.
2. The Servants execution of his Masters will. Ver. 10. 49.
3. The successe which God giveth to all. Ver. 50. 60.
4. The return of the servant with Rebekah. Ver. 61. 67.

In the first generall do occurre these particulars.

1. The occasion of this consultation. Ver. 1.

O o 2 2. The

2. The proposal made by Abraham to his servant. Ver. 2, 3, 4.
3. The execution made by the servant. Ver. 5.
4. The reply of Abraham for his satisfaction. Ver. 6, 7, 8.
5. The servants yielding to Abrahams desire. Ver. 9.

The first of these is contained in the first Verse wherein a twofold occasion of this consultation is noted.

Ver. 1.

1. *Abrahams age.* And Abraham was old, was gon into dayes. Hebr. Sept. and Cald. the same. This giveth him occasion now of looking out to settle the son of promise in such a place, wherein the propagation of the Church might be carried on. His years were 140. no great age compared with the Fathers before, but great indeed with respect to ages following; neither was it a decrepit state, but much of strength in it as after will appear. Yet at this time he thinks it duty under God to guide for his son.

2. *Abrahams wealth and family.* And *7* *hovah* had blessed Abraham in all things. Sept. and Cald. to the same. It is a foolish phantasy and false of the Jewes, that *Becol* is the name of a woman which should be Abrahams daughter, for he had none, and sacred History is silent of any such thing. It is an universal term onely, noting the universality of Gods blessing and prospering Abraham with all substance, though he had no possession but a grave. This he thinks of also to dispose his son according to Gods will.

Learn these morall truths hence.

- D. 1. Parents especially in the Church grown old should under God provide for children in marriage being ripe for it.**
- D. 2. It is duty for parents under God to consider of disposing their estates, when old, unto their children.** Ver. 1.

2. *Abrahams proposal to his servant is made.* Ver. 2, 3, 4. Wherein we have to observe.

Ver. 2.

1. The subject to whom he speaketh, his servant, set out in two expressions.
 1. By his age. And Abraham said to his eldest servant of his house, no youth he trusts with this.
 2. By his dignity. He that ruled over all that he had or was to him. that is.
 1. The Chiefe.
 2. The faithfullest of all.
 3. The wisest, who was as his steward. This is judged to be that Eliezer of Damascus, spoken of. Chap. 15.

2. *Abrahams demand of him, which was to take an oath about his executing a special service faithfully.* Herein note.

1. He calleth him to the form of swearing not read of before this time. *Put I pray thee, or now, thy hand under my thigh.* Sept. and Cald. same. Of this rite or ceremony of swearing we read here and in Jacobs case to Joseph. Gen. 47. 29. The Jewes conjecture it to be the place near Circumcision, as if it were to call upon the God of Circumcision in this matter. Some Christians have conceived the thigh to be the Hieroglyphicks of Generation, and thence look upon the Messiah to come out of Abrahams loins, and so to swear by him; but neither are convincing. It was doubtles a form used of subjection in such cases, of those who did swear fealty in any matter, and doubtles lawful. Ver. 2.

Ver. 3.

2. He demands his oath in the right power and authority of it, *And I will make thee swear by Jehovah the God of the heavens and the God of the earth.* Sept. same. By the word of the Lord God of heaven &c. Cald. In these Abraham draweth him onely to God, he that made all and is Judge of all, whose name is honored by swearing in judgement and truth: to the worship of the onely true God in this matter Abraham invites his servant.

3. He proposeth the matter of his oath which is expressed.

1. Negatively. *That thou shalt not take a wife for my son of the daughters of the Canaanite, where I sit in the midst of it.* Cald. same. For Isaac &c. with whom I dwell among them. Sept.

1. The subject prohibited was his servant; who is not to be understood, as if he had power of himself to bestow Isaac in marriage; but as one instrumental to persuade him or to lead him to such an act. It is probable Isaac had bin under his tuition.

2. The thing forbidden upon oath, the marriage of Isaac with any daughter of the Canaanites, among whom, Abraham was then set down. He would not bury with them, neither would he marry his son to them, no doubt he had warrant from God for this; and it was Gods law not to marry with Idolaters. Ver. 3.

2. Positively. *But thou shalt go to my country and my kindred, and shalt take a wife to my son Isaac.* Cald. to the same. Where I was born and to my tribe, and thence shalt thou take &c. Sept. Herein nothing unlawful is required from him, but according as God had appointed, so he binds his servant to perform punctually; place, family, person, were all pitched on by God. Ver. 4.

Ver. 4.

Quest. How should the servant take a wife for him, as a proxy?

Ans. Surely no, but as a messenger to deal

deal in such a business, and treat about it by commission from him, and bring her to Abrahams place for marriage and cohabitation.

Quest. Why did he not send Isaac himself, as it may seem, more fit for such a business?

- Ans. It might be upon various accounts.
1. Because he was his onely son whom he could not spare.
 2. Or because he might fear his stay with them if he had gone.
 3. But the providence of God is the high reason who so ordered it.

It teacheth us.

- D. 1. Under God it becomes parents to be provident in bestowing children for marriage.**
- D. 2. The gravest, wisest, holiest, and faithfullest counsellors are fittest for such work.**
- D. 3. Forms of swearing are usefull though not essential unto the duty.** Ver. 2.
- D. 4. Jehovah alone is the God of all, who must be honored in swearing by his name.**
- D. 5. The oath of God is justly taken against marriage with Idolaters.** Ver. 3.
- D. 6. Gods oath may bind members of the Church to marry in the families where God is known.** Ver. 4.

Ver. 5.

3. The exception or limitation made by Abrahams servant before he took his oath. Ver. 5.

Wherein observe.

1. His care supposed about the matter of his oath. *And the servant said unto him, Perhaps the woman will not go after me to this land.* Sept. and Cald. same. Holy prudence it was in him to avoid scruples in swearing, that he might do it in judgement, and truth, therefore he supposed such an event which in such cases might be usuall, woman love their own families.

2. His care thereupon. *Shall I in reducing bring back thy son to the land where thou art gone out from thence?* Sept. and Cald. to the same. Herein he desires to know his mind plainly, that he might not be intangled about the matter which he sweareth, but exactly understand what was the mind of his masters imposing this duty on him: therefore he querieth to remove all scruples.

Learn hence.

- D. 1. In taking oaths imposed it, is a Saints duty to foresee snares and to avoid them.**
- D. 2. Godly prudence teacheth in swearing to undertake nothing but possibilities. To swear in judgement.** Jer. 4. 2.
- D. 3. In swearing about matters of contingency, it is just and duty to expedite difficulties by apposite queries there-about.**

4. The reply of Abraham to his servant followeth. Ver. 6, 7, 8. Which containeth in it three things.

Ver. 6.

1. A prohibition. *And Abraham said unto him, keep to thy self or take heed to thy self that thou return not my son thither.* Sept. and Cald. to the same. Herein is an answer to his question, that by no means Isaac may go thither, whence God had called Abraham, when his son was in his loins.

Quest. How could Isaac return, seeing he was never there?

Ans. It is answered. 1. In Abrahams loins he was there, and so called out thence with his Father.

2. The term of returning may be used for any motion, so that the sense is onely, Isaac must not go thither.

3. It may be used in respect of Abraham that the son should not return thither whence his Father came.

Quest. Why might not Isaac go to that land?

Ans. 1. Gods call to Abraham was to come off, he and his seed.

2. Abraham would not have his son fall under a temptation of being withdrawn from the land of promise.

3. It was appointed of God that he should sojourn in Canaan as Abraham did. Otherwise it was no more a sin for him to visit his Fathers Country, than for Jacob afterward.

Learn hence.

- D. 1. Imposers of oaths ought to give just satisfaction to the scruples of them who take them.**
- D. 2. Express denial of any matter in oath must be strictly observed with all caution.**
- D. 3. Reversion from Gods promise to mans own choice is sinfull, and not to be allowed.**

O o 3

D. 4.

D. 4. A wife must be left and forsaken rather than God disobeyed.
Veri 6.

Ver. 7.

2. A prædiction promisory, wherein we have to note.

1. The undertaker here expressed, *Jehovah*, described.

1. By the name of his being, He that was, and is, and is to come. He that puts into being all good events promised.

2. By his Power and propriety of place. *The God of the Heavens*, that is, that mighty one, whose throne is in heaven. *Isai. 66. 1.* and from on high can do what he pleaseth.

3. By his Act of grace in separating Abraham from his Country, who took me from the house of my Father and from the land of my kindred, where I was born, *Sept.* The land of my nativity. *Cald.* In this is a periphrasis of God, in a special act of separation of Abraham, that under him he might gather his Church; wherein his grace had eminently appeared; this was a just ground.

1. Of his not suffering Isaac to go back.

2. Of hope, that God would bring others from thence by the same grace, who might build his family.

4. By his Covenant both spoken and sworn unto. *Both who spake, and who swore unto me saying to thy seed will I give this land.*

To thee and thy seed, &c. *Sept.*

To thy sons, &c. *Cald.* Here be repeated the two immutable things wherein it was not possible for God to lye; given, that the heirs of promise should have strong consolation in all works and conditions whereunto God appointed them. As if he should say; that God who hath promised and sworn this land unto my seed, will bring a wife hither, and not carry my son back, whence I came.

2. The promise itself for encouragement. *He shall send his Angel before thee or to thy face, and thou shalt take a wife to my son from thence.* *Sept. and Cald. same.* Two things are here fore-told by Abraham in promise.

1. Help. *God shall send his Angel before thee.*

1. The power sending, God.

2. The assistant sent, an Angel of God a ministering Spirit appointed an helper to the saints.

3. The end of his mission, to make the way of the servant prosperous as to the work about which he was now sent.

Quest. How did the Angel help him in this matter?

Ans. 1. In guarding him in his way from evil Angels who might oppose him.

2. In ordering the motions of parties, to places of meeting, and actions tending to good success.

3. Possibly as instruments suggesting unto minds, and inclining them to yield to what was proposed.

2. Success. Thou shalt take a wife to my son from thence, *Sept. and Cald. same.* The verse is in the preter-tense but must need be read future here, because it is a promise, and is connected with that future *God will send*; but herein he notes the certainty of the event, as if it were done already, doubt not, thou shalt prevail to bring a wife from thence for my son, without peradventure. *Ver. 7.*

3. A clear resolution to the case supposed, wherein.

1. A discharge of him from his oath, if the matter he supposed shall fall out. *But if the woman be not willing to come after thee, then thou shalt be clear from this my oath.* Will not go with thee unto this land, &c. *Sept.* From my curse. *Cald.* Herein his doubt is cleared in the matter of the oath, that he may not be intangled.

2. A strict charge repeated of not bringing back his son *Onely thou shalt not return my son thither.* This an expresse answer. *Sept. and Cald. same.*

It instructs us.

D. 1. It is just to impose oaths, when men can assure them of Gods promise to help them.

D. 2. The engagement of Jehovah, God of heaven, for help, is a just ground of imposing work.

D. 3. Experience of Gods acts of grace to ourselves may encourage to expect it for our children in his way.

D. 4. God who hath Covenanted and sworn greater things for his Saints, may be trusted for lesse.

D. 5. Gods Angels are used by him toward making marriages in his Church. *Ver. 7.*

D. 6. Where God hath engaged by promise for any blessing, his Saints may surely expect it. *Ver. 8.*

2. The servants yielding to Abraham is recorded. *Ver. 9.* Wherein he submits himself to his masters will.

1. In the form of swearing. *And the servant put his hand under the thigh of Abraham his Lord.* *Sept. and Cald. same.* Herein is no more but his just obedience unto a lawful command. He did acknowledge his subjection and fealty by this rite.

2. Ip

Ver. 8.

2. In the act of swearing. *And he swore unto him*, that is, in calling upon the Lord God of heaven as witness and judge of his true intent, whose Majesty might make him fear to offend.

3. In the matter about what he swore, upon this word or matter proposed. *Sept. and Cald. same.* that is, that he would faithfully performe his will about the marriage of his son, not to match him, so farre as in him lay, to the daughters of the *Hittites*, but procure one for him of the house of his kindred.

It learneth us.

D. 1. Matters of duty being cleared, inferiours may submit to a lawful form of swearing thereunto.

D. 2. The Oath of God may justly be taken for faithfulness by inferiours in civil matters. *Ver. 9.*

1. The next general containeth the servants execution of his Masters will, & performance of his oath in matters which he had sworn. *Ver. 10. 49.* Wherein are,

1. His provision & journey. *ver. 10. 11.*

2. His prayer to God. *ver. 12. 13. 14.*

3. Gods providential answer. *ver. 15. 21.*

4. His treaty with *Rebeckah*. *ver. 22. 28.*

5. His entertainment by *Laban*. *ver. 29. 33.*

6. His declaring his message. *ver. 34. 49.*

To the first. Herein are recorded these particulars.

1. His provision for his journey thus expressed. *And the servant took ten camels of the camels.* &c. Two expresse heads of his provision we have here named.

1. Beasts, for their journey, by nature camels, by number ten, and by propriety his Masters. These were plentiful in those countries, and reported to be swift for pace, and strong for bearing, some say 800 or 1000 weight each. These however onely expressed, we must understand, had all their several men for guidance, and several burdens and furniture which they carried, all which must be understood with them; he took them not empty.

2. Goods, fitted for the business about which he went. *And all the goods of his Lord.* This is read causal to the former, in a parenthesis by ours (For all the goods of his Master were in his hand), therefore he took the camels, and all that he thought fit with him. *The 70 read.* And of all the goods of his Lord with him, which interprets well the Hebr. Some of the precious things and substance he took, to give presents unto them with whom he had to do. So the *Cald.* And carrying of all the best things of his Lord in his hand.

Ver. 10.

1. e. with him. Great preparation is this.

2. His motion. *And he arose and went to Aram Nabaraim.* To Mesopotamia. *Sept.* To Syria by *Euphrates*.

Cald. It was the country lying between the two rivers *Euphrates* and *Tigris*. So the Hebr. and *Gr.* both expresse. Again further is it described to the city of *Nabor*. This was *Carra* where *Terah* died, whether it steemeth *Nabor* came, and dwelt there, but moved no further. *Sept. and Cald. same.*

Quest. How is this called *Abrahams country*?

Ans. 1. Not that it was the place of *Abrahams* nativity, for he came out of *Ur* of the *Caldees*.

2. But taking the continent at large for all the country between the two rivers, so are we to understand it to be stiled *Abrahams*. *ver. 10.*

3. His stage or resting place, where we have to note.

1. His stop. *And he made his camels to kneel down without the city by a well of water.* He made them rest, &c. *Sept.*

To lye down. *Cald.* Having brought his journey to this passe so farre, he stops without the city, and waits for some more direction before he goe farther.

2. The time. *At the time of the evening, the time when women who draw water goe forth.* *Sept. and Cald.* to the same, the time is expresse 2 ways.

1. It was evening, the latter part of the day.

2. By the work or business of it, when the women use to come forth to draw water.

Quest. What evening was this, and how long was his journey?

Ans. 1. It is a fable that he should finish his journey in one day, it being conceived no lesse than 360 English miles.

2. It is safely conceived that he lingered not, but a competent time must needs be granted to finish such a journey, the Spirit is silent in all but onely the season of the day: how many dayes his journey was, it concern's us not to know, because the Spirit thought not fit to reveal it.

Learn hence.

D. 1. Faithfulness in making vows will be diligent in the performing them.

D. 2. Prudence will teach men to suit provisions unto undertakings. *Ver. 10.*

D. 3. Providence makes stops to creatures where it hath more to discover to them.

D. 4. It is better staying in the field by a little water with God, than

to go into cities without him.

D. 5. Rest for man and beast is but reasonable after labour and travel.

D. 6. Honest labours become the greatest ladies even in household affairs; it was an honor among the Saints of old. Ver. 11.

2. Upon this stop the servant next betakes himself to God in prayer, ver. 12. 13. 14. Wherein.

Ver. 12. 1. The notion under which he speaks to God. And he said Jehovah, God of my Lord Abraham. Sept. and Cald. same. In prayer he conceiveth God suitably to his petition.

1. As the cause of all being, who could bring forth what he pleased.

2. As a God in Covenant with his master whose matters he now acted.

3. As a God of grace, so he was Abrahams God, and by that name he resolved to be known to his for ever.

2. His petition put up.

1. As to himself. Cause it to meet before me or bring it to passe I pray thee before me this day.

Make it perspicuous before me this day. Sept. Meet me I pray this day Cald. some referre it to the woman, make her to meet mee, but it is better to referre it to the whole event, bring it to passe for me even the work about which I come, good speed is a good paraphrase.

2. As to Abraham his Lord, And do mercy or kindness for my Lord Abraham. Sept. and Cald. same, that which was good successe to him, would be mercy and kindness to his Lord. This he beggeth, viz. His pointing out a wife for Isaac of Gods own choosing, ver. 12.

Ver. 13. 3. The signall of this mercy which he desireth, wherein.

1. He proposeth his own posture. I am standing by the well of waters. Sept. and Cald. same, that is, here under thy providence I will set my self to waite the issue.

2. He supposeth the customary ad-dresse of the women in the evening. And the daughters of the city of the men come forth to draw water. Cald. same. — Dwelling in the city. Sept. So it seemeth the custom was in those hot countries to take that season for that work. Ver. 13.

Ver. 14. 3. He desireth a signe. And there be a young maid that I say unto her, let down I pray thee thy pitcher, and I will drink, and she shall say drink, and I will give drink to thy camels also, her thou hast appointed evidently for thy servant Isaac. Prepared. Sept. and Cald. to the same. No difficulty in these words for the letter, onely several concurring circumstances exprest to make up this signe.

4. His judgment upon the event

And herein I shall know that thou hast done mercy to my Lord. Abraham is added by Sept. and Cald. so he desireth in this Way to be confirmed.

Quest. Was it lawfull for him to begge this signe?

Ans. 1. It appears lawfull in him because God answered it, and gave in his desire.

2. This was not asked without Gods instinct.

3. It was proper to discover the ingenuity of the party desired for a wife. Yet this may not be brought into an ordinary example to limit God in prayer, but reasonable discoveries in doubtful cases may be desired with submission to Gods will. ver. 14.

Which teacheth us.

D. 1. In hard undertakings it is best to call in God by prayer upon mans endeavours. He helps to purpose.

D. 2. God in his being, power, grace and Covenant with his, is to be conceived by petitioners in their ad-dresse by prayer to him.

D. 3. Goods successe in events desired depend onely upon God.

D. 4. The successe of faithfull servants is mercy to their masters, which they should desire.

D. 5. It is likely to prove best when matters are committed by masters to the care of praying servants Ver. 12.

D. 6. God doth indulge sometimes visible signes to be asked, to assure his favour to his own

D. 7. It becomes man to wait when he desires God to appear. I Stand. Ver. 13.

D. 8. In desiring any visible signe of Gods respect, God must not be limited.

D. 9. God doth appoint and determine wives eminently, for his own respectably.

D. 10. Ingenuity and courtesy to strangers is a good guesse for one to make a good wife.

D. 11. Observation of Gods mercies unto faith and prayer is the true use of his signal manifestations. So did Abrahams servant. Ver. 14.

3. Gods

3. Gods providentiall answer to the mans prayer followeth. ver. 15. 21.

Wherein are to be considered several steps of Gods providence in this matter.

1. The immediat coming of Rebekah unto the place. ver. 15. 16.

Ver. 15. The infancie of it is exprest, And it was before he had finished to speak, behold Rebekah came out. — Speaking in his mind.

2. Before he ceased to speak. Cald. It seemeth that providence had ordered a present return to his prayer, and sends Rebekah instantly to the place, which is marked with a behold.

2. The description of the party, inserted here by Moses.

1. By her line. Which was born to Bethuel, &c. One of the same family to whom he was sent, and of the same line declared by Abraham.

2. By her posture, also her work, and her pitcher upon her shoulder. Having a pitcher &c. Sept. Such was her employment, when God sent her as an answer of prayer for a wife; she was about honest labour ver. 15.

Ver. 16. 3. By her personal feature, And the maid was exceeding good in countenance. Sept. and Cald. same, that is, very beautiful, of an exceeding fair countenance. This is joined with labour.

4. By her virginity and chastity, a virgin and man had not known her. Sept. and Cald. same. This double exprestion of her purity is not in vain, to note what a wife God provides for prayer, she was und-filed, untouched, fit to be a mother in the Church. This also is joynt to her beauty.

5. By her work. And she went down to the well and filled her pitcher or water pot, and came up. Sept. and Cald. to the same. She went about her business without delay or gazing upon any thing, and comes up to return to her place again. ver. 16.

Ver. 17. 3. The servants ad-dresse to her for making trial. And the servant ran to meet her and said, refresh me, I pray thee, with a little water of thy pitcher. Give me drinke, &c. Sept. Let me take a little, &c. Cald. Here providence orders him to begin the signe which he begged; he did not onely pray but act, and herein works together with God. ver. 17.

4. The next work of providence in giving the signe desired, is upon her yielding in all particulars which were begged.

Ver. 18. 1. Her courteous grant to him. And she said, drink my Lord, &c. Sept. and Cald. same. She answereth his heart in this, and that with due respect unto strangers.

2. Her haste to do what she said. And she hastened, herein providence quickens her, and satisfieth him.

3. Her performance to him. And she gave him drinke. Sept. and Cald. same. Herein she answered Gods motion and his desire. ver. 18.

4. Her respect to his beasts, as he also

desired might be in the token, wherein we have to note.

Ver. 19. 1. Her proffer, And she finished to make him drinke, and said, also for thy camels will I draw, untill they have finished to drinke.

Untill all drinke. Sept. Herein is the signe more fully answered, God so moving her Spirit to give in the answer desired, wherein much ingenuity, goodnes, and humility appears, to be a servant to a strangers beasts. ver. 19.

Ver. 20. 2. Her speed in this also, And she hastened and emptied her pitcher into the trough, and ran again into the well. So God moveth and so she runneth.

3. Her performance of her word, And she drew for all the camels; so his signe was finished.

5. The mans observation of Gods fulfilling his desire in all this carriage of hers. Wherein are recorded.

Ver. 21. 1. His speed to see things so fall out.

And the man was wondering at her. And the man learned or confided her. The answer of God so eminently and so presently and in the same kind as desired could not but put him to a maze, and serious thoughts about the sweet carriage of this maid.

2. His silence for a time. He was silent. Being silent in contemplating. Cald. This notes his serious pondering such a rare event as this to receive Gods mind in that, and meditate thereon.

3. His scope. To know whether 7 hours had prospered his way or not. Sept. and Cald. same. This signe he had prayed for to assure him of Gods blessing of him in his journey and undertaking, and now when God had so fully made it visible, he desires to take knowledge of what was done, that himself might be encouraged to duty, and God glorified. ver. 21.

From all these we may learn.

D. 1. God sometimes answers his in the instant of prayer.

D. 2. Providence orders motions for time and place in sitting persons for marriage according to his will.

D. 3. The fittest wives and husbands are such who are the answer of prayer.

D. 4. Goodnes of family, honesty of calling, comelines of person, purity of conversation, industry in labour, concur sweetly to make a good comfort. Ver. 15. 16.

D. 5. After praying to God there must be acting by man to find Gods answer.

P p D. 6.

D. 6. Humble addresses become strangers in desiring courtesies; as answers from Gods mercy. Ver. 17.

D. 7. Ingenuity is quick and active in doing courtesy unto strangers.

D. 8. Much kindness sometimes is shewed in giving but a little water. Ver. 18.

D. 9. Ingenuous Spirits are free to do good to beasts as well as men. Ver. 19.

D. 10. It is a sweet disposition to satisfy man and beast until they be full.

D. 11. Providence makes good the signes he gives to his to the uttermost. Ver. 20.

D. 12. Wonderful are Gods providences many times in answering prayer, and so to be admired.

D. 13. A silent and serious consideration there should be about the rare events of Gods providence.

D. 14. The knowledge of Gods mind in all providences is to be labored after for mans duty and Gods glory. Ver. 21.

4. The next thing in the servants execution, is his treaty and dealing with Rebeckah. ver. 22, 28.

Wherein occur to view.

Ver. 22.

1. The opportunity of it. And it was as the camels had finished to drink. Sept. and Cald. to the same. The point of time was when she had finished her courtesy, and the camels as well as himself were satisfied with water. This kindness being finished, and so soon as her labour was ended. This notes the time of succeeding actions.

2. The mans preparing to it by providing some token of gratitude for her voluntary pains. And that or then the man took an ear-ring or Jewel of gold half a shekel the weight thereof, and two bracelets for her hands, ten shekels of gold were the weight of them. — Two ear-rings a drachm weight, &c. Sept.

— Ear-ring weighing one shekel, &c. Sept. Cald. In these we have but his providing or getting them in readiness for her as her-ports afterward. v. 47 He was satisfied whose daughters he was before he gave them to her; now he had them at hand to bestow.

Qu. It is queried here about the weights, because shekel is not named in the text, but only the words half and ten, what the due estimate should be?

Ans. 1. It is usual to understand shekel

when the number or measure is only named, with the Hebrews.

2. It is conceived by some that the half is referred to ten, and so notes five shekels; but there is no sure footing for that, because they are referred to divers things; and such as may be thought not to be clear of that weight.

3. The right judgment of weights in that time can only be made by conjecture, which is uncertain. This is to be presumed they were of worth suitable to the persons and business intended.

Quest. Are these ornaments concluded lawful for all, from this example of Rebeckah?

Ans. 1. That they may be lawful with all circumstances of persons; times and places as they were used now is not doubted.

2. To draw from hence a liberty for all sorts to be as profuse as they please in apparel and ornaments, is wicked; the Spirit of God speaketh expressly against it. 1. Pet. 3. 3. &c.

3. It is more safe to gather a rule of imitation from Rebeckahs labour, than ornaments; many strive to wear her Jewels, that think it shame to do her work. Her heart adorning was better than that of her body. Ver. 22.

3. His expostulation with her in two questions.

1. About her parentage. And he asked Ver. 21. her or said, &c. Sept. and Cald. the same with Hebr. Wherein he inquireth to know whether it were the family unto which he was sent, whose daughter art thou, tel me I pray thee; declare it before me.

2. About his entertainment. Is there in the house of thy Father place for us to lodge? — Is there with thy Father, &c. Sept.

Place sufficient to house or stay in. Cald. Herein he prudently seek's occasion of imparting his business, to take up his lodging where his affairs lay. Ver. 23.

4. Her answer to both his questions proposed. Ver. 24.

1. To the former. And she said unto him, I am the daughter of Bethuel, the son of Milcah whom she bare to Nachor. Sept. and Cald. to the same. Her in he hath satisfaction that God had directed him unto the right family. Ver. 24.

2. To the latter. And she said unto him, both straw and much provender are with us, also place to lodge. Sept. and Cald. to the same. Herein also he is satisfied of Gods further giving him opportunity to perfect the business about which he came, of which he taketh no small notice, as appears by his turning to God, in the next verses. Ver. 25.

5. The mans acknowledgment of God in all these occurrences, wherein are to be noted.

1. His thankful posture, And the man bowed down the head, and bowed himself to Jehovah

Learn from all.

Jehovah. — And the man being well pleased worshipped the Lord. Sept.

— And the man bowed his knees and prayed before the Lord. Cald. Herein he turns from the maid and betakes himself to God again; the creatures return was good, but God gave the answer by her, therefore he worshippeth now before the Lord. Ver. 26.

2. His thankful expression unto God, wherein observe.

1. His blessing. And he said blessed be Jehovah God of my Lord Abraham. Sept. and Cald. same. As his heart was affected, so his tongue expresseth praise and blessing unto God; magnifying his being and his grace expressed in outward providences to his people.

2. The reason of his blessing, which is twofold.

1. To his matter. Who hath not left of his mercy and his truth from my Lord. — Who hath not left of thy righteousness, &c. Sept. Cald. to the same with Hebr. It is a figurative speech periphrasis, where less is expressed than meant, God had not only not left of, but continued and pursued to shew mercy and truth to Abraham his Covenanted servant; even in this outward providence for his son; his faithfulness and goodness were still continued to him.

2. To himself as the instrument. I being in the way Jehovah led me to the house of the brethren of my Lord. — And God hath prosperously led me to the house of my Lords brother to take a wife for his son. Sept. — And God hath led me in the right way, &c. Cald. In it.

1. He acknowledgeth himself used, he was in the way.

2. He ascribes his guidance to Jehovah, not the Angel.

3. He expresseth the terms of his journey even the place whither Abraham sent him, therefore he blesteth Jehovah.

6. Rebeckahs relation of these providences at home, which made way for further transactions. And the damsel ran and told her mothers house according to these words. Sept. and Cald. to the same.

1. Her speed is expressed.

2. Her relation of all passages.

3. The parties to whom, her mothers house, or as many as were there.

Quest. Why it is called her mothers, is questioned, rather than her Fathers who was yet alive?

Ans. No great moment is in it. Doubtless all were in the same family, and her mother might have special roomes to her self, as they several tents, where Abraham lived; It might be the nearest and the speediest way to communicate it to Father and mother also, by whose direction Laban was sent to invite the man to come near.

D. 1. Ingenuous Spirits perform what kindness they do offer.

D. 2. Courtesies being finished, it is time to prepare for thanks.

D. 3. Ornaments best sute with them that are of pure minds, and ingenuous conversations.

D. 4. Gifts are not unlawful, being justly bestowed in gratefulness, and in pursuance of lawful desires. Ver. 22.

D. 5. Prudence finds out by queries such as are appointed unto marriage by Gods providence.

D. 6. Inquiry for a nights lodging may conduce under providence to further great affairs. Ver. 23.

D. 7. Providence ordereth the deferred answer, concerning persons sought for, to them whom God sends.

D. 8. Answers of abundant provision God maketh unto strangers sent about his business. All issues well. Ver. 24, 25.

D. 9. What-ever answers of good, men have from creatures they should produce worship to God. Ver. 26.

D. 10. Gracious hearts bless God by praising, when he blesteth them by prospering.

D. 11. Good servants bless God for mercy and truth to their masters as for guidance to themselves.

D. 12. Though Angels minister to us, God alone must have the glory of all good events. Ver. 27.

D. 13. In such returns God speed's instruments to further on his own designs of good to his servants. Ver. 28.

5. The next particular is his entertainment by Laban expressed. ver. 29, 33. Wherein we have to note.

1. The invitation made unto the man. Ver. 29, 30, 31. And therein.

1. The party inviting, described both by his relation, he was brother to Rebeckah, and Laban is he called.

Ver. 29.

2. The speed for invitation. *He ran forth to the man unto the well*, doubtles not without command and license from his Father, and having that, he carrieth not but hastens to dispatch it. Ver. 29.

Ver. 30.

3. The motive of his speed which was twofold.

1. From what he saw, even the mans courtesies unto his sister. *And it was as he saw the eare-ring, &c.*

2. From what he heard. *And as he heard the words of Rebecca his sister.*

1. Relating the mans word to her.

2. Declaring where yet he was. When thus he had seen and heard, he speeds unto him and there he finds him standing, *Behold he stood by the camel*, there he was expecting further movings of providence and discoveries of Gods will before he would stirre. Ver. 30.

4. The invitation itself.

Ver. 31.

1. By advocacy. *Come in thou blessed of the Lord*, wherein is considerable.

1. His acknowledgment of Jehovah as the author of blessing, God was known in that place though but in obscurity and worshipped, though not so purely as with Abraham.

2. His honorable respect unto the man in his title used, *thou blessed of Jehovah*. A stile of great dignity, such a one whom God honored. All sheweth that some religion of God was among them.

2. By expostulation. *Wherefore standest thou abroad*. Wherein is a kind of reasoning with him about his stop, as being unseemly that such a one should not have better entertainment.

5. By his preparation, *And I have prepared the house and room for the camels*. All is ready, therefore I pray thee come in. This the invitation. Ver. 31.

Ver. 32.

2. The acceptance of this invitation, *And the man came into the house*. He thankfully accepts the invitation from God and him.

3. The entertainments.

1. As to beasts. Ungirding and giving them provender.

Ver. 33.

2. As to man, water for feet as in these countreys needful, and meat for their bellies. All set out.

4. The mans refusal to eat till his business were done which he had to propose, and his liberty for speaking, *And he said I will not eat until I have spoken my words, and he said, that is, Laban spake to him, speak on*. Ver. 32, 33.

From this passage learn.

D. 1. Providence maketh relations and useth them to carry on his

ends to each other and therein to his Church.

D. 2. Providence spurs on its instruments to serve its ends. Ver. 29.

D. 3. Outward kindneses received and seen, help on men under providence to do Gods work more lively, and cheerfully.

D. 4. Children of providence stand still and wait which way it will please God to guide them. So this man. Ver. 30.

D. 5. He that stayeth for Gods guidance shall find some token of it from creatures kindnes.

D. 6. Invitation of holy strangers to harbour, is Gods motion and mans commendation.

D. 7. Some knowledge of Jehovah was in other parts though not so pure as in Abrahams family.

D. 8. God honoreth his faithful servants before them who have any even the least knowledge of him.

D. 9. Ingenuity in pressing upon holy strangers to accept its entertainment.

D. 10. Free Spirits prepare for man and beast liberally before they invite them. All is ready. Ver. 31.

D. 11. It becoms Gods servants to accept of ingenuous invitations.

D. 12. Mercy to man and beast in their necessities is becoming them that know God.

D. 13. Good servants mind their trust from God and man to do it, rather than their meat.

D. 14. Ingenuity will not stop the hand of the diligent, nor hinder the work of faithful ones but help it on. Ver. 32, 33.

6. The last particular in the servants execution is the delivery of his message upon which he was sent. Wherein.

1. He declareth his relation, and therein.

1. His Masters name, *I am Abrahams servant*. Wherein he professeth his own subjection and his Masters dominion,

Ver. 33.

minion; which noteth his ingenuity that he cometh not in his own name. Ver. 34.

2. His Masters greatness of which also he mentioneth.

Ver. 35.

1. The authour. *And Jehovah hath blessed my Master exceedingly*; herein he speaketh as one fearing God, acknowledging Abrahams wealth in respect of its rise, was not mans procuring, but Gods blessing. Jehovah onely the authour and donor of Abrahams riches. And all this is blessing. Otherwise wealth is a curse in the tents of the wicked. The donor God, the gift, a blessing. The measure exceeding greet.

2. His state itself, *And he is magnified or made great*. He is exalted, as the 70 read. This exprellion note's that however he were a sojourner, yet he was a Prince, greatly enriched and exalted among the Princes, that he was a fear to them, great in the earth, and great with God.

3. His particular substance set forth in its kinds. *And he hath given to him sheep, and oxen, silver and gold, and men servants, and maid servants, and camels, and asses*. All these tend but to shew greatness of the estate where with God blessed him; which all together declare him to be very rich. Ver. 35.

Ver. 36.

3. His Masters wife and issue. *And Sarah, my Lords wife, bare unto my Lord a son, after that she was old, or after her old age*. The 70 read, one son after he, that is, Abraham, was old. Where he toucheth.

1. The wife of honorable report Sarah.

2. Her fruit to Abraham, a son, one onely son, and that an eminent son Isaac.

3. The miracle of the birth, after that both he and she were old, and past hopes of having children; such a miraculous son doth he mention here unto them, that Abraham had.

4. His Masters will in disposing his estate. *And he hath given to him all that was to him*. Or was his. That is, all that Abraham had, as to the bulk of his estate. Thus farre by his relation he prepareth for the motion he was to make. Ver. 36.

Learn thence.

D. 1. Fidelity makes servants own and honour their Masters in performing their trust. Especially in the Church. Ver. 34.

D. 2. Pious souls know and acknowledge God to be the onely authour of the prosperity of his servants.

D. 3. Prosperity of believers is Gods blessing. This maketh rich and addes no sorrow. Pro. 10 22.

D. 4. God is not slained towards his in outward things, when they are good for them.

D. 5. Greatnes of estate and honour sometimes God uniteth unto godliness. So it was here with Abraham. Ver. 35.

D. 6. Gods miracles should be related when they make to his praise, and his peoples good. So doth he.

D. 7. The heir of promise may be the heir of all things here below. So Isaac. So eminently Christ was.

D. 8. It is but rational in seeking marriage to declare the state, in measure, which God hath given. Ver. 36.

2. He declareth his commission from his Master about his present business. Wherein he repeateth.

1. His Masters imposition of an oath on him with the matter of it.

1. Negatively, *Thou shalt not take* &c. Ver. 37.

2. Affirmatively, *But thou shalt go*, Ver. 38.

&c.
The form of this exprellion in the letter is by way of imprecation, *if thou shalt not go to the house of my Father*, then the oath imported some evil to befall him; our translators read as the 70, *thou shalt go*, &c. For that was the intent of the imprecation, onely the form of words in the original is more pressing.

But the servant seemeth not to repeat his Masters words, no mention was of his Fathers house; Ver. 4, &c.

The servant dealt faithfully in his relation, for though not the same words, yet the same mind of Abraham was related by him, which was enough. Ver. 38.

2. His own exception in the same terms though not in every word yet enough to his purpose, and I said to my Lord, &c. to the same sense as before. Ver. 39.

3. His Masters reply which he relates with some variety of words, but to the same meaning. Wherein.

1. Abrahams faith is discovered concerning 3 things.

1. That God would send his Angel as a guide, onely here he describeth God in another manner, *Jehovah to whose face I have walked*. The 70 read, *The Lord whom I have pleased before him*. The Calde, In whose sight I serve. Before, he describeth God by an act of grace to Abraham, and

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here by Abrahams respect and carriage unto God, now Abrahams walking, serving, or pleasing God is but consequent upon Gods favour and respect to him. But upon both Abraham is confident, that God would send his Angel to carry on his servant in his work.

2. That his way should be prospered. He will direct thy way. Cald. That is, Jehovah will cause peace and mercy to be with you in your way and give successe.

3. That the event should be certain *And thou shalt take a wife for my son of my family, &c.* This he relateth of Abrahams faith in this matter. Ver. 40.

Ver. 41. 2. Abrahams discharge of him in case it should not be so, or that they should not vouchsafe a wife for his son as desired, in that case however thou shalt be clear from thine oath, &c. Ver. 41. As before.

Learn here.

D. 1. It is but rational that commission be declared by servants in solemn undertakings for their Lords.

D. 2. Jehovahs respect to his Saints maketh them walk with him.

D. 3. Such walkers with God may believe that all shall be for good unto them which he hath promised. Ver. 40.

3. He declareth Gods concurrence in the business as to that dayes providence, wherein he reporteth.

1. His access to the well and his prayer there, as before expressed. Ver. 42. 43. 44.

2. Gods answer in giving his signe desired. Ver. 45. 46.

3. His parly with Rebecca which made known her family. Ver. 47. Where the order of his actions is more plain, that he first knew her family and then gratified her with gifts. The expression of *his putting on the evening, &c.* Importeth, he gave her them to put on.

4. His Worship of God, in way of thankfulness, as before expressed. Ver. 48. Learn we may.

D. 1. Gods concurrence in pointing out marriages is to be specially observed, & reported in order to good successe.

D. 2. Gracious soules thankfully take notice of providences, to use them to Gods glory & his creatures good. v. 48

4. He propoundeth after all this, the matter unto the parents and friends, as if he should say, seeing thus it is so, you have heard my business, my relation, my commission, and Gods concurrence, before I eat I must have your answer, wherein

1. His instancy *and now; delay me not;* Ver. 49. now in this instant answer me.

2. His proposal two ways.

1. About their grant. *If you be doing mercy and truth with my Lord, declare it to me.* This phrase was attributed unto God, Ver. 27. But here to *Beithel* and the rest; now this is a desire of their consent that Rebecca should be given to Isaac to wife; it is expressed under *mercy and truth*, as terms well fitting this work, shewing kindness and faithfulness to Abraham in the matter, if so ye grant it, tel me.

2. About their denial, *but if not*, tell me also, let me have your answer one way or other.

3. The end of his importunity, that he might know unto what to trust, *and I will look, or turn my self, to the right hand or to the left;* a proverbial expression to note indifference of taking other ways; if this be not the right: it is but fabulous which the Jewes adde, that he would offer a daughter of his own. His desire is only in the way of God to have their consent, or if not, to depart whether God called him.

D. 1. Fidelity in servants is very instant in the dispatch of their Masters business.

D. 2. Parental consent is necessary to be required in marriage, that it be in the Lord.

D. 3. Freeness from compassion is due to all whose consent such matters concern. V. 49.

3. The next general head of this chapter, is the successe and good issue of this business, ver. 50. 60. Wherein.

1. The answer of Rebeckahs Father and friends unto this proposal: and therein note.

1. The parties answering. *And Laban answered and Beithel, and said.* — And Laban and Beithel answering said. Sept. The Father and brother do here give answer to the matter proposed, yet not exclusively to the consent of the mother and Rebecca her self, but inclusively. The only scruple here is, why *Laban* is named before his Father, which being not orderly, some take *Beithel* for another brother, as conceiving the Father to be dead, but without ground. Other of the Hebr. charge *Laban* as faulty in being so forward, But the scripture observeth no such fault in him. The order of naming is arbitrary with Gods Spirit; and it may be that *Beithel* spake by *Laban* in giving his consent, the Father by son. However it be, the matter here is their joint reply and answer.

2. The matter of their answer expressed 3 ways.

1. By acknowledgment that God was the author and guide of this affair, *The word*

word or thing is gone forth from Jehovah. — From the Lord the word is gone out. Cald. Wherein they acknowledge.

1. Jehovahs authority in managing the affairs of men, and such of this kind. 2. The actual progresse of this matter so farre as to be brought about by him. Though they lived in corrupt times and places, yet they acknowledge God in the ways of his providence. So God did preserve some discoveries of himself, out of his Church.

2. By denying any opposition to this providence. *We cannot speak to thee evil or good.* — We shall not be able to gain-say evil or good. Sept. Cald. as Hebr. In which passage they acknowledge such clear discovery of Gods will in this matter, that they take it as irresistible; therefore the meaning of the expression is well paraphrased by the 70. we cannot gain-say thee any thing in this matter, either in pretense of evil or good, to urge any thing against Gods mind, which seemeth to be so clear to us, that we are concluded in it. We cannot deny. Ver. 50.

3. By consenting to his desire, wherein are delivered.

Ver. 51. 1. Their grant. *Behold! Rebeckah is before thee, take her, and go, and let her be wife to the son of thy Lord.* — Taking her return, &c. Sept. Cald. as Hebr. Here is as much as they can say for themselves, they grant Rebeckah for wife to Isaac. But doubtles with her own consent also included.

2. Their reason of granting. *According to what Jehovah hath spoken.* Sept. and Cald. same. Gods will is the rule of their grant; God will have it so, therefore we will have it thus also. Let the will of God be done.

Learn hence.

D. 1. Reasonable replies are due from parents and rulers to reasonable demands about marriage for their children.

D. 2. Rare providences convince such as have any knowledge of God of his ordering affairs below, especially as to marriage.

D. 3. Jehovah doth move and bring forth the issues of marriage eminently to his own.

D. 4. Gods will declared eminently stops men from contradicting upon any pretense what-ever. Ver. 50.

D. 5. Just grant of children in marriage is that which is a reasonable duty for parents.

D. 6. Gods grant in Heaven deter-

min's mans grant on earth in point of marriage. Ver. 51.

2. The servants resentment of this answer and his return to it, which is two ways expressed.

1. Toward God. *And it was when the servant of Abraham heard their words, that he bowed himself on the earth to Jehovah.* — He worshipped the Lord, Sept. He adored before the Lord. Cald. Wherein we have.

1. The event mentioned which was their consent given and heard by their words.

2. The duty incumbent expressed, humble prostration to Jehovah, which notes his faith, humility, and thankfulness unto the Lord to whom he ascribeth all these events which he had seen. This is the third time mentioned in this Chapter of his dealing with God in this matter by prayer and praise. Ver. 52.

Learn we here.

D. 1. Events of providence by creatures, are to be listened unto and observed as coming from God.

D. 2. Observation of such good providences by creatures should work to the humble worshipping and praise of God. Ver. 52.

Ver. 53. 2. Toward them. *And the servant brought forth vessels of silver, and vessels of gold, and raiment, and gave to Rebeckah herself and precious things he gave to her brother and to her mother.* In all which he dealeth with creatures according to their kindness, after he had worshipped the Lord for his goodness in guiding all their hearts.

1. His presents are costly Jewels, and vestments of gold and silver, with other precious things. — Gifts. Sept.

2. The parties that were presented with them, Rebecca the chief, mother, and brother in their places.

3. Freeness in all, he giveth them, as having commission from his Lord to do liberally as became the business about which he went.

Learn from it.

D. 1. God having his acknowledgment in all good events, creatures may have their due respects in concurring with them.

D. 2. Presents of thankfulness are rational and commendable to them who deal kindly with Gods Servants

D. 3.

D. 3. Nobleness and liberality according to abilities becommeth Gods servants especially in order to marriage. Ver. 23.

3. The comfortable society between them after all this, wherein are related.

Ver. 54. 1. Their refreshing after this journey. *And they did eat and drink he and the men that were with him, and lodged the night, and rose in the morning.* — Sept. in all which, providence also appears in giving food and rest and refreshment to his. These are helps in the way to hold out.

2. The hast which the servant makes after his business complicated to return to his Master. *And he said send me to my Lord.* — Send me away that I may go to my Lord. Sept. Cald. as Hebr. Here his sedulity and faithfulness appears more to give his Lord a speedy account of the performance of his Oath, and Gods prospering of him; therefore he craves speedy dismissal. **Ver. 54.**

Ver. 55. 3. The stop indeavoured for a time by the brother, &c. *And her brother said and her mother, let the maid abide with us dayes, even ten or a tenth, afterward thou shalt go.* This demand for a little stay was from natural affection doubtles being unwilling to send away a daughter so faire upon so little warning, all the difficulty in the letter here is about the number 10, the Sept. read, — Daies about ten. The Cald. Sometime, or ten months, which seemeth to be an unreasonable demand. It is again conceit of the Jewes that 7 dayes she should mourn for her Father now dead, for here is no mention of his death, neither is it probable the departure would have bin so sudden, had such an event fallen out. **Ver. 55.**

Ver. 56. 4. The servants indeavour to remoove this stop. *And he said unto them, delay me not for the Lord hath prospered my way, send me away, and I will go to my Lord.* Sept. and Cald. to the same.

1. He intreats away all hindrance.

2. He giveth his reason, Jehovah hath prospered me, and speeded me, therefore delay me not.

3. He reneweth his desire. Send me away that I may go to my Lord. **Ver. 56.**

5. Their consultation with Rebekah, where,

Ver. 57. 1. Their counsel taken, *Let us call, or we will call, the maid, and aske at her mouth,* that is, to see how her heart was moved **V. 57.**

Ver. 58. 2. Their call offer and their question to her, with her answer of grant. *And they called Rebekah and said unto her, wilt thou go with this man, and she said, I will go.* So God mooved her. Sept. to go speedily, where he would have her. **V. 58.**

6. Their yeelding to the man at his importunity, wherein we have to note.

1. Their dismissal of their sister, &c. **Ver. 59.**

And they sent a way Rebekah their sister and her nurse, and the servant of Abraham, and his men. It is reported but shortly. Yet doubtles their dismissal was honorable, and with more circumstances than are reported, — Her goods. Sept. So farre as is spoken Rebekah is attended with her maid, or nurse, and Abrahams servant sufficiently attended. This nurse is conceived to be Deborah whose death is mentioned. **Gen. 35. 8. V. 59.**

2. Their benediction. *And they blessed Ver. 60.* *Rebekah, and said, our Sister, be thou for thousands of ten thousands, and let thy seed inherit the gate of them that hate it.* — For thousands of miriads. Sept. — Thy sons possesse the gates of their enemies. Cald. Herein are observable,

2. The form of blessing, it was by speaking well to them, and wishing good upon them from God, whom they blessed; no more can creatures do in blessing. Yet here it is observable that the fear of God was in some measure among them.

2. The matter of their blessing standing in two petitions.

1. For multiplicity of seed. *Be thou for thousands of millions,* as ours read. e. The mother or grandmother of so many, even of innumerable seed. A quiver full of these arrowes were accounted mercies indeed in those and after times. **Ps. 127. 4. 5.**

2. For dignity of feed in prevalency and victory over their enemies and haters; which, in the letter, notes temporal power, prevalency and greatness; but as given by God, it carrieth in it, power in the Church, spirituall, over the gates of hell. **Gen. 22. 17.** This blessing God gave to Abrahams seed, and unto the same in words are their hearts guided in blessing Rebekah their sister. **Ver. 60.**

Learn hence.

D. 1. Gods favour being manifested in his providences, naturall and comfortable refreshings may be used.

D. 2. After refreshings needfull, return to duty and just employments is becomming Gods servants.

D. 3. Sedulity and speed concern faithfull servants in their trust committed by their Masters to them. V. 54.

D. 4.

D. 4. Naturall affection will not easily part with neere and dear relations V. 55.

D. 5. Gods call, if apparent, is reason sufficient to take of the delays of naturall desire.

D. 6. Nothing but haste with good speed will content faithfull servants intrusted. V. 56.

D. 7. Answers from creatures may help to know Gods mind, and so farre are to be consulted. V. 5. Call the damsell and know, &c.

D. 8. Childrens consent as well as parents must be had in marriage.

D. 9. God sometimes giveth in answers of his will by mooving the hearts of creatures. V. 58.

D. 10. Fear of God in any measure will yeeld to Gods will when so revealed.

D. 11. Neere relations must part to give way to the union of marriage.

D. 12. Such dismissal of relations should be suitable to the conditions of men. V. 59.

D. 13. The feare of God will not send away relations from a family without a blessing.

D. 14. Fruitfulness of the womb is a great blessing from God on his People.

D. 15. Power and prevalency of the Churches seed over all enemies is a sweet blessing.

D. 16. All this, even to the vanquishing of the gates of hell, is desirable by Gods people V. 60.

D. 17. Marriage should not be yeelded without a blessing, especially in the Church. And they blessed her and sent her away.

Ver. 61.

4. The last general of this Chapter is the history of the servants return with Rebekah unto his Masters house. **V. 61. 67.** Wherein we may note. 1. Her departure from her fathers house, of which is observed briefly something of Rebekah and Rebekah arose, &c.

1. Her taking leave she arose, so Sept. and Cald. & doubtles as in order to her journey,

so in duty to her relations; though every action be not expressly named with she did, yet doubtles, she could not leave her fathers house, but with expression of natural affection and duty to all, and this done she hasteth to her journey.

2. Her retinue, and her damselfs or maids, so that not only her nurse, but many attendants seem here to go with her.

3. Her taking camell with her maids, they were carried or rode on camells. They got upon the camells. Sept. and Cald. or attended.

4. Their motion, and they went after the man with them, as Sept. That is they followed him as their guide in their journey.

2. Something of the servant.

1. His reception of Rebekah to his charge and the servant took Rebekah, that is, as doubtles solemnly she was committed to his tender care, so he entertains her with all respect, and taketh her under his protection.

2. His motion, and he went away or departed. With all his company and charge upon him. So she leaveth father and mother and relations to go to an husband in the Church of God. It is allegorized by some to set out the Churches leaving all for Christ. **V. 16.**

Learn here.

D. 1. Vpon Gods call expressed, it is but just to leave dearest relations. It stirreth up souls to follow it where and when God will.

D. 2. Marriage-relations. must leave fathers house to cohabit, much more between Christ and his Church.

D. 3. Where God guides, it is no danger to leave dearest relations and follow strangers.

D. 4. It is duty to take those blessings given into prayer, and use them well, and carry them where God would have them. V. 61.

2. Isaacs providentiall meeting with Rebekah. Wherein.

1. Is reported Isaacs motion from the place where he was resident. *And Isaac came in coming from the well Lahai-roi, and he was sitting or dwelling in the land of the south.* — And Isaac went thorough the wilderness by the well of vision, &c. Sept. And Isaac came from the well where on the Angel of life appeared. Cald.

1. His motion. He came toward them.

2. The place whence. From the well of him

Ver. 62.

him that liveth and seeth. which was the name given by Hagar when God discovered himself to her, when she fled from Sarah. Gen. 16. 14.

3. The reason, he dwelt now in the land of the south. It is conceived at Beersheba, where Abraham dwelt with him, for thither the servant returned to his Master, & there Sarahs tent was; however it is conceived by some, that Abraham and Isaac had parted habitations, and that the Father dwelt at Hebron, and the son at Beersheba. No such thing is expressed, and it is most probable that they lived together, where the father as well as the son might consummate the marriage. V. 62.

Ver. 63.

2. The end of that walk or motion. And Isaac went forth to pray in the field at the looking out of the evening. To exercise himself in the field toward the south or noontide. To pray in the field in the evening. It seemeth this was the main end of his walking now, to meditate and converse with God in prayer by himself in some solitary place, the word carrieth both in it. This was Isaacs exercise in the evening.

3. The event while he was about this duty. And he lifted up his eyes, and saw & behold the camells were coming. He saw the camells coming. This God ordered to this servant. It is thought by some that he was praying about this matter, and that God sent them in at this time unto him. V. 63.

Learn here.

D. 1. *Motions of creatures are ordered by God sometimes to see special mercies.* V. 62. So Simeon Luke. 2. 27.

D. 2. *It is sweet walking in solitary places to converse with God in meditation and prayer.*

D. 3. *Mercies sometimes are sent in to Gods servants when they are in communion with him.* Ver. 63.

Ver. 64.

3. Rebekahs discovery of, and carriage unto Isaac. Wherein.

1. The providential sight of him. And Rebekah lifted up her eyes, and saw Isaac. And Rebecca looking up with the eyes saw Isaac. Sept. So God brought to her sight first him, who should be her husband. The reason of her knowing him to be Isaac, is in the next verse. The man had told her.

2. Her demeanour.

2. And she fell or lighted of the camell. She lighted of, Sept. Shebo. She bowed her self upon the camell, Cald.

This was in reverence to the man, whom God had appointed her head, Shee came of from the beast to honour him.

Ver. 65.

2. The reason of her coming down, the discovery made by the servant, made by her question and his answer. She said who is this man? & the servant said, it is my Master. meaning Isaac. 3. Her further submission of her self, And she took a veil & covered herself, a cloak, a mantle or covering and clad herself Sept. This action signified both her modesty and subjection, for which veils were used. So she humbled herself to her head.

Learn hence.

D. 1. *Where God moveth hearts to follow after mercy, he gives eyes in time to see it.*

D. 2. *The sight of mercy maketh souls swoop & come down to take it.* V. 64.

D. 3. *Creature-reasonings are the way sometimes to discover Gods mercies.*

D. 4. *Women moved by God, will expresse modesty and subjection to the heads appointed them by him.* V. 65.

4. The servants relation of all his embassy and fruit of it unto Isaac. And the servant declared unto Isaac all things that he had done; That is, all that God had done for him in the way, and what under God he had acted as to this business of a wife for him which doubtles convinced him of Gods hand in all.

Ver. 66.

Learn from it.

D. *Faithfulness will teach men intrusted to give an account of all their actions under God.* V. 66.

5. Isaacs entertainment of Rebekah. wherein.

1. His acceptance of her. And Isaac brought her into the tent of Sarah his mother. Isaac went into his mothers house. Sept. Into the tent, and saw and behold her works were right, as the works of Sarah his mother. Cald. Humanity and ingenuity in entertainment is the first work.

2. The marriage of her, she was to him for a wife. This is a short account, but doubtles a solemne act, it was not done rashly nor foolishly, but with his Fathers approbation, and as the way of Gods people was in his Church at that time.

3. His

3. His performance of duty to her, and he loved her. Which comprehends all conjugal duties of marriage under Gods own exprellion.

4. His consolation in her, after mourning for his mother. And Isaac was comforted after his mother, that is after she was dead. Concerning Sarah his mother having now got an help. Sept. After his mother was dead Cald. Three years now his mother had bin dead, yet he keepeth a remembrance of her: some note it a fault, but the Spirit of God doth not so charge it, for doubtles it was not without hope but now when God had pointed out an help meet for him, it was a cause of reviving him. God gave a wife instead of a mother.

Learn from it.

D. 1. *Honorable and due reception is but due to a wife sent from God.*

D. 2. *Solemn taking of a wife as well as consent, is requisite for perfecting marriage.*

D. 3. *Conjugal love must follow in all marriages made by God.*

D. 4. *A wifes comfort may supply a mothers losse. So God makes up creature losses with creature revivings sometimes.*

CHAP. XXV.

After the history of the Church ended unto the 40th year of Isaacs life, in this Chapter it is continued to the birth and life of the sonnes of Isaac, Esau and Jacob, that while they were grown to some stature.

In this whole Chapter, the history concerneth mainly 3 generall heads treated of.

1. The last state and end of Abraham V. 1. 10.

2. The line and posterity of Ismael. V. 12. 18.

3. The blessing, place and line of Isaac. V. 11. 19. 34.

In the last head concerning Abraham are reported.

1. His second marriage. V. 1.
2. His issue by it. V. 2. 3. 4.
3. His position of his estate V. 5. 6.
4. His Age, death and buriall. Ver. 7. 8. 9. 10.

To the first. And Abraham added, and took a wife, and her name Keturah. And Abraham adding tooke, &c. Chetoura. Sept. Cald as Heb. Herein occurs to note.

1. The burden of this history in the connective particle, And, or then which in the present place sets all that which followeth, to come to passe after Isaacs marriage, and so it seemeth in order of words to follow after, that Abrahams second marriage succeeded Isaacs first. It is indeed conceived by some, that this wife was taken while Sarah was yet alive and that the order of the history is inverted, that reported last which is supposed to be done first; but what convincing ground is of this conjecture I find not, but more probability that this second marriage of Abraham is reported in its due place and time, the Sept. here relating it in consequence to what went before.

2. The subject here undertaking this second marriage, Abraham now aged 140 years. It is questioned why he at so great an age should have thoughts of marrying, and it seemeth to some uncomely for such an age, therefore they would imagine it to be done in his younger time, while Sarah was living, and here onely reserved to be spoken of for the issues sake which afterward is related, but this were strange, if it were so that after the death of Sarah no mention should be made of this but onely here, after Isaac was betrothed in marriage, to answer that uncomeliness of marrying at such an age, it seems to be more than ordinary providence not imitable, and to be intended of God for the multiplying the seed of Abraham which God had promised.

3. The ad. He added and took a wife. So the Hebr. phrase is about repeated things, that is, again Abraham took him a wife in marriage, after Sarah was buried; And as probable is it that Abraham might mourn as long for his wife, as Isaac for his mother, before he took another.

4. The name of the woman taken to wife, Keturah, no more but her name is here related, neither line nor kindred, probably she was brought up in Abrahams family, and in the faith of God with whom Abraham should join himself. It is conceived by some to be Hagar, onely under another name, but altogether unlikely, both in respect of her years, seeing that this woman was so fruitful, and in that Hagar is expressly mentioned under another relation in that Chap.

Learn hence.

D. 1. *God in providence sometimes hath changed the conditions of his Saints more than ordinarily, for his own ends.*

D. 2. *Second marriages are neither unlawfull nor unclean, but allowed by God, and praistised by his Saints.*

Q9 2

D. 3.

D. 3. God hath distinguished by name the mother and Children of the Church, from others that were estranged.

To the second, the issue of Abraham by *Keturah* is here recorded, where we read.

1. The mother mentioned. *She viz. Keturah.*

Ver. 2. 2. The father, *him viz. Abraham.*

3. The act of bearing and bringing forth, and she brought forth to him, having conceived by him who was her husband.

4. The issue, which were.

Ver. 3. 1. Sixe tonnes *Zimram, &c. V. 7.*

2. Two grand children from the second son, *Jokshan Shebi and Dedan.*

3. Three great grand children from *Dedan, Ashurim, Letushim and Lemnim.*

Ver. 4. 4. Five grand children from his 4th son

Midian Sephar, Yapher, Chanoc, Alidab Eldub, 16 in all are numbred, as being doubles most eminent in the families, all which are conceived to plant Arabia and Syria which were east from Canaan, of whom are several conjectures, but little of certainty of their speciall places and situations. It is added. All these were the sons of Keturah that is, of Abraham by her, yet are they reckoned by their mothers name, because they were not the eminent seed of Abraham.

Quest. How could Abraham beget these seeing at 100 years old his body was noted to be dead as to generation as well as Sarahs womb. Rom. 4?

Ans. To omit vain disputes. It appears that God gave him new strength then by miracle for begetting Isaac, which was either continued or renewed to multiply others seeds, which God would give him. This is enough to satisfy.

Learn from it.

D. 1. God giveth common seed as well as children of promise unto Abraham.

D. 2. The common seed may be more, and more enlarged in the world than that special seed of the Church.

D. 3. Gods providence is remarkable in multiplying the seed of the flesh as well as that of promise.

Ver. 4.

To the third the disposition of Abrahams estate; two wayes.

Ver. 5. 1. To Isaac. And Abraham gave to Isaac all that was to him, seen all that he had. All his goods &c. Sept. That is, the bulk

of his estate, and that which was to be the inheritance of the Church, which the Lord himself intailed on him, therefore Abraham neither could, nor would alter it. So farre and no farther is that universall to be understood, for something was reserved for his other Children.

2. To the sons which he had by others, where-about note.

1. His donation, and to the sons of the concubines which Abraham had, Abraham gave gifts. — The concubines. Cald.

1. The legates are all the fleshly children of Abraham which he had by Hagar and Keturah, both called here concubines although Keturah were taken to wife upon better terms, yet she was not indowed as Sarah was. She is so stiled also, 1 Chr. 1. 22.

2. The restatour Abraham.

3. The legacies, he gave them gifts, doubles honorable enough, yet not comparable to the portion of Isaac.

1. His amandation of them, wherein.

1. His Emillion And he sent them from Isaac his son, doubles to prevent future quarrels and divisions which might arise about their possessions.

2. The time of this emillion, yet he himself living, so wisely in his time orders he his family.

3. The place whither he sends them Eastward into the east country, which were Arabia and part of Syria, there to sit down, and plant, and raise new colonies, yet not to leave them to a wandring desolat condition. V. 6.

Learn here.

D. 1. Piety as well as nature teacheth men to dispose of their estates which God hath given them unto their seed.

D. 2. Abraham may not, will not alter the portion of the child of promise which God ordained. The best portion is the children of promise. They have all. Ver. 5.

D. 3. Some portions below, the children of the flesh do carry away at theirs.

D. 4. It is wisdom for good fathers to settle their families, while they are alive and living.

D. 5. Some difference between the portion of the children of the flesh and of the promise God makes here below.

D. 6. Transplantation into places not

not inhabited, to people; is a designe allowed by God. Ver. 6.

To the 4th wherein we have related to us.

Ver. 7. 1. The term of Abrahams life. And these are the daies of the year of the lives of Abraham which he lived, an hundred years and seventy years and five years — 175 years.

Sept. and Cald. So that he was a sojourner in Canaan 100 years with patience, and in faith expecting Gods promise; as it is computed, he lived 25 years after them, 100 years after his Father Terah, 38 after the death of Sarah, 35 years after Isaacs marriage, and saw his twins. He finished his course in the years of creation 2183. after the flood 527. V. 7.

2. Abrahams death is related. Where-about we have.

Ver. 8. 1. The manner of it. And he expired sweetly, not in anguish as one drag'd to death against his will, he gave up the ghost or Spirit into the hand of God who made it — Fainted. Sept. and Cald.

2. The event itself, and he died, that is body and soul parted, and he ceased to be among the living.

3. The condition wherein he died, set out in these expressions.

1. In a good old age, in a good hoary age, or gray head; that is, with a crown of righteousness upon his hoary head; Good it was morally, and not only naturally.

2. An old man. This notes his natural term, which was longer than most which followeth him.

3. And full, we adde full of dayes or years, but this seems to be the same with that before, it sounds rather, he was full and satisfied with living here; desiring now to depart unto God in peace, he was full with life below, and now makes unto life above — Full of dayes Sept.

4. The consequent of all. And he was gathered to his people — He was added. Sept.

This cannot be meant of his body laid by Sarahs, but of his soul now taken to the spirits of just men made perfect, which properly were his people, sometime called his Fathers, Gen. 15. 15. So Ishmael is said to be gathered to his people, but not to Abrahams. The just are gathered to the just, and the wicked to the wicked at their dying. V. 8.

Ver. 9. 3. Abrahams buriall, about which are also reported here.

1. The parties interring him. Isaac and Ishmael.

2. The place of his interment.

Ver. 10. 1. Set out by the individual name. The cave, &c.

2. By the continent. The field bought Gen. 23 16. There was Abraham buried and Sarah his wife. These saints were joined in grave as well as life. V. 10.

It teacheth us.

D. 1. God records the time of his Saints lives to set out the continuance of their faith and patient waiting for God and his promise.

Ver. 7.

D. 2. Saints give up spirits to God, they are not snatcht away.

D. 3. It is good dying in an age full of goodness. So Abraham did.

D. 4. Saints, as Abraham, depart full and satisfied with life below.

D. 5. Saints are gathered to their own people in their death. Ver. 8.

D. 6. Honorable burial is due to Saints deceased by their surviving seed, or friends.

D. 7. God was as good as his word to Abraham in his death. Ver. 9.

2. The history of Abraham being ended Moles proceeds in describing the lines of his sons whom he left behind, but especially of Isaac the seed of promise, in whom the history of the Church and Gods providences toward the same is continued. He beginneth with Gods respect to Isaac. V. 11. But breaketh of unto V. 19. And first disparteth shortly the history of Israel. V. 12. 18. That so he might go on without further interruption in recording the matters of the Church. To keep the order of the Scripture I shall open the eleventh verse & referre it to the history of Isaac where unto it doth belong, which followeth. V. 19.

In the eleventh verse we have reported concerning Isaac.

1. His benediction from God, where-about are touched.

1. The time And it was after the death of Abraham, or it came to passe after Abraham died. Sept and Cald. Gods faithfulness did not forget his promise upon Abrahams death, but remembers it to his Son, he dieth not though Abraham be gone.

2. The Author of blessing, *Elchim* the almighty God.

3. The object of it Isaac, Abrahams son, the seed of promise.

4. The blessing itself, he blessed, doubles by renewing the discoveries of his love, applying, & confirming the promises made to Abraham. Gen. 12. 2. Gen. 14. 19. Gen. 17. 19. Gen. 22. 17. So by degrees bringing about all that spirituall good promised, with all other comforts belonging to the promise of righteousness. All this is in the blessing.

2. His habitation And Isaac sat down by the well *Labi-roi*, — By the well of vision

vision Sept. — By the well where-
at the Angel of life appeared. Cald.

1. The place is that where *Hagar* found
water to refresh *Ismael*, spoken of Gen.
16, 14. Gen. 24, 6.

2. His residence, there he sat down with
his family to sojourn so long as God did
vouchsafe him peace, and continued him in
that place, it is conceived not to be farre
from *Bertheba* where *Abraham* had dwelt,
Other things that may fall in about this
blessing to be considered, will offer
themselves in the following history of
Isaac.

Learn here.

D. 1. *Gods promises and goodness sur-
vive to Children of promise,
though Fathers dye.* *Abrahams*
death ends not *Gods* promise,
his goodness is to thousands of
Generations extended.

D. 2. *The almighty is faithfull to
bless them whom he hath promi-
sed to blesse.* none can curse them

D. 3. *God sets the habitation of his
people here below where he will
appear to blesse them.*

D. 4. *Gods life and providence ma-
kes up the habitation of the pro-
mised seed (From *Lachai-roi*) to be
sweet and comfortable unto them.*
Ver. 11.

Ver. 12. Now followeth the History of *Ismael*
which was noted the second generall of the
Chapter, wherein are,

1. The title of the record which is
here made of him. V. 12. *And these are the
generations, &c.*

1. The scope is noted which is a record
of the line of *Ismael*; why the spirit inserts
this in the holy register is guessed by some
to be upon civill accounts in respect of ge-
nealogies, for clearing some doubts; but I
conceive to clear up the faithfulness of God
to *Abraham* in performing his word to *Is-
mael* is the main reason of it.

2. The Head of this line is set forth by
his name *Ismael*, by his relation, son of *Abra-
ham*, by the kind of this relation, it was
collateral and not regular, it was by
Hagar an Egyptian, *Sarahs* maid, so he was
a bond son. V. 12.

2. The record itself, wherein are repor-
ted.

Ver. 13. 1. The Children of this line recorded
by their names, *And these are the names of the
sons of Ismael, in the names of their generations*
The names of the sons of *Is-
mael*, and the names of his generations. Sep.

By their names in their genera-
tions. Cal. *The first born of Ismael Nebaiosh*
&c. Twelve Princes God promised to arise
from him. Gen. 17. 20. And here God
makes it good fully, these twelve were
principle heads of families, whose names
are therefore recorded to prove the same.
Much stirre there is about some of the
names, and people issuing from them; but
of such controversies there is no need, seeing
tyme and succession of ages have both chan-
ged places, names, and people. It is enough
here to note, That these son's are regis-
tered.

1. By their names. V. 13, 14, 15. Ver. 16.
2. By their places, villages, castles.

3. By their dignity, 12 Princes, ac-
cording to their families, nations,
or people. V. 16.

2. The term of *Ismaels* life, *And these* Ver. 17.
are the years &c. Wherein are reported.

1. His age. 100 years and 30 years and
7 years. — 137 years Sept.

2. His expiration and death, he gave
up the Ghost and died.

3. His state for his spirit afterward,
He was gathered to his people. Even to the
spirits of bondmen, of which kind he was.
He died in the year of the world 2231. af-
ter the flood 573, after the death of *A-
braham*. 48. years. Now *Isaac* being a-
bout 123 years of age. — He was
added to his generation. Sep. V. 17.

3. The borders of their habitations *And* Ver. 18.
*they dwelt from Havilah unto Shur which is be-
fore Egypt, as thou goest to Assyria.*

1. The compasse it was the region
about *Euphrates* toward *Egypt*. *Josephus*
writeth that these sons of *Ismael* possessed
all the region from *Euphrates* unto the red
Sea; and gave names to many of the people
of Arabia, it was doubles a great continent
as it was a numerous issue. So God made
good his word to *Abraham* for a temporall
portion unto *Ismael*.

2. The lot of it which doubles fell
upon him from God, so it is read. *Before
the faces of his brethren did he fall.* So our
translatours well read it in the margin. —
He dwelt before his brother. Sept. and
Cald. So that falling here is more proper-
ly of his lot for his seed, than of his life,
that being expressed in the former verse,
and in this mention is onely made of his
habitation. So he dwelt before his brethren
Isaac and the sons of *Keturah*. The word
sometimes notes a fall by death; if this be
striven for, then it speaks no more than was
said before, he died, onely his brethren
surviving and seeing his fall.

Learn here.

D. 1. *The genealogies of the wicked,
God sometimes recorded for his own
glory and the sake of the Church.*
Ver. 12.

D. 2.

D. 2. *God doth by name punctually
perform his promise unto his ser-
vants, though it be concerning the
wicked.*

D. 3. *God doth vouchsafe a more
abundant seed sometimes to the
children of the flesh than to the
children of the promise.* *Ismael*
hath many sons, it is long till *Isaac*
hath any.

D. 4. *Great dignities, commands, &
powers below God doth cast upon
bond men in the Church.* Ver. 16.
*One drachm of grace is above Mo-
narchies.*

D. 5. *Along age may betide an Is-
mael, but not a good one.*

D. 6. *A like death may seem to be
both to the righteous and the
wicked. But it is not so in truth.*

D. 7. *The wicked in death are ga-
thered to their people as well as the
righteous unto theirs.* Ver. 17.

D. 8. *God giveth the lot of habita-
tion, motion, and cessation unto
the world of man on earth.* Ver. 18.

3. Now followeth the third generall
head noted in this Chapter: where, with
the Jewes beginneth the 6th Section
of the Law, called the generations of *Isaac*.
The history whereof in this Chapter is
continued to the mature growth of *Esau*
and *Jacob*. In that portion of it contained
in this Chapter, we have to note.

Ver. 19.

1. The title of the history. *These are the
generations of Isaac the son of Abraham.* The
title is figuratively expressed. *Generations*,
for the history of the line of *Israel* both in
his predecessours and posterity; which car-
rieth also in it all those providences which
befell them in their severall times.

2. The matter declared, the generation
of *Isaac*, which, as here reported,
is twofold, whence the plural expres-
sion may arise generations.

1. As passively taken in respect of
Isaac, that is shortly touched *Abraham* be-
gins *Isaac*. So his generation is mentioned
as begotten, Ver. 19.

Ver. 20.

2. As actively taken, so it notes those
whom *Isaac* did beget, with their respec-
tive conditions. In the recording whereof
these particulars are obvious.

1. The age of *Isaac* at his marriage.
And Isaac was the son of 40 years in taking,
&c. The use of mentioning his age may be
both, historical, to give a better aim at
times, or moral, to let men see that he
came not as others in the heat of youth into

that condition, but prudently and mature-
ly under takerh such an estate.

2. The wife by whom his line was
drawn out; set out.

1. By her name *Rebekah*.

2. By her Father, daughter to *Beth-
uel*.

3. By her brother, sister to *Laban*.

4. By her country, they were *Syri-
ans*, *Padan-Aram* was the region, not the
city of *Bethuel*. It is the same in significa-
tion with *Aram Naharaim*. All that coun-
try between the two rivers *Tigris* and *Eu-
phrates* is intended by it. Ver. 20.

Learn here.

D. 1. *God hath a special care to com-
mend unto posterity the line of his
Church, and his providences to-
ward it.*

D. 2. *The eminent line of the Church
visible begins from Abraham.*
Ver. 19.

D. 3. *The holy seed run not foolishly
nor hastily into the marriage Cove-
nant, but in maturity and pru-
dence.*

D. 4. *God separates the mother of his
Church from all superstitious rela-
tions. In calling any to his Church
God separates them from corrupt
relations.* Ver. 20.

3. The means which *Isaac* used to obtain
the generations which were to issue from
him, in summe it was prayer; of which
we have to consider.

1. The petitioner *Isaac*, of whom the
promise was formerly revealed to *Abra-
ham*, that in *Isaac* the seed should be called.

2. The object of the prayer *Jehovah*.
He that had promised and was able to per-
form it.

3. The work. *And he waited*, the Ver. 21.
word noteth the abundant, multiplied,
and continued desire of the soul to God.
Doubles *Isaac* in the compasse of 20 years
wherein he expected this blessing, was
very often and earnest with God for it.

4. The matter where about he prayeth,
over against his wife because she was barren.
The 70 read, he prayed for *Rebecca* his
wife or concerning her.

1. The party prayed for. The word
may note either that he prayed in her pre-
sence, with her as well as for her, or a-
gainst her, i.e. Against her barrenness, not
against her person; this way *Isaac* bends his
prayer directly: *Luther* reads it, he prayed
directly, his heart wen up without distrac-
tion; but the word seemes to intimate the
praying

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praying for his wife, and that he must do by setting his desires more earnest against her barrenness.

2. The reason of such desire is given, *because she was barren*, as if the power of conceiving were rooted out of her, and there was no hope. Sept. and Cald. are the same. So that it was against that sad temptation that now Isaac prayeth.

5. The success of the prayer set out in two expressions.

1. *And Jehovah was exorable or intreated by him* — God heard him. Sept. — And God received his prayer. Cald. The great Lord to whom he betakes himself in his best time, and after multiplied praying, accept's the petitioner and yields to his desire.

2. *And Rebekah his wife conceived* — In the womb. Sept. That is, God gave her power by faith and prayer to conceive the seed at last by which the Church might be continued. V. 21.

Learn from it.

D. 1. Multiplied, instant, and faithfull prayer is the way wherein Gods children must wait for his promise.

D. 2. Gracious husbands desire to be in prayer often for and with their wives.

D. 3. Barrenness of womb hath bin a temptation incident unto the holiest women.

D. 4. Jehovah alone open's and shut's the womb.

D. 5. God yields himself exorable to the multiplied prayers of his people.

D. 6. Barrenness flieth away and fruitfulness cometh in, when God hears the prayers of his humble Saints. V. 21.

4. The seed spoken of
- 1. In the womb.
 - 2. In the birth.
 - 3. In education.
 - 4. In conversation.

1. The state of the seed, or issue obtained by prayer, while it was in the womb, wherein are three remarkable events.

1. Rebekahs suffering by her new conception, *And the sonnes struggling or clashing together within her*. — The children leaped in her. Sept. — Smote one against another in the womb.

1. The combatants, the two lately conceived sonnes, for which Isaac and she had prayed.

2. The strife with which they afflict Rebekah, not an ordinary stirring but a boisterous, turbulent clashing together, even to the afflicting of the mother exceedingly, twins usually may make more motion in the womb than single children, specially toward the birth, but this was extraordinary, such as women in these cases usually feel not, therefore was it signal of the strange events, which were to be manifested in the generations of them who now strove in the womb.

3. The place of this combat, it was *within her*, even in the womb, the place of the first formation of them. The Apostle paraphraseth, *while they were not yet born, neither had done good or evil*, yet here by special instinct from God they clash, and put the mother a little besides herself.

2. Rebekahs acting, which is twofold here observable.

1. Toward the present event, and that way she expresseth a little discontent, *And she said* &c. a quarrelling expostulation she gives to God, wherein.

1. The condition promised if so, *If so it must be to me* Sept. Cald. as Hebr. That is, if I must endure these broiles and shakings in my body.

2. The discontent consequent, *why am I thus* — why is this to me? Sept. Why have I conceived? Cald. It seems to be a question of discontent concerning her present conception, *why am I with child* better it had bin to be barren, than to suffer such turmoiles. The speeches are imperfect, which some supply thus; it were better I were dead than be in this case. However it be supplied, it is certain it was an irregular motion of her spirit under this temptation.

2. Toward God, *And she went to seek Jehovah* — And she went to ask of the Lord Sept. — That she might seek an oracle before the Lord Cald. Here in the Spirit prevaileth over the flesh, though she seem to repine under the temptation. Some question is.

1. About her motion, whither she went.

2. About her inquisition, how she sought after God, various conjectures men make. Some false, that she went to *Shem* who was dead ten years before, others that she went to Abraham, or Heber, the patriarchs then surviving, but this is only conjectured. It seems most likely that she went secretly immediately to God. And by prayer desired Jehovah to satisfy her about this great trouble within her; and thereby the events to befall the generations that were now breeding in her womb. Ver. 22.

Learn here.

D. 1. In Gods answer of prayer the greatest mercies may be given in, with the greatest temptation.

D. 2.

D. 2. Hard temptations may sometimes cause gracious souls to be discontented with their mercies.

D. 3. In such temptations gracious hearts make their recourse to God to know his mind and do it. Ver. 22.

3. Gods answer to Rebekah concerning the children now struggling in her womb. Ver. 23. Wherein occur.

1. The author of the reply, *And Jehovah said unto her*. It is the eternal truth which maketh reply unto her. He was, and is, and is to come, he who had formed the children in the womb, and determined of them to their special ends, and therefore could well satisfy her concerning the present trouble, and commotion within her.

2. The reply itself which God maketh. It is his oracle wherein Rebekah doth acquiesce. Four things he declareth unto her concerning the seed conceived.

1. The dignity of them. *Two nations in thy womb*. — Are in thy womb. Sept. — Two peoples in thy bowels. Cald. The oracle here declareth that it was no ordinary burden she carried, but nations, figuratively so called, because they were the two heads of those nations, *Esau of the Edomites*, Jacob of the Israelites, hereby slaying her heart, that she should not be dismayed with her unusual troubles in bearing, for she was to bring forth an extraordinary seed above other women, even two great nations. Where Israel is expressed by *Goyim* as well as Edom.

2. The division or contention of these two, and the nations arising from them, *And two peoples shall be separated from thy bowels*. — Two peoples shall be divided from thy belly. Sept. — And two kingdoms shall be divided from thy womb. Cald. This giveth her satisfaction concerning the struggling in her womb, the meaning was the future condition between the heads themselves, & the nations issuing from them. Which came to passe, for Esau meditated Jacobs death, and Jacob contended with him about the birth-right & blessing; and afterward what enmity was between Edom & Israel all the Prophets speak abundantly thereof. Their denial of the Israelites passage thorough their country, and their rejoicing in Jerusalem's downfall, declare this sufficiently. Thus God tells her that the present contention in her womb presaged great divisions to come between the nations that should issue from her.

3. The strength of one above the other *And a people shall be strong above a people*. — And a people shall overcome or bring under a people. Sept. — And a Kingdom shall be stronger than a Kingdom. Cald. The people stronger here were *Esim*, & the Edomites his offspring, the people weaker were Jacob & the Israelites, so they were in outward show

a long time; Jacob was therefore afraid of Esau at his return, and Israel much oppressed with Edomites.

4. The victory upon one side. *And the great shall serve the little, or the elder who is called great in ages shall serve the younger which is less in age*, Sept. and Cald. same. that is, Esau who was the first born and strong people, after all contentions shall be brought into subjection to Jacob the younger and the weaker, & so the Edomites unto the Israelites, 2 Sam. 8. 14. This oracle is variously unfolded, as the parties concerned are variously understood.

1. The elder and the younger, note the persons of Esau and Jacob, for they were now struggling, and of them it must needs be true, that Esau must serve, that is, be subject unto Jacob. How could that be when Jacob was afraid of him and calleth him Lord? It was not then, in respect of any earthly power, which Jacob had over him, for Esau was at this time stronger, but in better respects.

1. Jacob was above him in the privilege of birth-right, which was much in the spiritual intent of it.

2. Jacob was above him in respect of blessing, wherein Isaac made Esau his servant. Gen. 27. 29.

3. Jacob was above him in respect of Church Covenant, which from Abraham and Isaac were continued unto him, but Esau was excommunicat, or rather an Apostate from it. God maketh him a servant to Jacob in his person, sending him to the mountain.

2. Esau and Jacob are considered as heads of their issues, noting the distinct people arising from them, and so the Edomites though they were strong and malicious against Israel, yet were subdued by David and brought in subjection to Israel. 2. Sam. 8. 14. It is true they broke their yoke afterward, as Isaac prophesied, but never became Lords over Israel. This is aimed at in that expression, *Was not Esau Jacobs brother? yet I loved Jacob & hated Esau, and laid his mountains & his heritage waste*. Mal. 1. 2. 3.

3. Esau and Jacob under these titles of elder & younger are made patterns of Gods election & reprobation in respect of eternal life, which the Apostle eminently declareth; Rom. 9. 10. 11. 12. 13. Which however the adversaries of Gods decrees labour to elude by making them only typical to several ways which men take to righteousness, yet the Apostle speaketh expressly of these persons as by the oracle of God they were disposed of, before they were born, or had done good or evil, to their several ends as to eternity. Against such a sense of this oracle much is objected, not to be punctually dealt withall in a way of explication, only two main objections I shall touch.

Object. 1. It is unjust with God to passe by one, or to hate one in the same condition wherein he loveth and chooseth another, Rr there,

therefore this not competent to him; onely in earthly cases?

Ans. The answer whereunto is.

1. That it is onely presumed, and not proved that the oracle concerned their temporal conditions alone.

2. Suppose it did, no lesse injustice were in God, about unequal disposition of temporals than eternals. If the birth-right temporal and blessing belonged to the eldest, how can it be transferred to the younger (by the objectors rule) but by injustice? For by the law it belonged to the elder, if God be bound to his own law. Now if these men can grant that God may dispose of mens bodies and states after his own will and not be unjust, sure it will follow that he hath as much power over souls, and the spiritual conditions of men.

Object. If such should be the meaning of the oracle as to the spiritual condition, then it would follow that all the seed of Esau would perish, and all the seed of Jacob be saved, which the Apostle denies. ergo, &c.

Ans. But this is not so, for something doth concern their persons; and not the seed, as losse and gaining of birth-right, &c. So also the eternal disposition of them as to their spiritual estates. Therefore it followeth not, that though Jacob be loved, all his seed should in the like sense be loved also. The Sept. hath shewed us that many of Jacobs seed perish, and yet Gods word is not broken.

Learn hence.

D. 1. *Jehovah vouchsafes answers to his troubled petitioners suitable to their desires.*

D. 2. *God hath by natural symptoms insome declared the two great parties of the world and of the Church.*

D. 3. *Gods oracle hath foretold heavy divisions between them.*

D. 4. *God hath so ordered that the people of the world, may be outwardly stronger than the Church.*

D. 5. *Its Gods oracle that the greatest in the world shall serve the least in the Church.*

D. 6. *The preferring or undervaluing of creatures either for outward or inward, temporal or eternal good, depends wholly upon Gods will. Ver. 23.*

2. The seed issuing from Isaac is described here in the birth of it. Ver. 24, 25, 26. Wherein we have reported.

Ver. 34.

1. The time of bearing. *Thm were ac-*

complished her dayes to bring forth. Sept. and Cald. same. The providence of God was to her for good in carrying her safe to her full time, a mercy not to be neglected; a miscarrying womb were no lesse evil to her and others then that which is barren.

2. The number of the seed conceived, which was according to what God had told her. *And behold twins in her womb.* Sep. and Cald. same. So the Oracle had said, two nations were in her, that is the two heads of them, which at this time were twins in the womb together. The number is of Gods making as well as the matter of the seed. Ver. 24.

3. The birth of the first, concerning whom we have here to note.

1. His egress. *And there came forth* Ver. 25.

the first. The first born. Sept. A safe deliverance thus farre was to mother and child.

2. His portraiture. *Red wholly he as a garment of haire.* Fiery totall and hairy as an hide. Sept. As an hairy cloak or garment. Cald. Herein note.

1. His colour being so excellently red did preface the cruelty of the man as it proved.

2. His habit being all hairy, as if born a man, noted strength and subtilty. Such was this first born. Gen. 27. 40. Ezek. 25. 12. Obad. 12.

3. His name. *And they called his name Esau.* The name imposed signifieth made or perfected, because he came out hairy as a man, in much strength. The imposers were doubtles his Father and mother, not without the guidance of God in so naming him. V. 25. He named. Sept. and Cald.

4. The birth of the second son, wherein are recorded.

1. The order of his birth. *And afterward came forth his brother.* Sept. and Cald. same. Herein the order of nature was seen appointed by God, he was the youngest son in birth though conceived together.

2. His posture. *And his hand holding on the heel of Esau.* Holding the heel of Esau. Sept. This was the posture before the birth, but doubtles changed by the midwife, otherwise could he hardly have bin born with the safety of his mother, this prefiged his turning up Esaus heel & getting the birth-right and blessing from him. God seemeth to make it something propheticall. However this was a good providence unto Jacob for the present. Hof. 12. 3.

3. His name here-upon given him. *And he called his name Jacob.* Sept and Cald. same. The name imposed notes a supplanter; not given to him as an ill cognifiance, however Esau applied so, but as good from God, who had appointed him to birth-right and blessing. The imposer was surely Isaac directed by God.

4. The time of these births set out by the age of Isaac. *And Isaac was then son of six-*

ty years in the bearing of them. When Rebecca brought them forth. Sept. Cald. as Hebr. This is here noted.

1. For a spirituall use, to shew how long Isaac waited in beleaving for a seed before it came, even 20 years.

2. For a civil use to clear the Chronologie, and carry us on to understand the succession of times. At this time was Abraham 160 years of age, and therefore must needs see these grand children, untill the 15th year of their age, Isaac also was now about 74. Therefore the history of both their deaths in the beginning of the Chapter was by way of prolepsis or anticipation. ver. 26.

Learn from it.

D. 1. *There is providence not to be disregarded in carrying women to the fulnes of their time in bearing.*

D. 2. *God effects in his time what in his Oracle he fore-telleth unto his servants.*

D. 3. *The number as well as nature of seed in the womb, is Gods wise framing. He giveth twins* Ver. 24.

D. 4. *God maketh the last in grace to be first in nature; he that must serve the Church is the first born.*

D. 5. *Complexions and constitutions are sometimes made by God, signals of mens violence and enmittes against himself and his.*

D. 6. *Names of men are ordered sometimes by providence to note their state. So was that of Esau.* Ver. 25.

D. 7. *The first and fore-runner in grace is made of God to be second and follower of the last in nature.*

D. 8. *Eminent postures in the womb may be types of great achievements by souls through God.*

D. 9. *Bad names may be ordered sometimes to good men and for good ends. Saints wait long for promises to be performed, which by faith they have received.* V. 26.

3. The seed of Isaac is here further described by their education and several dispositions of life, wherein these particulars are observable.

1. A general proposition of their growth. *And the lads grew great.*

Increased were the young men. Sept. This onely giveth an account equally that both these births did thrive towards the outward man, grew in stature to be youths, and toward mens estate. This was common to both.

2. A special description of their inclinations is two fold.

1. Of Esau. *And Esau was a man knowing hunting, a man of the field.* A wild man skillful to lead dogges, or to hunt. Sept. A hunts man, a man going out into the field. Cald. This description of Esaus disposition and course whereunto he betook himself, when he was a little grown up, fites with his natural temper, wherein he was born.

1. He is said to be a cunning hunts man, whose work is to catch and to destroy, so he was described to be red and bloody like Nimrod and the former generation of persecutors.

2. He is called a man of the field, a wild man, rather choosing to converse with beasts than men; to such wild courses he addicteth himself. This is Esau.

2. Of Jacob. *And Jacob a man perfect inhabiting tents.* A simple man inhabiting a house. Sept. A minister of the house of doctrine. Cald. Two characters are given of this son.

1. Intrinsicall, concerning himself. He was a perfect man, so the Hebr. and Cald. read; he was a man unmixed, simple, sincere and plain, so the 70. and our translators render; this concerneth not onely his natural constitution, that might be of a milder and better temper than Esau, but his moral disposition, and that by grace spiritualized and bettered. He was made perfect, simple, like unto God, through grace.

2. Extrinsicall toward others, *he inhabited tents*, which noteth his relative disposition, to those who were in relation to him; his bent was to deal with men, and to be doing good to all family relations, unto which he was bound, not spending himself in hunting and hawking, &c. but submitting himself to righteous and holy discipline in his fathers house, and tents, which were pitched about it. Some emphasis seems to be in that word *tents*, that he continued in faith, counting himself a stranger on earth as Abraham and Isaac, not affecting strong holds and cities whereunto others fled, but delighting to be kept by the wall of Gods providence.

Quest. It may be inquired how these twins conceived together and born together should be of such contrary dispositions?

Ans. 1. No influence of the stars could make this difference, for they were born as near as could be in the same time, so that if the aspect of stars did favour one it must do both, or if they crossed one, they must also the other.

2. No power of education could make this

this difference, for doubtles both had the same, Esau as well taught and natured as Jacob; therefore education aim's them both to good.

3. Nothing then but the hand of God could make this difference, being born of the same parents; he frames constitutions, and he orders hearts even as he pleaseth, he sheweth mercy, and hardeneth justly, whom he will. Ver. 27.

3. Their character with respect to the affection of their parents.

1. Toward Esau it is noted.

Ver. 28.

1. His Fathers affection. *And Isaac loved Esau*, that is, he affected and respected him more than Jacob; for doubtles natural affection was to both, but Esau was preferred with Isaac.

2. The reason of this affection, *Because the venison, or hunting, was in his mouth.* — Because his venison was food to him, 70. — Because he eat of his hunting, Cald. This can intend nothing but a carnal reason, some think his flattery to his Father was his hunting, to insinuat into his favour, but it is not consonant to the letter; the plainer sense is, that he brought the fruits of his hunting to his Father, and this pleased Isaac, and stole away his heart.

2. Toward Jacob. *And Rebekah loved Jacob.* Sept and Cald. same. Doubtles she could not but have natural affection to Esau also, but Jacob was preferred more with her; and therefore her eminent love is noted to go out to him. Here is no reason added why she loved Jacob best, but it may be safely guessed; the Oracle of God took hold of her, and the disposition and frame of Jacobs heart in his demeanour toward her in obedience, and toward all, did more incline her affection to him.

Quest. Why should Isaac knowing Gods Oracle concerning his sonnes preferre him, whom God had set lower?

Ans. Doubtles this must be reckoned among Isaacs infirmities to ind lge him so in his bad manners, which gave him occasion to become a greater crosse unto him and his mother, as appeareth in his match. Carnal respect carried him aside in this matter.

Quest. Is it fit that parents should love one child before another?

Surely, it is unjust to be partial, and respect persons, for outward carnal considerations, to preferre one before another, but not so, to put a difference upon a gracious account where God himself maketh it, by sanctifying one, and leaving an other to vile affections, and wild carriages. Ver. 28.

D. 1. Providence appoints natural growth equally and alike to good and bad.

D. 2. Providence alone maketh

a difference in the inward dispositions of his creatures.

D. 3. Where God rejects and passes by soules, they grow wild, brutish, cunning at any thing, but good.

D. 4. Where God chooseth, there soules are perfected by grace and made simple and plain-hearted to do good in their places. Ver. 27.

D. 5. Gracious Fathers may have their affections warped toward ungracious children upon carnal grounds.

D. 6. The weaker vessels sometimes shew greater strength of grace, to lovewhere God loves. Ver. 28.

4. The seed or sonnes of Isaac are described by their conversations, and dealings toward God & toward man, from V. 29. to the end. Wherein are considerable.

1. The occasional events, which provoke them to shew their dispositions. Ver. 29.

2. The transactions hereupon about the birth-right. Ver. 30. 31. 32. 33.

3. The conclusion of all. Ver. 34.

To the first the occasion of this discovery of these two brethren, as to their disposition and conversation, is their sold.

1. Jacobs busines at home. *And Jacob Ver. 29 boiled a boiling.* — Of lentile. Sept. Boiled pulse. Cald.

1. The subject is Jacob whether by himself in his tent he were doing this, or by his servant, it matters not (for Masters are said to do what servants do at their command) he was in his house providing necessary, though mean food.

2. The work, *he boiled a boiling*, it seem's of lentiles or pulse, such as our tares or small pease; it was plain homely wholsom food; no great delicat's.

Foolish are the conceits of the Jewes.

1. That Isaac was grown poor and could afford no better, for God blessed him after his Fathers death. Ver. 11.

2. That it was the day of Abrahams funeral, and therefore that they fed on lentiles, which was sorrowfull meat: for at such a time it is not probable Esau would not have bin hunting, nor Jacob so employed. It was no other but a daily provision of food.

2. Esaus wearines. *And Esau came from the field, and he weary.* — From the field fainting. Sept.

1. Esaus work is mentioned here. *He came from the field from hunting*, and ranging up and down, that was his course of life, wild like beasts, unprofitable to any,

any, unless now and then to bring a fruit of his hunting.

2. Esau wearines, he was tired and faint in following his pleasures, wearing out his life in vain sports, and now seeming to faint for hunger, these passages though they be low, and seemingly childish, yet are they mentioned here, upon weighty considerations, that they should administer occasion of discovery of mens spirits toward God, and the precious privileges vouchsafed unto men.

Learn from it.

D. 1. It becometh the faithfull to make needfull provision for themselves and theirs.

D. 2. Such employments may be occasions of greater good under Gods providence to them. So to Jacob. It is good to be found in them.

D. 3. It is the character of a profane worldly soul to be trying out itself in pleasures & works of the world.

D. 4. Such expense of time may prove occasions of good bereaving them of better things. Ver. 29.

To the second. This occasion falling out, these brethren come to discourse about the birth-right, wherein.

Ver. 30.

1. Esaus entrance. Note herein.

1. His desire to Jacob. *And he said, make me taste, feed me, cause me to sup or swallow* (the word is used no where but here) *I pray thee of the red, that red, viz. Boiling or pottage, or I am weary.* Make me taste Sept. — Give me of this red boiling to taste. Cald. Herein observe.

1. His request, it is in the form of it hasty, and for the matter but some poor mean refreshing which Jacob had provided for himself.

2. The reason of his desire, *for I am weary or faint*; he had spent his strength and had need of some refreshing. This puts him on.

2. The consequent of this desire that he acquired a new name hereupon. *Therefore his name was called Edom.* Sept and Sam. same. That is, *Red*. Another emblem of his cruelty, as it was presented also at his birth; by whom this name was given him is not expressed, but under Gods providence so it was, that he was made a proverb in his name upon this occasion, he the *Red*, so set upon red pottage.

Ver. 31.

2. Jacobs answer to his request, *And Jacob said sell to me as this day thy birth right.* Sept. and Cald. same. Herein note.

1. The replier is Jacob the younger.

2. The reply, not by way of grant,

but of conditionall compact, wherein is demanded.

1. The price of his pottage, *thy birth-right*, such as God gave him by precedency in nature, though Jacob seemed signally to strive for it by holding his heel.

2. The conveyance of it unto him by sale, *sell unto me upon this price.*

3. The infancy of his demand, do it *as this day*, now at present while we have this opportunity. It is conjectured that Esau had made overtures of it before, and now Jacob puts him to it. Some queries may justly be made here about the demeanour of both these brethren thus farre expressed.

Quest. 1. Whether Esau did any evil in asking that red red pottage of Jacob.

Answer. 1. As to the matter desired in it self as answearing his need, it was that which nature may desire without sin.

2. Yet Esau may not be acquitted from evil in his desire.

1. In respect of the rise of it, which was his excessive pleasure and wearying himself in his game.

2. In the enormity of his desire, not looking to God at all, but carried on to that which satisfied his fence, and pleased his palate, without respect of any rule of desire.

3. In respect of the end. It was the satisfaction of his own carnal appetite not eying Gods glory, and surely all this was sin.

Quest. 2. Whether Jacob did well in demanding such hard conditions from his brother for his passage?

Answer. 1. Consider wether persons in relations, with thing and thing, in this demand of sale ordinarily, it cannot be excused from evil.

2. Yet this being an extraordinary way of fulfilling such a rare oracle given of both in the womb, from the independent will of God, in Gods extraordinary way it may be just but not imitable in ordinary providence.

3. God herein makes Jacob onely an instrument to try the spirit of Esau, at what a rate he would value the birth-right, which at that time was a privilege of excellent worth and signification, therefore such a demand is here by Jacob proposed to him. In this Jacob sinned not. What workings might be in his flesh by it, as they are not known, so they are not excusable.

Learn hence.

D. 1. The first-born under providence may be brought to stand in need of the younger in the flesh. So Esau.

D. 2. Sinfull, wild, and wasting courses usually bring the greatest to such straits.

Rr 3

D. 3.

D. 3. Sense of outward want in the wicked, leads them no further than to sensual satisfaction. God is not regarded by them.

D. 4. God sometimes brands the wicked with the names of their own lusts. Esau, Edom, red from his pottage. Ver. 30.

D. 5. God hath his time to trans-ferre priviledges of grace to the least, unto whom they are promi-sed.

D. 6. Extraordinary wayes, seem-ingly sinful, may God allow his servants in bringing about his pleasure.

D. 7. God sometimes puts the wicked upon trial whether they will sell him and his gracious priviledges for the trifles of this world.

D. 8. Saints infirmities may be ex-pressed in way of bringing about Gods promises to them. Ver. 31.

3. Esaus reply to Jacob about his demand, wherein are obvious to consider,

Ver. 32.

1. His consultation with himself about it. *And Esau said, behold I go to dye.* Sept. and Cald. same. This is the reasoning of Esau within himself about the danger wherein he was. He spoke thus in his own heart or perhaps he might expresse it, *I am faint and going to death*, in respect of the present fit of wearines upon him, or whether in respect of his dangers in hunting he might speak it, is a question. Whether upon one or both occasions, thus he upon present sense of some inconvenience in the flesh reasoneth himself out of faith, and dependence on God. Thus my case is.

2. His determination in a question. *And what this birth-right to me?* Sept. and Cald. same. In which expostulation he sets light by that great priviledge, as if he had said, the right of first born is worth nothing to me in such a case, take it Jacob if thou wilt give me some of that red. Where may be noted.

1. The thing valued, *the right of first born*, which according to divine ordinance, was of high price.

1. Literally it carried in it the highest place in the family, the Prince & the Priest were designed by this.

2. Typically it sets forth the highest priviledge in heaven, figuring out Christ the first born, and the Church of the first born united to him. So that the choicest blessing in heaven and earth is here now raised by Esau. Rom. 8. 23. Col. 1. 15. 18.

2. The price at which this is valued, nothing, *What this to me?*

3. The subject by whom. Profane Esau. It is he that puts this price upon it. Ver. 32.

Learn thence.

D. 1. Carnal men have nothing but carnal reasonings about the spiritual things of God.

D. 2. Present pressuress upon sense drive out all faith or hope in God.

D. 3. Sense of death in carnal men work's only a desire of present ease. The highest spiritual priviledges in grace are worth nothing in the judgment of a carnal heart. V. 32. And what is this? &c.

4. Jacobs acceptance, and desire of Ver. 33. confirmation by oath. *And Jacob said swear unto me as to day.* Sept. and Cald. same. He taketh his profer and requirerth ratification in the highest way of men.

1. The subject demanding is Jacob.

2. The demand is, confirmation of the sale of the birth-right by Esau's oath, *swear unto me.* Wherein he requires that the name of the almighty God might be called upon as witness and judge of this passing away of the birth-right from Esau to him. So it should be made sure and irrevocable.

3. The infancy of this demand, do it this day, even now out of hand without further delay.

5. Esaus performance of all that was desired. *And he swore to him, and sold his birth-right unto Jacob.* — And Esau sold a way his birth-rights. Sept. Cald. as Hebr. Two acts of Esau are here recorded.

1. His swearing away his birth-right, not hastily by word, but resolvedly by oath he confirms the parting with it.

2. His sale accomplished, and he sold his birth-right unto Jacob, that is, upon his former condition of having the red pottage, which he desired; thus he confirm's a sale not to be reversed. In all this Esau's wickedness was eminent.

Quest. But did not Jacob sin in requiring him to swear, he being so profane, and in requiring it for this end.

Ans. 1. It was not sin to require the duty of him, for wicked men are bound to the best duties, though not to do them wickedly.

2. As to the end.

1. This was a sale extraordinary, therefore not to be tried by an ordinary rule.

2. This was to discover more the profaneness of Esau's heart, who would so desperately swear away such a sweet priviledge from himself.

3. Ia-

3. Jacobs desire of such a spiritual priviledge, and prizing the same is some ground also of these transactions between them. He would have it secure.

Learn from it.

D. 1. Gracious hearts take up those spiritual things which carnal men refuse.

D. 2. Good souls may desire the best security for spiritual priviledges, even in the way of having them from men. Swear to me, &c.

D. 3. Soules spiritual are instantly desirous of spiritual things. I his day.

D. 4. The just desires of good men may be an occasion of sin to the wicked.

D. 5. It is proper for wicked hearts to swear and sell away all the tokens of spiritual advantages.

D. 6. Gods providence order's wicked hearts in putting away from themselves, mercy & good natural, which was otherwise bequeathed by grace to them. Ver. 33.

3. The conclusion of all this transaction followeth between these brethren, wherein are reported.

Ver. 34.

1. Jacobs closing action in paying the price demanded. *And Jacob gave to Esau bread and boiling of Lentils.* Sept. and Cald. same. Here it is declared that Jacob gave to Esau his desire; satisfaction to his appetite, bread and pottage are but for all other things present; for it is said he did drink as well as eat. Therefore doubles Jacob gave him a full meal, though it were but one; a carnall feast for a spiritual; However mean it were, yet it was satisfaction to his fleshly lust.

2. Esaus closing work see forth.

1. In several acts.

1. *And he did eat.* Sept and Cald. same, he satisfied his sensual appetite in the meal.

2. *And he drank.* Sept and Cald. so. i. e. Satisfied his thirst as well as his hunger, which was importunate.

3. *And he rose up.* Sept. and Cald. to the same, that is, after he had satisfied his glut, he moved from his place.

4. *And he walked away.* He departed Sept. He left Jacob with his birth-right and went to his place.

5. In the end, and scope, and inter-

pretation of all the actions, which is the last expression. *And, or thus, Esau despised the birth-right.* — *וְעָשָׂא* He made vile, &c. Sep. — Lightly esteemed his birth-right, Cald. This is the account of the whole action, it was wholly a contempt and despising of that priviledge, unto which God had ordered him by precedence in nature, the Apostle hence giveth him his name, profane Esau that for one meals meat, or one morsell of meat, sold his birth-right, Heb. 12. 16. The summe is, it was Esaus contempt of God and his gracious priviledge, which was the cause of all his wicked twearing, and bargaining, and selling away such a dignity which the Saints prize highly. V. 34.

Learn from it.

D. 1. Heavenly souls easily part with earthly for heavenly things, lentils for a birth right.

D. 2. Carnall soules go away very well contented with sensual portions.

D. 3. Sensuall men despise and count vile the choicest of spirituall priviledges.

The Spirit of God brands all such as Esau to be beastly and profane wretches. Ver. 34.

CHAP. XXVI.

In the former Chapter it is probable the history of the Church was carried on about or beyond the 80th year of Isaac, for the transactions between Esau and Jacob reported in the former Chapter suppose them to be at mans estate about or above 20 years, and the end of this Chapter we find Esau to be 40 years of age. So that several years providences are here shut together in a short narration, and to distinguish every event to its peculiar time, is hard, and indeed not to be done, it being not revealed.

The general heads of this Chapter according to its distribution by our Translators may be five.

1. Isaac's removal from Lahai-roi to Gerar. V. 1. 6.

2. The events befalling him in that place. Ver. 7. 16.

3. Isaacs removal again at several distances Ver. 17. 25.

4. Abimelechs seeking amity with him by oath. Ver. 26. 33.

5. Esaus marriage. Ver. 34. 35. Others

Others make other partitions, some into 4. some into 3. but I conceive all matters here are more clearly reducible to these 5. heads named.

1. In the first general head fall these particulars.

1. The occasion of Isaacs removal. A famine.

2. Isaac's motion there-upon. Ver. 1.

3. The reason guiding him to that place Ver. 2. 5.

4. Isaacs pitching for a time. Ver. 6.

In the first verse we have the two first particulars noted.

1. The occasion of Isaacs moving his family, thus expressed. *And there was a famine in the land besides the first famine which was in the days of Abraham.* — *שָׁמַר אֱבְרָהָם בְּלִבּוֹ אֶת אֱיִשָּׁתוֹ וְאֶת יִצְחָק וְאֶת רֵעֵהוּ אֶת אַבְרָהָם* Sept. Cald. as Hebr. Herein is declared that Gods judgment in sending a famine upon Canaan brought affliction upon Isaac to make him pluck up his stakes and travel from his place. This providence is here reported.

1. In the kind of visitation, it was *famine*, one of Gods great plagues, and commanded only by him, he opens and shuts heaven, he makes fruitful and barren. Herein God himself afflicts and trieth Isaac.

2. In the place named, *in the land*, which was *Canaan*, the land of promise, where Isaac sojourned; there dwelt the wicked Canaanites, whom God visited with this plague several times, though otherwise it was a land flowing with milk and honey.

3. In the specification of it, by distinguishing it from that which was before. It was another besides that in the days of Abraham, which made him go into Egypt. Gen. 12. 10. So this was an iterated famine upon the inhabitants; as a new affliction and trial upon Isaac.

2. Isaacs removal of his habitation hereupon. *And Isaac went to Abimelech king of the Philistines unto Gerar.* Sept. and Cald. to the same. Herein.

2. The mover, *Isaac* the son of promise, blessed of God, yet now tempted.

2. The motion, *he walked*, he went, he travelled or journeyed.

3. The term of his motion, set out, both by the person to whom he went for succour, *Abimelech king*, &c. And by the place, it was *Gerar*, a chief city of the Philistines. It is only here queried.

Quest. Was it the same Abimelech with whom Abraham sojourned?

Ans. It is the same name, yet whether the same person is much doubted.

1. It might be for age, according as men lived then.

2. It is yet conceived that it was another to whom this name was still continued, as Pharaoh to the kings of Egypt.

3. Yet it matters not as to faith to be

ignorant of it, seeing it is not revealed, whether Isaac comes upon this occasion.

Learn thence.

D. 1. *Fruitful lands are made barren for the sins of the inhabitants.*

D. 2. *Multipled famine God sends upon multiplied abominations.*

D. 3. *In common judgments on nations Gods Saints have special afflictions.*

D. 4. *God provides a place of refreshing for him in times of straits.*

D. 5. *Saints may avoid public judgments in the way which God sheweth them. In the day of such a public calamity they may retire from place of judgments, especially when God points them out places of safety.* Ver. 1.

3. The reason of Isaacs betaking himself at this time to *Gerar* is laid down. Ver. 2. 5. In which passage occur.

1. Gods appearance to him about this matter. *And, for, or but Jehovah appeared to him.* This is the first time we read of Gods appearance unto Isaac, now when he was put to this trial by famine.

1. The subject appearing *Jehovah*, He that had all being in himself, and therefore could make to be plenty in the midst of famine.

2. The apparition itself, doubles it was a real notification of the most high; as to the manner, whether it were by dream, or vision, whether immediately by himself, or mediately by an Angel, is not expressed, this is enough, that it was a true, sure manifestation of God to him for his support at this time.

3. The subject to whom he appeared now, *Isaac* under full straits & troubles by this heavy visitation of Canaan, his condition needed Gods help.

2. Gods bespeaking of him, which is after three ways.

1. By way of prohibition. *And he said, go not down to Egypt.* Sept. and Cald. same.

1. The prohibition supposeth Isaac had a mind at least to go thither, if he were not going when God met him.

2. It expressly forbids a thought or motion that way, think not of going into Egypt Isaac, that is no place for you; it is probable for the fruitfulness of that country, Isaac thought he should be better provided against the famine, but Gods thoughts are otherwise. *Thou shalt not go thither.* What Gods reason was is not expressed; his will was

was enough for Isaac; but his will was good; God knew Egypt might yield more dangerous temptations; and it was not yet time for Abrahams seed to go thither; providence therefore thus ordereth Isaacs motions, so as to further Gods ends foretold, as well as to help him in present straits.

2. By way of command expressed.

1. More generally. *Dwell in the land which I shall tell to thee.* Sept. and Cald. same. This is but a general pointing out of the place where God will have him abide, what ever it be, that I shall shew thee, there pitch thy tent and dwell until I remove thee. Ver. 2.

2. More distinctly. *Sojourn in this land.* Sept. and Cald. to the same. Here note.

1. God giveth in command the manner of his living and biding, it must be by sojourning; build no houses here, but only sojourn for a little time.

2. God points out the place singularly. *This land*, that is Abimelechs country, bordering upon Canaan, and therefore subject in measure unto the same famine with them, yet hither God points Isaac. Sit down here.

3. By way of promise encouraging him unto present obedience. Wherein we have expressed.

1. The promise itself, which is manifold, as here related.

1. Of Gods presence. *And I will be with thee.* That is, dwell with thee in grace, and watchful providence over thee. Sept. same. — And my word shall be an help to thee. Cald.

2. Of Gods blessing generally. *And I will bless thee.* That is, I will speak all good, and do all good for thee. Sept. and Cald. to the same.

3. Of Gods blessing specially in 4. particulars.

1. In a possession of inheritance. *For to thee and to thy seed will I give these lands.* — The land Sept. — To thee and to thy sonnes. Cald. That is Canaan with all the borders and territories of the Philistines, which is to be understood as formerly opened to Abraham; to Isaac as a sojourner should it be given, but to his seed, in Gods time, to inherit.

2. In performance of his Oath to Abraham. *And I will make to arise or stand, or be performed the Oath which I swore to Abraham thy Father.* *שָׁמַר אֱבְרָהָם בְּלִבּוֹ אֶת אֱיִשָּׁתוֹ וְאֶת יִצְחָק וְאֶת רֵעֵהוּ אֶת אַבְרָהָם* Sept. and Cald. the same. This was it which we read Gen. 22. 16, &c. Which was the solemn confirmation of all the Covenant from God to Abraham, the exposition of it is in the fore-mentioned place. Ver. 3.

3. In multiplying his seed to fill the promised possession, whereas Isaac had but two sonnes at this time. *And I will make to multiply thy seed as the stars of heaven, and I will give to thy seed all these lands.* Sept. same. — Sons Cald. This is opened before Gen. 22. 17.

4. In the eminent seed of blessing to all nations. *And in thy seed shall all nations bless themselves or be truly blessed.* Sept. same. — For thy sons shall all people of the earth be blessed. Cald. This was meant, not of his seed collective, but of the seed singular and eminent to come of his loins, which was Christ Jesus, the Son of God manifest in the flesh, which also was opened. Gen. 22. 18. Ver. 4.

2. A reason of Gods performing this to Isaac. Ver. 5. *For as much, or, for that Abraham obeyed my voice and kept my charge, my commands, my statutes and my laws.* — Obeyed my word, and kept the charge of my word, my precepts my Covenants, &c. Cald. The reason of this blessing on the son was the faith and obedience of the Father.

1. The matter of the reason is considerable, which is double.

1. Abrahams faith. He heard my voice, that is unto faith. Gen. 15. Ver. 6.

2. His obedience noted in keeping Gods charge, in three particulars. That is all that which God committed unto him to keep.

1. All his special commandments, as leaving his country, offering his son, and such like.

2. His ordinances of worship in building his Altar offering sacrifice &c.

3. His constant morall walking thereby, perfectly with God.

2. The force of this reason; Was Abrahams obedience the cause of Gods covenant & promise? Surely no. Therefore the force of this reason is not meritorious neither of congruity or condignity; but only as rational to the way, wherein all Gods promises are made good; not for obedience but in obedience to Gods commands. v. 5.

4. The last particular in the last head is Isaacs pitching at Gods word, *And Isaac dwelt in Gerar.* — Among the Gerarims. Sept. Cald. as Hebr. Herein is Isaacs obedience to Gods command. He bends his way, and sits down presently where God would have him. V. 6.

Learn hence.

D. 1. *Gods sweet appearances are usually to him in sad conditions.*

D. 2. *Saints bend their motions from plagues upon Gods appearance.*

D. 3. *Gods word may crosse the desires of Saints in seeking their help.*

D. 4. *God forbids his people such places as would be hurtfull to them.*

D. 5. *The place which God sheweth for*

for rest is best for him to dwell in.

D. 6. Gods command bindeth him to the place of mercy he sheweth them. Ver. 2.

D. 7. God will have his only to sojourn in their places below.

D. 8. Gods gracious presence will be with his sojourners.

D. 9. A blessing God will bestow on his obedient ones.

D. 10. God will make good every point of his promise, Oath, and Covenant which he made to Abraham, unto his respective seed V. 3. 4.

D. 11. The Fathers faith and obedience may help on the blessing to the child. Ver. 5.

D. 12. Sons of promise sit down and dwell where God would have them. Ver. 6.

2. The next general head containeth those events which befall Isaac while he sojourned in Gerar. These may be reduced to three heads.

1. His Temptation about his wife. V. 7. 11.

2. His prosperity given in that place V. 12. 14.

3. His afflictions from men. Ver. 14. 15. 16.

To the first. In the history of this temptation, note.

1. The occasion of it, which was the inquiry made by the men of Gerar. And the men of the place asked of his wife. — Rebekkas, Sept. Cald. same.

1. The inquisitors are but generally named men of the place, it is probable none of the best, whose hearts and eyes were apt to take up objects to please their lusts.

2. The matter of inquisition, concerning his wife, as of what relation she might be to him; or whether so that she might be fit for them. The nearest or dearest thing wherein they could tempt Isaac, or put him to trouble.

2. Isaacs slip in his return to them. Wherein we have.

1. His answear, And he said, she my sister, wherein covertly he concealeth truth, puts his wife in danger, and deceiveth the men that parlied with him. This was his fall in this temptation.

2. His reason for this answear was his fear, wherein are expressed.

1. The fear itself. Because he feared to say, my wife. Unbelieving passion put him here upon sinning.

2. The ground of his fear.

1. The lust and cruelty of the men, Lest the men of the place should kill me for Rebekkah. Such it seemeth they were at least in his suspicion, who cared not much to kill any that stood in the way of their lust.

2. The beauty of Rebekkah, because she was of a good countenance, or beautiful in visage to look unto. And therefore might be an object abused by wicked men. Sept. and Cald. to the same. Unbelief, dissimulation, and prostitution of his wife to danger was Isaacs sin here, as twice it was his Fathers, who yet is highly commended for his obedience.

Learn hence.

D. 1. Places of sojourning may be places of temptation unto Gods servants.

D. 2. After promise of presence with him, God may try them by mens queries, whether they will trust to him.

D. 3. It is a hard temptation when God suffers wicked men to inquire of Saints dearest relations to in-share them.

D. 4. Great Saints may slip upon such trials so as to dissemble the truth, and discover their distrust of God.

D. 5. The unruly passion of fear puts Saints sometimes upon dishonorable practices and sinful.

D. 6. Lusts and cruelty of men stirred up by the beauty of women may put Saints to such a fear. Ver. 7.

The discovery of Isaacs failing made by Abimelech. Ver. 8. 9. Wherein.

1. The time is observable. And it was when days were prolonged to him there. — And he was much time there. Sept. — When he had staid there many days. Cald. How long it was is not expressed, yet a considerable time doubtless; in all which God preserved him from his tears and his wife from injury.

2. The means of discovery in two particulars.

1. In respect of Abimelech, his accidental looking forth. And Abimelech king of the Philistines looked out by a window and saw. Sept. and Cald. to the same. This was providential, but casual to Abimelech.

2. In respect of Isaac acting something which

which in Abimelechs judgment did not seem a brother. And behold Isaac sported with Rebekah his wife. — He saw Isaac playing, &c. Sept. Cald. same. The word rendered sporting, is the very root from whence Isaac is derived, signifying to laugh, play, rejoice, one reads Isaac Isaacab with a like Paronomasia as in the Hebr. The Jewish conceit is too grosse, that Isaac should carnally know his wife before the sun. The phrase noteth only some familiar expressions of love, as are proper to man and wife; such as gave Abimelech cause to judge them husband and wife. Ver. 8.

3. The discovery itself made: wherein occurs.

1. Abimelechs carriage to Isaac.

1. In calling for him, Abimelech called for Isaac and said. Here he summons him upon what he saw, to deal with him about the matter.

2. In charging him, Surely behold this is thy wife and how saidst thou she is my sister? Sept. and Cald. same.

1. His judgment upon what he saw, surely by thy sporting, I perceive she is thy wife.

2. His expostulation Why didst thou say she is my sister? It is a question criminating and charging him, with a fault in so doing.

2. Isaacs reply, wherein.

1. Supposed, is a confession that she was his wife.

2. Expressed is his Apologie for dissembling. And Isaac said unto him, because I said lest I die for her. Sept. and Cald. same. Wherein.

1. He acknowledgeth these were his own thoughts, I said to my self. Such reasoning I had within me.

2. The matter of his discourse within himself. I shall die by the hand of some in this place, if I should declare her to be my wife.

Learn from it.

D. 1. Time usually bringeth forth concealed things and hidden matters of sin to light.

D. 2. Providential motions casual to man may be means of discovering matters dissembled.

D. 3. Some carriages and expressions of love are characteristic unto husband and wife. Ver. 8.

D. 4. Nature teacheth men to convince dissemblers, when discovered and to reproove them.

D. 5. Saints are apt to take up fears

of evil without a cause.

D. 6. Grace is ingenuous in confessing mans infirmity where-ever he hath failed. Ver. 9.

4. Abimelechs reproof of Isaac, wherein we have.

1. His expostulation. And Abimelech Ver. 10. said what is this thou hast done to us? Sept. and Cald. same. It is an expostulation of reproof. Thou hast no cause to dissemble thus, or thus to deceive us. Thou hast done evil in this.

2. His supposition. That a little; one of the people had lien with thy wife, almost one of my flock or kind had layed or slept with thy wife, Sept. — It was but a little distant, but one of the people had laid with thy wife, Cald. q. d. It might have bin by this fault of yours, your wife had bin defiled.

3. His crimination. And thou wouldest have made guilt to come upon us. — Thou hast brought upon us a sin of ignorance, Sept. — A sin upon us. Cald. This was a sad charge, that Isaac should so make guilty another nation, and make other men sin.

Learn thence.

D. 1. The Saints sometimes may fall so, as to be reproved by strangers to the Church

D. 2. Lying, dissembling, and uncleannesses are in some kind odious to nature.

D. 3. Dissembling the truth to others may draw them into sin.

D. 4. It is a great rebuke unto Saints to be the cause of stumbling and sin to others. Ver. 10.

5. Abimelechs protection over him in his strict charge given to all his people concerning Isaac and his wife; wherein we may observe.

1. The charge itself. And Abimelech commanded all the people saying. That is, doubtless he published to his people a command for securing Isaac and his wife, not to touch them for hurt.

2. The penalty added. He that toucheth this man and his wife, dying he shall die. He shall surely dye, he shall be guilty of death, Sept. Cald. as Hebr.

1. The crime threatened, which was the touching of Isaac and his wife for hurt, to defiling of her, or abusing of him.

2. The penalty, no less then death is laid upon them on this account.

SS 2 Learn

Learn hence.

D. 1. Providence maketh strangers a guard unto his sojourning Saints.

D. 2. Sovereignty hath its power to command and punish, even among them that know not God, and they obey.

D. 3. Violence in touching or defiling wives is punishable by death, even among natural men. Ver. 11.

2. The next event observable in Isaac's sojourning at Gerar, is his prosperity vouchsafed of God. Ver. 12, 13, 14. Which is here described in some particulars.

Ver. 12.

1. In the increase of the ground. Ver. 12. About which are related.

1. Isaac's pains. *And Isaac sowed in that land*, Sept. and Cald. same.

1. His work is considerable. *He sowed*, Which is but one act of husbandry, but including all others requisite, as plowing, harrowing, &c. Doubtless as a good Master of his family he took all the pains unto which God instructed him to provide bread for his, especially in this time of famine.

2. The place, in this land. Viz. of the Philistines.

1. The land of his sojourning.

2. Of his enemies.

3. Of barrenness in itself.

Object. It is inquired how he could sow there, being but a sojourner and having no land in possession.

Sol. It is justly conceived that he at least hired some of the Philistines, or that Abimelech might gratify him with a parcel of ground for the time of sojourning with him, the history is silent, which way it was, but ground he had there, whereon he casts his seed.

2. The success of his labours. *And he found in that year an hundred measures*.

Barly an hundred fold. Sept. — An hundred fold more than he thought of. Cald. *an hundred for one*. As someread. Here is discovered a years profit of some few dayes labours.

1. The manner of the access of all, he found it, he did not make it.

2. The space, *within the year*, according to the season of the grain lying in the ground.

3. The measure, *a hundred measure*, so the word is, it notes publick measures, which were in the gates of the cities allowed, and of these a hundred for one Isaac received by increase: which doubtless was not so with the neighbouring Philistines.

3. The reason of this success is added, *And Jehovah blessed him*, or rather, *for Jehovah blessed him*. This is the reason of

his great increase. — Sept. and Cald. same.

1. The bleaser here, is Jehovah who commands, and creates his pleasure.

2. The blessing, he heard the heavens, and the heavens heard the earth, and the earth heard the corn, and so it multiplied to Isaac's comfort, in a place of itself not so ready to yeeld increase.

Learn from it.

D. 1. Husbandry is a work not unbecoming Saints.

D. 2. Mans labour must accompany Gods providence to get bread.

D. 3. The land of sojourning must be the place of labour.

D. 4. Seed must be scattered if it be increased.

D. 5. Husband-men find increase, they do not make it.

D. 6. Gods blessing only giveth increase. Ver. 12.

2. In the greatness of his estate, whereof we have related.

1. The assertion of it. Ver. 13. *And the man waxed great and went in going on and in waxing great until he became great exceedingly*. Cald. to the same. — The

Ver. 13.

man was exalted and going on became great, &c. Sept. In which narration there are 3 steps to set out Isaac's estate.

1. The man was great, that is, in blessing and outward access of estate.

2. He went going on, that is, he prospered more and thrived in these good things.

3. In growing great, until he grew great exceedingly; the pitch here set of wealth and greatness, it was exceeding, to admiration of all about him.

2. The demonstration of it. V. 14. *And he had possession, and possession of oxen and much husbandry, or a great family*. — Flocks of

sheep and herds of oxen, &c. — A great family. Cald. In these is demonstrated what was asserted about the greatness of Isaac's estate. It was apparent in flocks and herds and servants, which were real demonstrations.

Learn.

D. 1. Greatness, exceeding greatness of outward estate is not inconsistent with holiness. Sometimes saints are such.

D. 2. Providence orders such estate by degrees unto them. Ver. 13.

3. The

3. The last event to Isaac in Gerar is the afflictions which befell him from men under the providence of God.

1. From the inhabitants neighbouring. Ver. 14, 15. Of whom is recorded.

Ver. 14.

1. Their envy to him. *And the Philistines envied him*. Where,

1. The afflictors are the Philistines. The inhabitants of the place, who usually look away upon strangers sojourning.

2. The affliction *envy*, an evil eye upon Gods blessing of him, and wrath because it was better with him than them.

Ver. 15.

3. Their malicious expressions of envy. V. 15. *And all the wells which the servants of his Father digged in the dayes of Abraham his Father, the Philistines stopped them and filled them with dirt*. Cald. Same. — They stopped them in the dayes of Abraham his Father. Sept. But that could not be, for then it had not bin out of envy to Isaac. In this expression of their envy to Isaac may be observed.

1. Isaac's right to what they took away. His Fathers servants in the dayes of Abraham digged these wells; and that which is more, they were by solemn oath confirmed to Abraham and his by Abimelech.

2. The Philistines injury notwithstanding offered to him, they stopp these wells and fill d them with rubbish; wherein their malice eminently appeared, not only in depriving Isaac of a necessary support of life, but in spoiling that of which there was so much need in that land.

Learn hence.

D. 1. Great estates subject the best of men to envy.

D. 2. Philistines spirits envy all increase of good to the Church of God. Ver. 14.

D. 3. Men fearles of God make no scruple of doing the greatest injuries to his servants.

D. 4. All the saints right, persuades not the wicked from doing wrong.

D. 5. A malicious spirit destroyeth that which itself ne-deth, onely to mischief the righteous man.

D. 6. Water mercies are very great, therefore would the wicked take them from the just. Ver. 15.

Ver. 16.

2. From the king of the place more affliction is added unto this. *And Abimelech said to Isaac go from us, for thou art very much mightier than we*. Sept. and Cald. same. This injury is his exilement or dismissal from the place, by the kings prerogative who commands it.

1. The power afflicting, sovereignty, the king now bandieth with the people.

2. The affliction itself, exilement, begon from us. Some conceive it done in favour to him, to avoid the envy of the people, but by Isaacs words afterward it seemeth to be an act of malice. Ver. 27. It was doubtles an injunction upon his own peril to depart, he would protect him no more.

3. The reason, the greatness of his estate and power which God had given him, because thou art great, mighty, rich, farre above us. This potentate could not indure any of Gods favorites to grow above him in outward estate; grace they do not envy him, but wealth, wherein it is their grief to see him abound.

Learn thence.

D. 1. Powers as well as peasants join together to afflict the Saints.

D. 2. Worldly men in power would not suffer the godly to prosper by them.

D. 3. Exilement is the best which wicked powers allow to Saints.

D. 4. Gods greatness of his Saints causeth the powers of the world to diminish them. Ver. 16.

3. The next general head of this Chapter followeth, which is Isaac's obedience to the tyrannical command of Abimelech, he plucks up his stakes and removeth from Gerar as he was charged, wherein are observable 3 steps of his removal.

1. To the valley of Gerar. Ver. 17, 18, 19, 20, 21.

2. To a more remote place. Ver. 22.

3. To Beer/sheba whence he came. Ver. 23, 24, 25.

1. In the first stage of his removal may be observed.

1. His obedience to the kings injunction. Ver. 17. Wherein.

1. His motion. *And Isaac went from thence*, Sept. and Cald. same. Herein he yeelds to the sentence of that power under which he had sojourned as a lamb, he takes up injuries and departs; he resisteth not.

2. His stop and next pitching. *And he pitched camp in the valley of Gerar*. — And he inned in the valley of the Gerarims, Sept. *Karidunim*. — And he dwelt by the brook. &c. Cald.

1. His posture here according to the letter is, *he incamped*; so the word is used for setting down in order great families as well as armies. Exod. 14. 9. Gen. 33. 18.

2. His place of pitching, *the valley of Gerar*; the word signifieth brook also, but probably not so here, for then would

So 3 there

here [not have bin such strife for water. It was therefore a dry valley where water was scarcer, & farre enough, as he thought, for present to give the Philistines content, being gon out of their sight. Here he sits a while.

3. His stay in this place, *And he sat down there.* — He dwelt there. Sept. — and stayed there. Cald. That is, so long as he could for the envy of the Philistines, there he pitched his tent and abode, no longer time it could be.

Learn thence.

D. 1. *Gracious sojourners yeeld obedience to powers oppressing, rather than resist them.*

D. 2. *Postures, places, and abode of Gods sojourners under his providences are such as testify their obedience. V. 17.*

2. The events which happen out in the time of his sitting in this place, which were sad by opposition from the Philistines, in the relation whereof we have to note.

1. The occasion, which was Isaacs necessary work in the valley seeking water for himself, family, and cattell which is recorded.

1. Generally. Ver. 18. Where we have.

Ver. 17.

1. His labour, *And Isaac returned and digged the wells of water which they had digged in the dayes of Abraham his father.* — Digged again with the servants. Sept. Cald. as Hebr.

1. It was a necessary work without which he could not live, nor his family.

2. It was a just work in refusing nothing but what was his fathers both by compact with the Philistines, and by labour in digging for the wells.

2. The reason of his labour, *For the Philistines had stopped them after the death of Abraham.* — After Abraham his Father died. Sept. Cald. to the same.

1. The treachery. 2. The malice of the Philistines against Abraham and his, put them upon this practise though to their own losse; but by reason of this Isaac was put to the more trouble; so do the enemies of Gods Church work them more labour.

3. The restitution of them to their former names whereby they were known to be Abrahams. *And he called on them names according to the names whereby his Father called them.* Sept. and Cald. same. Thus Isaac wisely and justly labours to regain his right among unreasonable men, if it may be, wherunto he is warranted.

It teacheth us.

D. 1. *Justice warrants the Saints to recover their just possessions left them from their Fathers.*

D. 2. *Malice and treachery of wicked men would put out the name and possessions of Saints after decease.*

D. 3. *Providence sometimes orders a restitution of outward comforts to the Church, which have bin spotted by wicked men. Ver. 18.*

2. Specially the occasion of his trouble is set down in the work done by his servants. Wherein.

Ver. 19.

1. The labour is expressed. *And the servants of Isaac digged in the valley.*

Of the Gerarims. Sept. — Brook. Cald. The servants doubtles upon their Masters commands set to it to digge again the same wells spoken of before, which the Philistines had stoppt, such as were in the valley where Isaac pitched.

2. The successe of their labour. *And they found there a well of living water.*

and he found. Sept. — Of flowing or springing water. Cald. So providence answered their labours, that they found not onely water but living water, that is, a spring sending out waters continually, which for their motion are said to live.

Note hence.

D. 1. *Care and labour must be used by Gods own to bring forth the fruits of providence for life.*

D. 2. *Providence usually answereth the labours of Gods servants with springing returns. Ver. 19.*

2. The affliction which befel Isaac from men upon this occasion, which is a double opposition of the Philistines to the labours of Isaac, and his servants.

1. About this first well now digged. Ver. 20. Wherein.

Ver. 20.

1. The contention is declared. *And the herdmen of Gerar strove with the herdmen of Isaac, saying to us belongs the water.* — Saying that the water was theirs. Sept. Cald. as Hebr.

1. The parties here contending are servants.

2. The matter of contention is water, one saith it is ours, another, nay but it is ours.

3. The contention itself, is a sharpe contest, especially begun, and bitterly maintained by the Philistines against Isaac thorough

thorough his servants. — They fought. 70.

Yefck

2. The issue of it upon Isaacs part. *And he called the name of the well contention because they strove with him.* — And they called the name of the place injury because there they injured him. Sept. Cald. as Hebr. In this issue.

1. Something is supposed in Isaac, that he had let the well go, and suffered the Philistines to take it.

2. Something expressed, which is, the leaving of a record of this fact, to the shame of evil doers in giving a new name to the well.

1. The name it self *contention.*

2. The reason of the name, because there they contended with him, there they did him wrong and exprelled their malice, and therefore he gives up his right with a name that should keep it in remembrance.

2. About the second well which after this is found, where.

1. The labour of Isaac and his. *And they digged another well.* — But departing thence he digged. &c. Sept. Cald. as Hebr. Here is the industrious care of saints to live peaceably; and to work for their own supply.

2. The continued trouble which enemies bring him. *And they strove also about it.* — They strove in judgement. Sept. — They wrangled. Cald. Herein some more rooted malice appears, to drive him yet further from them.

3. The issue of all this. *And he called the name thereof hatred.* — Enmity. Sept. — The adversary. Cald. The word cometh from the same root as Satan, which is given to the Devil for his great hatred to the Church. Here also it is supposed.

1. That Isaac left this also.

2. It is expressed that he left it with a brand upon it in the very naming of it. Take it and let it be a witness of your rooted enmity and hatred against me causellessly.

Sinab.

Learn hence.

D. 1. *Wicked servants persecute the quarrel of wicked Masters against the Church.*

D. 2. *Persecuting enemies if in their power, would not spare a little water to the Saints.*

D. 3. *The wicked double their strife to destroy the life of the Saints.*

D. 4. *Saints give way to the malice of adversaries, but leave a brand of their hateful carriages. Ver. 21.*

in what they yeeld to them. Sinab.

From Both.

D. 5. *All the envy & malice of the wicked will stand up as a monument against them, when God shall call them to account. Ver. 21.*

2. The next stage in Isaacs removal from the Philistines it set down. Ver. 22. Wherein these particulars are obvious.

1. His motion. *And he translated himself from thence.* — And lifting up from thence. Sept. That is, either his tabernacle, or his feet for walking.

And he went up from thence. Cald.

1. The term whence, is the place where the Philistines strove with him maliciously, there he leaveth them.

2. The term wherunto he went, is not expressed, but supposed, to be somewhat further from the Philistines as he could provide for his convenience.

3. The motion itself which is a voluntary translation of his tabernacle or family from place to place. The word — In Hiphil signifieth so.

2. His work. *And he digged another well, or a well after these two fore named.* Sept. & Cald. same.

1. His labour by himself and servants, he fell on digging again, working under Gods providence for his comfortable being below.

2. The work effected, is a well, a spring of water so needful for their subsistence that they could not live without it, therefore in every place they are looking for water.

3. The event. *And they strove not about it.* — They did not fight. Sept. — They did not chide. Cald. Here God put an end to the oppositions of the Philistines, and gave Isaac rest, and quiet possession to enjoy the work of his hands.

4. The return which Isaac makes to God in making a memorial for his praise upon this account, expressed.

1. In the imposition of a name upon the well. *And he called the name of it Roomths.* Cald. same. *רומת*. Latitude or large place, Sept.

1. The imposer was Isaac who received the mercy.

2. The object upon which the name was imposed, the well, even the mercy received.

3. The name is according to the mercy Roomth, large place, ease & freedom from those straits, which former contentions had brought on him. Hereby acknowledging his present thoughts and apprehension of the mercy afforded. O it was large, &c.

2. The reason of this imposition, which in general is, that God might be remembered in it, as well as himself comforted.

1. That which concerns God. *And he said because now Jehovah hath made broad*

for

Ver. 22.

ויעקב

Rechoboth

for us, or enlarged us. — Hath spread us abroad, Sept. — Will enlarge us, Cald. Herein may be observed.

1. Isaac's rational account he maketh for imposing the name. *He said*, that is, within himself, or to those with whom he had to do. He doth not rashly give the name but upon consideration.

2. The reason given, which carrieth.

1. The author of the present mercy, *Jehovah*.

2. The mercy itself. *He hath enlarged us*, made room for us, and put us into large places where we have ease from troublesome enemies. *Deus nobis haec omnia fecit*.

3. The subject receiving, Isaac and his, for us hath God done thus; therefore it becometh us to make monuments of his praise.

2. That particular of the reason which concerned themselves. *And we are grown fruitful in the land*. — *And he hath increased us in the land*, Sept. — *He will make us increase in the land*, Cald. In this he acknowledgeth what he had received from God which was the reason of this record which here he raiseth up unto him in the name of the well; wherein he seemeth to acknowledge.

1. Past mercies, how God had increased him.

2. Present, how now he thriveth.

3. To come, having given him hope by those pledges that would proceed to make them abundantly fruitful and to increase in all good things. Ver. 22.

Learn from it.

D. 1. *Gods sojourners voluntarily translate themselves from such places where enemies under providence do afflict them.*

D. 2. *Where-ever Saints come as sojourners, they must labour under providence to get necessary supports.*

D. 3. *Where some wells of comfort are denied by enemies Saints may seek to find out others.*

D. 4. *Wells of strife and hatred among men may be turned into wells of enlargement and ease by God to his people.*

D. 5. *Gods mercies are fit to be named, published, and recorded, among his Saints.*

The Lords enlargements to his, and the

Saints experienced increases, are just grounds for Gods eternal memorial with them Ver. 22.

3. The last stage in Isaac's removal from Gerar now followeth, with the events that befel him there. Here we have to consider.

1. His removal from this last stage. Ver. 23.

And he ascended from thence to Beersheba. — To the well of Oath, Sept. Cald. as Hebr. Herein are.

1. Term from whence, from that place of Roomths where he found so much ease; yet from thence at the call of providence he removeth.

2. The term whither, was *Beersheba*, where Abraham and he had dwelt, the place was so filed for the Oath taken for peace by Abraham and Abimelech. Gen. 21. 31.

3. The motion itself, *he ascended*, and moved himself with his family that way, so he doth when God bids him return to his own place. Ver. 23.

2. The events befalling him there, which are twofold.

1. Gods respect to him expressed in twothings.

1. Gods appearance to him. *And Jehovah was seen by him in that night or appeared to him*, Sept. and Cald. same. In these note.

1. The author *Jehovah*.

2. The mercy, *appearance*, whether by vision or dream, whether to him waking or sleeping is not expressed, but are real, and sure appearance, that Isaac knew to be the Lords.

3. The time, in the very same night, when he came to Beersheba. God deferred him not after his trials to bring him in some consolation.

2. Gods consolation ministered unto him at this time.

1. An encouragement against fear, *fear not*, Sept. & Cald. same. His comfort is against those evils which might terrify him from the Philistines, &c. Against all which God giveth this word. *Fear not*. Let not turbulent distractions make thee afraid.

2. The reasons of the encouragement, which are 4.

1. Gods relation to Abraham, *And he said I am the God of Abraham thy Father*, Sept. and Cald. to the same. Herein observe.

1. His power as *Elohim*.

2. His ingagement by relation to Abraham to remember him, and his.

3. Yea though Abraham was not in the land of the living at that time, yet God is his God, and therefore he must live though dead.

2. Gods presence. *For I am with thee*, that is, in presence of my grace and love, and shall so reveal my self unto thee. Sept. same. — *My word shall be thy help*, Cald.

3. Gods

3. Gods blessing *And I will bless thee*, Sept. and Cald. same. This is Jehovahs speaking and doing all good for him, as before hath bin opened.

4. Gods multiplying of him notwithstanding the Philistines envy toward him. *And I will multiply*, &c. — *For Abraham thy father*, Sept. — *I will multiply thy sons*, &c. Cald. This also was promised before, and hath bin declared. Here it is added to encourage against the adversaries, which threatened and practised his destruction. V. 24.

2. Isaac's respect to God upon all this and demeanour under this encouragement, which appears.

1. In his religious deportment to God. *And he built an Altar there, and called on the name of Jehovah*, — The name of the Lord, Sept. — *And he prayed*, &c. Cald. Here are two things observable.

1. *Medium cultus*, the meanes of Worship, which was the Altar built, and this alwayes was but one, and that a type of Christ. Heb. 13. 10.

2. *Cultus in finem*, The Worship itself.

1. Prayer, as calling upon Jehovah.

2. Declaring his name & publishing it to others.

2. In his prudent carriage toward his own, there having pitched Gods tabernacle, he pitcheth his own, *And he stretched out there his tent*. — *And he fastened*, &c. Sept. Cald. as Hebr.

This sheweth his religious respect in desiring to dwell, where God dwelleth.

1. It is but a tabernacle.

2. There it is pitched where God is served.

3. His care also under God for necessities, *And the servants of Isaac digged there a well*. — In the valley of the Gerarims. Sept. but falsely. Cald. as Hebr. In these is but declared under Gods blessing and providence the continued care of his servants to labour and provide for necessary sustenance, such was water.

Learn from it.

D. 1. *The return from exilement to their own, God giveth to his sojourners, as he pleaseth.*

D. 2. *Beer-sheba is more desirable to Isaac than Gerar. The place by covenant allotted, than the place envied by others. V. 23.*

D. 3. *Gods gracious appearance unto souls is usually in the time of their hardships, and where he calleth them.*

D. 4. *Gods special care of his, in times of persecution from men, is to keep them from fear.*

D. 5. *Gods relation to Abraham is a good ground to secure Abrahams Seed from feares.*

D. 6. *Gods gracious presence revealed, and beleaved, is security against fear of men.*

D. 7. *Gods blessing of the faithful may justly set them above all affrightments from men.*

D. 8. *Gods multiplying his Church is sufficient security against the fear of the worlds diminishing it. Ver. 24.*

D. 9. *Gods appearance to troubled soules requireth speedy and true Worship from them to him again.*

D. 10. *Gracious soules are careful to give unto God right Worship by right meanes.*

D. 11. *Saints desire to have God dwell with them that they may dwell with God.*

D. 12. *Where God dwelleth with his servants they serve his providence in all honest labour for subsistence. Ver. 25.*

4. The next general head of the Chapter followeth which containeth *Abimelechs* seeking amity with Isaac. Wherein.

1. *Abimelechs* addresse with his company unto Isaac. Ver. 26. Herein expressly we have recorded.

1. The principal appellation for friendship and peace; *Abimelech*, king of the Philistines. Some are confident it was not the same which made Covenant with Abraham, but his successeur to whom the name also came, as upon all their kings (*my Father the king*) yet others are persuaded it was the same, and the time of distance doth not contradict this, yet it is no matter of faith. About this man note.

1. His greatness, he was a Prince, & had armies to command.

2. His crossness formerly to Isaac upon Gods blessing of him, after he had at first shewed him kindness.

3. His forwardness now to seek peace, and to have Isaac in Covenant with him.

2. The party appealed unto, even Isaac.

1. A man of privat and solitary condition.

T t 2. One

Ver. 26.

2. One envied and ejected formerly from Gerar.
 3. One blessed of God, and protected by him, and so made terrible and desirable.
 3. The motion which was not without labour, he came from Gerar to Beer-sheba where Isaac now was. It is conceived he might have sent and demanded terms of peace from Isaac; yet thus he comes himself to this despised man. And Abimelech walked to him out of Gerar. Or went to him, Sept.

4. The company attending, under two expressions.

1. And Achuzzah his friend. — *ἄνθρωπος φίλος*. — His usher, Sept. Accompanied with his friends. Cald. Here Onkelos makes it an appellative noun, noting a company of friends; but it is taken for a proper name, noting one near the king, that was of his counsellors in this undertaking. Such kings use.

2. And Phicol general of his army, Sept. and Cald. to the same. This name is thought also to have bin given to all the Captains general among the Philistines, signifying the mouth of all. But if it were the same King it was also probably the same Captaine.

Quest. Why should such potentates wise and valiant men seek for amity and peace with a poor private man?

Ans. Surely something more than ordinary must cause this, for great men use not to seek peace from such as are in a low condition, but to make it. The cause therefore must needs be Gods extraordinary work.

1. Making Isaac after his departure mighty, prosperous, and formidable to these men.
2. Striking some awe and fear upon their Spirits.
3. Setting conscience of guilt before them.

Learn thence.

- D. 1. In Saints careful attending upon God, enemies are made to seek peace with them. Prov. 16. 7.
- D. 2. The hand of God can make kings, and counsellours and Captains travel and labour for peace with his Saints.
- D. 3. Such as envy the prosperity of the Church, God makes sometimes to stoop to them, what ever their intents be. Ver. 26.

Ver. 27.

2. Isaacs expostulation by way of salute. And Isaac said unto them, why came ye to me? Sept. and Cald. same. Wherein we have to note.

1. The question wherewith he entertains them. Which is not to be conceived to proceed, either from churlishness, or self revenge or pride of heart, scorning them that seek peace, but onely of prudence, inspired by God, not to be rashly overtaken with their wiles, as being not fully satisfied of the end of their coming, whether to betray him as they saw opportunity, or to enter a Covenant of peace with him as they pretend.

2. The reason of his expostulation, And ye hate me, and have sent me from you, Sept. and Cald. same. The experience of their former dealings could not but make him careful, seeing at the first they pretended so much love unto him, and afterward drove him out to destroy him. Their inward hatred and outward expulsion were apparent before. Hereupon he entertains them more cautiously; and desires the reason of their coming to him, when they had so injuriously intreated him. This was no more but wisdom from God to search them as they were deceitful men.

It instruct's us, that

- D. 1. It is heavenly prudence to try injurious men before we trust them.
- D. 2. Experience of former injuries from men, may make Saints more careful how they deal with them.
- D. 3. God may make the hated and banished Saints sometimes to question their oppressors. V. 27.

3. The answer and proposal which Abimelech and his do make unto Isaac. Ver. 28. 29. Wherein note.

1. The reason rendered of their coming. And they said in seeing we saw that Jehovah was with thee, Sept. same. — Because the word of the Lord was for thy help. Cald. Herein are observable.

1. Their confession, they said, all jointly concurring.

2. The evidence of what they do acknowledge. Seeing we saw, that is, evidently and certainly we saw.

3. The matter of the reason confessed, That Jehovah was with thee. That is, the eternal God was on his side and in Covenant with him, and gave out the tokens of his presence, that he was for him against all that hated him. Therefore they tell him plainly they were come to be confederat with him also. And doubtles some intimations from the Lord put them upon this; seeing that God pleaded against them who were against Isaac.

2. Their proposal unto him. And we said, let there be a prayer thee an Oath between us,

Ver. 28.

us, between us and thee. — Let there be a vow, imprecation or execration, &c. Sept. — Let now the oath be confirmed that was between our Fathers Cald. In their proposal they demand terms of amity with Isaac. Wherein they propose:

1. The form of making this peace, which is two ways.

1. By Oath, that each of them should take the bond of Gods execration upon them and call upon his name as judge.

2. By Covenant. And we will strike Covenant with thee. — And we will Covenant a Covenant, Sept. — We will enter a Covenant. Cald. That is, by making articles of agreement and confirming them by striking the sacrifice as the custom of Gods Church was, whereunto they now submitted, this was the strongest way of binding creatures. Ver. 28.

2. The matter of Oath and Covenant, wherein we read.

Ver. 29.

1. The work itself. If thou shalt deal with us or do evil to us. — Not to do with us evil, Sept. Cald. as Hebr. The form of words is conditional, if thou shalt do evil to us and not good, Jehovah require it, or to that purpose. This in short is the matter of the Oath.

2. The regulation of it. As we have not touched thee, and as we have done with thee only good, and have sent thee away in peace. Here also they do at least mitigate Isaacs charge, though wholly, and in terms they deny it not; q. d. How ever you charge us, yet we have not touched you, nor yours, by violence, but have dismissed you in peace; so let your dealings be with us; and this Covenant make and swear unto us.

3. Their insinuation into him to win him to all this in the close. Thou now art blessed of Jehovah, Sept. Cald. Which passage may be read.

1. As an advocacy unto him.
2. As a confession of him; as thou art blessed of Jehovah so deal with us; or thou art blessed of Jehovah therefore needst not fear, God hath filled thee with blessing, therefore shouldest thou agree to bless and to do good.

Learn thence.

- D. 1. God maketh evident to the wicked sometimes his presence with his Saints, that they confesse it.
- D. 2. The sight of Gods presence with his people maketh enemies to seek to them.
- D. 3. Oathes and Covenants are sacred bonds even in the account of natural men without the Church. Ver. 28.

- D. 4. God makes allents sometimes desire confederacy with his Church.
- D. 5. Enemies sometimes fear evil and desire good from the Church of God whom they have wronged.
- D. 6. Saints are the blessed of Jehovah in the confession of the wicked; therefore they seek after them. V. 29.

4. Isaacs return to them as to their visit and proposals.

1. By entertainment of them. V. 30. Ver. 30. And he did make a feast for them, and they did eat and drink. Sept and Cald. same. Herein observe.

1. His liberal provision to let them see all former injuries for gotten, he entertains them nobly, and makes a feast, a banquet, or the like, doubtles it was in proportion to the state of his guests.

2. Their natural and free communion; they did eat and drink, that is, courteously communicat for mutual refreshment, and rejoiced together in their peace.

2. By swearing to them according to the terms of Covenant. Wherein.

1. Their readiness, And they rose up early in the morning. — And rising in the morning. Sept. Cald. same. After matters debated on the former day, and cheerful entertainment, and rest enjoyed in the night, they were all ready early in the morning to call upon God in this matter.

2. Their performance mutuall, And they swore a man to his brother. That is, every one swore to Isaac, and he again swore to every one of them matters of peace; Jehovah being called on as judge.

3. By a friendly dismissal of them, And Isaac brought them going, and they went from him in peace. — And Isaac sent them away. Sept. and no more. Cald. as Hebr. Herein was there a courteous & peaceable dismissal of them who came to seek peace. Ver. 31.

Learn hence.

- D. 1. It is not unbeseeming saints, in the day of peace and good events to feast and rejoyce.
- D. 2. Mutuall rejoycing among parties reconciled and confederate is but equal and rational. V. 30.
- D. 3. It becometh saints to yeeld all readines unto a just pece with their enemies.
- D. 4. Swearing matters of peace between the Church and its enemies is marrantable. It 2 D. 5.

D. 5. Oathes are prudently and distinctly to be taken on just occasion from man to man.

D. 6. It is but just to send away them in peace who come to seek it. V. 31.

5. A memorial made of this controversy ending oath, by a providence which fell out about the same time. Where about we have these terms considerable.

Ver. 32. 1. The time of this event. And it was in that day. Sept. and Cald. same. This season was of Gods fitting, that Isaac might observe the concurrence of providences in giving him peace with enemies abroad confirmed by oath, & water at home for his refreshing, so he doth hereafter

2. The event itself contained in the tidings which his servants bring him. And Isaac's servants came and shewed him concerning the well which they had digged, and they said unto him, we have found water. Sept. and Cald. same.

1. The advent of Isaac's servants.

2. A narration or account of their labour.

3. A discovery of the success in finding water, take up all this passage; It is probable that it was one of the wells that the Philistines stopped, which was formerly digged and named by Abraham. This new cometh to him upon his contumacy. Ver. 32.

Ver. 33. 3. A special use which he maketh in naming of it which was to be a memorial of that dayes work. And he called the name of it the Oath, therefore the name of the city is Beer-sheba unto this day. The well of the Oath, &c. Sept. Cald. as Hebr. It is justly determined to be the same well and the same name, that Abraham had imposed upon the like occasion in his dayes, which had it seemed bin forgotten; as the Philistines had forgotten their Oath, kept in remembrance by it. Now Isaac renewing the Covenant and Oath with Abimelech, and God making discovery of the same well, he conceiveth the name which his Father first had imposed. Some think that Abraham left the name upon the place or region, and that Isaac puts it now upon the city. We may leave this at liberty; the end of all was to make a memorial of the Oath of God, that it might be kept & not broken.

Learn.

D. 1. God sometimes maketh providences of good concurre in the same day unto his righteous servants.

D. 2. God in the way of labour gives his servants to find sweet and necessary refreshings. W. Alex. V. 32.

D. 3. Mercies to the saints should be made monuments to mind them of their duty.

D. 4. It is but due to this day to name houses and cities, as well as fowles, Devoted to God. Beer-sheba. As the well of Oath, so the family of Oath and town of Oath, as devoted to God by mercy unto all duty. V. 33.

The last head of this chapter is the history of Esau's marriage in the two last verses, which by some are made the beginning of the next chapter, wherein the history of Esau is continued, and the issue declared of his irregular courses as ordered by Gods providence. It being added by our translators here, we shall dispatch it as the close of this chapter. Herein these things are eminently recorded.

1. The age of Esau. And Esau was the son of 40 years. Sept. and Cald. He was 40 years old, that is, he was fully now reached to 40 years.

2. The marriage of Esau. And he took a wife Judith, the Daughter of Beeri the Hittite, and Basemath the Daughter of Elon, the Hittite. Sept. &c. to the same. These evils are evident in this marriage.

1. The number that he marrieth, two, which however tolerated with men, yet was displeasing to God.

2. The nation with whom he joineth; Hittite, the worst of the people in the land, against whom Abraham gave a charge that his son should not marry with them, and doubtless Isaac gave him no less charge against it than he did to Jacob.

3. Their religion, they were Idolaters, with whom God would never have his people mingle. As to their names they are called otherwise, Gen. 36. 2.

2. The sad fruit of this marriage to Isaac and Rebekah. And they were bitternes of spirit to Isaac and Rebekah. They were contending, &c. And they were rebellious & stubborn against the command of Isaac and Rebekah. Cald. The evil of this marriage here described, is with respect to the parents of Esau idolatrous & rebellious wives, who neither feared God, nor revered their parents, must needs be a burden to gracious fathers and mothers, whose delight is to see their children walk orderly in Gods fear; bitterness of spirit is a paraphrase of all the heart-breaking evils, that could be done to wear out the lives of Isaac and Rebekah.

It teacheth us.

D. 1. Wicked children usually increase sin with their age.

D. 2.

D. 2. Reprobate spirits take all the ways of sin, to put away blessing and bring on the curse.

D. 3. Idolatrous wives and multiplicity of them hasten ruine to them who take them. Lust loves idolatrous yoke-fellows.

D. 4. Bigamy and unholy matches prove greatest griefs to gracious Parents. These were bitterness of spirit to Isaac and Rebekah.

CHAP. XXVII.

AFTER a short mention of Esau's impiety in marrying to the grief and heart-breaking of his Parents, Moses proceedeth to declare the fruit of such his impieties in the translating of the blessing from him to Jacob, according to the Oracle first given of him, The elder shall serve the younger. In the execution of which decree, though it were given when neither had done good or evil, it is to be observed wickedness precedes both in despising his birth-right, and giving up himself to all profanities of spirit, before he was actually rejected from the blessing which he desired.

The history of which event being 37 years after his marriage, is here recorded by Moses who passeth over other particular occurrences of that time, and falleth upon the relation of Gods dealing with Esau. In the whole Chapter three generals may be observed.

1. The translation of the blessing from Esau to Jacob. Ver. 1. 29.

2. The access and attempt of Esau to regain it, with his demeanour. Ver. 30. 41.

3. The care taken for securing Jacob against Esau's threats. Ver. 42. 46. In the former general are concurring these particulars.

1. Isaac's purpose and call to bless Esau. Ver. 1. 2. 3. 4.

2. Rebekah's diversion of it from him to Jacob. Ver. 5. 29.

To the first. In Isaac's endeavoring to bless Esau, these special things are considerable.

1. The time and occasion of it. And it was when Isaac was old, and his eyes were dark from seeing. Were dull to see, Sept. And he could not see. Cald.

1. This event as was noted, was 37 years after his marriage. So that Esau and Jacob were 77 years of age at this time, which will appear by computing the age of Jacob, when he went down to

Egypt, together with his time of service to Laban, and Joseph's time of birth and age when his father came into Egypt. Compare these texts, and it will appear he served Laban 20 years. Gen. 31. 38. Joseph was born in the 14th. year of his service. Gen. 30. 25. 26. In the 40th. year of Joseph came Jacob into Egypt. Gen. 41. 46. with. Gen. 45. 6. And then Jacob was 130 year old. Gen. 47. 9.

2. The Age of Isaac which at this time was 137 years, hereupon it seems he was moved to settle his house.

3. The blindness upon him which we read not befell others, of as great and greater age; yet here providence so orders it upon him for his own glory, that by his sight the blessing might not be turned instrumentally from him, unto whom God had designed it.

2. The attempt of Isaac to bestow the blessing upon Esau as may appear.

1. In his calling for him. And he called Esau his elder son, and said to him, my son. Sept. and Cald. same. This calling and sending for him was in order to blessing. Two things are considerable in this.

1. The fathers call which was

1. Special, to Esau his eldest or first born.

2. Kind and loving. My son.

2. The sons ready reply. And he said unto him, behold me, Sept. and Cald. same. Here I am. He answered his fathers call; so farre it proceeds. Ver. 1.

2. In his charge unto him, wherein note.

1. The rehearsall of the occasion of his calling him, made up.

1. Of the knowledge of his age. And he said behold now I am old. Sept. and Cald. same. Good Isaac here numbers his years and perceiveth himself decay whereupon he determin's, as he thought to provide for his son.

2. Of the ignorance of his death. I know not the day of my death. Sept. Ver. 2. same. When I shall dye. Cald. It seemeth he had apprehension of it to be nearer than it was, for he lived above 40. years after this. Yet being uncertain he deferred to make use of present time. v. 1.

2. The command which he giveth him.

1. To arm himself. And now take I pray thee thy weapons, thy quiver and bow. Sept. same. Thy sword and thy bow. Cald. All this was but in preparation for some other work.

2. To hunt for him. And go forth into the field, and hunt for me an hunting. Which was venison, Sept. and Cald. same. Thus Isaac puts him in his own delightful course to run and hunt for a blessing. Ver. 3.

3. To provide him some refreshing. And make for me savory meat according to what I love. Sept. and Cald. to same. With such food

T t 3

food Isaac was delighted before; and that with cheerfulness of Spirit he might bless his son, he desired to eat and drink thus at his hand; however God frustrated all. This is the plain sense of the history; and allegories here are beside the matter, but only such as the Spirit of God maketh.

3. In his end proposed, *And bring it to me and I will eat that my soul may bless thee before I die.* That I may eat. Sept. and Cald. His end is made up.

1. Of his sonnes collation, he must bring it.

2. Of his own repast, Isaac should eat of it.

3. Of his fathers return, which was the blessing. Wherein.

1. The matter intended, was the blessing which God instrumentally did convey by the Patriarchs to the promised seed, which was the confluence of all spiritual and temporal good, under types at this time held out.

2. The manner of despoising it, in that expression *my soul may bless*, which though it signify a mans self, yet in acting, it notes the intimacy and cordialness with which the blessing was intended to be bestowed.

3. The time, presently, this was intended before his death, which he knew not how soon it might fall out. At this Isaac aimeth, to fasten the blessing on Esau surely before his death. Thus farre his attempt.

Quest. 1. What was this blessing so much desired?

Answer. Blessing falleth under various considerations.

1. It is taken for any good generally, which is either wished or done to any.

2. It is taken specially for that blessing which God gave to Abraham, and by him to Isaac, and by him to Jacob. Which was that Covenant whereby God severed them to be his Church, on whom all blessings in Christ should be completed.

Quest. 2. Could the Patriarchs bless what children they would?

Answer. 1. With common good they might, as Abraham to Ismael, &c.

2. With this special blessing of the Church they could not, because it was intailed upon Isaac & upon Jacob by God. But afterward all the sons of Jacob were blessed, God making his Church of them.

Quest. 3. Did Isaac desire to part with the blessing for venison?

Answer. No, but blessing being an action of cheerfulness, for age to be refreshed to the discharge of this duty, cannot argue sensuality, nor the undervaluing of such a blessing. He had a mind, to bestow it on Esau; but not for his venison.

Quest. 3. Did Isaac well in aiming the blessing to Esau?

Answer. Surely herein he cannot be excused.

1. He was not to give that blessing at pleasure but as God had appointed it.

2. God had revealed by his oracle, that the elder should serve the younger.

3. He could not be ignorant of the meaning of this Oracle, that God intended the blessing to Jacob.

4. He knew Esau despised the birth-right, and that Jacob had it by Covenant, therefore to alter Gods mind or frustrate God Covenant must needs be evil.

Learn from it.

D. 1. *The sad events of wicked marriages come to passe soon enough though they seem to linger. This from the connection.*

D. 2. *Old age and the infirmities of it incident to the best, put them in mind of settling affaires for posterity after them.*

D. 3. *God ordereth and useth the blindness or infirmities of his Saints, to keep them sometimes from crossing his own counsailes.*

D. 4. *Isaac may call Esau to bless him and yet cannot, and Esau may come readily for a blessing, and not reach it. So it may be between good Fathers and bad children Ver. 1.*

D. 5. *It becometh saints to mind the certainty of their age, and the uncertainty of their death.*

D. 6. *The minding of these should put them upon present duty to God and man. So Isaac thought to do. Ver. 2.*

D. 7. *Good fathers from their own mistakes may guide their children the worst way to a blessing. So Isaac to Esau. The blessing was not by running and hunting. Rom. 9. 16. Ver. 3.*

D. 8. *Boothly repast may not be unsuitable for saints in doing great duties of God, even blessing. Yet it may be a snare to them.*

D. 9. *Sensuall delights in eating may sometimes turn away the saints hearts from following Gods counsailes. Therefore Christ cautions his. Luk. 21. 34.*

D. 10. *Hottest men may purpose to*

bestow the choicest blessing upon such as God hath rejected, and labour it to the death. But yet all in vain as will appear. Ver. 4.

2. The diversion which Rebekah maketh, now followeth. Wherein.

1. The occasion of her stirring. Ver. 5.

2. Her call and advise to Jacob. Ver. 6. 10.

3. Jacobs exception made to her. Ver. 11. 12.

4. Her reply for satisfaction. Ver. 13.

5. His obedience and preparation. Ver. 14. 15. 16. 17.

6. Jacobs address to Isaac and carriage. Ver. 18. 29.

1. The occasion of Rebekahs stirring in this matter at this time, is noted. Ver. 5. Wherein we have.

1. Rebekahs presence or acquaintance with Isaacs purpose. And Rebekah was hearing or heard Isaac in speaking to Esau his son

Heard him speaking. Sept. — when he spake. Cald. It is likely she was present, or near at hand where providence ordered her then to be, to prevent Isaacs designe; and hearing his resolution to crosse the Oracle of God, this stirs her up now to call about for directing the blessing where God had appointed it.

2. Isaacs absence after this, And Esau went into the field to hunt venison and to bring it. — To hunt a hunting for his Father. Sept. Cald. as Hebr. This he did in order to the blessing intended by Isaac.

And this opportunity she taketh to dispatch the matter before his return.

Learn hence.

D. 1. *Providence orders the timely cognisance of designs against his counsailes to such as shall prevent them.*

D. 2. *Men may move out of the way, but God ordereth their absence, when they would hinder his work of blessing.*

D. 3. *Hunting and running after mens own enterprises, may put them out of the way of blessing. Ver. 5.*

2. Rebekahs work upon this occasion in her bespeaking Jacob. Ver. 6. 10. Wherein are obvious.

1. Her relation of what she heard from his Father Isaac. And Rebekah spake, &c.

— To Jacob her younger son. Sept. Cald. as Hebr. So she beginneth to impart the matter to her son Jacob whom it concerned, and related what she heard.

1. Isaacs call & speech to Esau. I heard, &c. Ver. 5.

2. Isaacs command to him

1. *Br ing me venison.* Ver. 7.

2. *Make me savory meat.*

3. Isaacs purpose. I will eat and bless thee in the presence name & power of Jehovah, before my death, that is, testamentally that it may not be reversed when I am dead. Ver. 7.

2. Her advise or injunction upon Jacob. Where.

1. She required obedience. And now my son obey my voice according to that I do command thee. — Hear me as I do command. Sept. — Acquiesce in my word, &c. Cald. Wherein she bindeth him peremptorily to be obedient to her command whatsoever it should be.

Quest. But can any mother so absolutely command obedience whether it be right or wrong?

Answer. Surely she supposed her command to be according to Gods Oracle, and therefore she so prelieth it; for otherwise no parents can command children against God. And now was Jacob 77 years of age when under this command. Ver. 8.

2. She giveth him her charge what she would have done.

1. To get meat for his Father before Esau. Wherefore.

1. She sends him to the flock. Go now I pray thee to the flock, and take for me from thence, two good kids of the goats. — Tender and good. Sept. Cald. as Hebr. she directs.

1. To a shorter way, onely go to the flock of sheep and goats.

2. To an easy work, bring me two good kids of the goats.

2. Her encouragement therunto. And I will make savory meats for thy Father, such as he loveth. Sept. and Cald. the same. So farre she helps to speed before Esaus return from hunting, whose journey was longer, and labour greater, and yet in the issue to little purpose. Ver. 9.

2. To carry it to him. Wherein she proposeth.

1. The work, And bring thou to thy Father, that is, the savory meats provided.

Thou shalt bring it in, &c. Sept. and Cald. This was the way directed to Esau, and this way she directs Jacob.

2. The end proposed.

1. His Fathers repast. And he shall eat. Sept. and Cald. same. He shall take pleasure in thy meat and eat it.

2. His own blessing. That he may bless thee before thy death. — Before he dye. Sept. Cald. as Hebr. In this she aimeth to frustrate the counsaile of Isaac, and his purpose to confer the blessing on Esau and to transcribe it upon Jacob, according to the Oracle of God revealed, and incourageth Jacob thereby to do what she com-

Ver. 7.

Ver. 8.

Ver. 9.

Ver. 10.

Ver. 11.

Ver. 12.

Ver. 13.

Ver. 14.

Ver. 15.

Ver. 16.

Ver. 17.

Ver. 18.

Ver. 19.

Ver. 20.

Ver. 21.

Ver. 22.

Ver. 23.

Ver. 24.

Ver. 25.

Ver. 26.

Ver. 27.

Ver. 28.

Ver. 29.

Ver. 30.

Ver. 31.

Ver. 32.

Ver. 33.

Ver. 34.

Ver. 35.

Ver. 36.

Ver. 37.

Ver. 38.

Ver. 39.

Ver. 40.

Ver. 41.

Ver. 42.

Ver. 43.

Ver. 44.

Ver. 45.

Ver. 46.

Ver. 47.

Ver. 48.

Ver. 49.

Ver. 50.

Ver. 51.

Ver. 52.

Ver. 53.

Ver. 54.

Ver. 55.

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Ver. 57.

Ver. 58.

Ver. 59.

Ver. 60.

Ver. 61.

Ver. 62.

Ver. 63.

Ver. 64.

Ver. 65.

Ver. 66.

Ver. 67.

Ver. 68.

Ver. 69.

Ver. 70.

Ver. 71.

Ver. 72.

manded. Some queries here would be answered. Ver. 10.

Quest. 1. Was it fit for such a wife to crosse such an husband in blessing their seed?

Answer. 1. Had the matter concerned no more but husband and wife in economical affairs, it was not just but sinfull.

2. But this having relation to God and his Oracle, it was no evill for the wife to crosse her husband, that she might please God, God is neerer then Isaac to her.

Quest. 2. Was it just to attempt this by deceit and deluding her husband?

Answer. 1. Gods promises need not the deceit of creatures to bring them about.

2. So farre as the counsaile of the flesh was used it was surely evill, yet God beares with the infirmities of his, when their rise and end are good. Faith may principally move, though fence do warp.

Quest. 3. Why doth she command two kids to be brought?

Answer. 1. It might be to take choise of the best of them.

Quest. 4. It is askt, why God would suffer things to goe on after this manner?

Answer. Truly, God may doe & suffer what he will. It is conjectured, that the corruption of one may crosse another who would crosse Gods Oracle and purpose. So is Isaac crost here by Rebekah.

2. It might be to take some of the choicest parts from both.

3. It might be for the family as well as this particular.

Learn thence.

D. 1. *God useth the affections of his creatures sometimes to the right disposing of his blessing.* Rebekahs love for Jacob.

D. 2. *God makes timely discovery by his instruments of all the devises of men to keep his from a blessing.*

D. 3. *A testamentall conveyance of blessing under Gods testament would good fathers make where God intends not.* Ver. 6. 7.

D. 4. *The mothers command is sovereign when concurring with Gods law.* Ver. 8.

D. 5. *God ordereth one creatures guilt to evacuate anothers designe, which would work the frustration of Gods counsaile.*

D. 6. *Beleeving soules may sometimes bring kids for venison, use fleshly wayes to get the blessing.*

D. 7. *The counsaile of the saints sometimes may be good for the end, and yet evill for the way.*

D. 8. *Such counsailes under Gods ordering may get the blessing from man by whom God conveyeth it.* V. 9. 10.

3. The next thing considerable in the translation of the blessing is Jacobs exception unto his mothers commands, which is made Ver. 11. 12. Wherein are considerable.

1. His pause upon it in bespeaking his mother, *And Jacob said unto Rebekah his mother,* Sept. and Cald. same. He doth not presently yeeld to his mothers advise, but first as becometh a man, he replyeth to her something, that might be a reasonable stop in the way; prudence taught him at that time, to consider upon what grounds to obey his mother.

2. His objection proposed, which consists in two parts.

1. The sensible description of this brother, *Behold Esau my brother is an hairy man,* Sept. and Cald. same. The very outward form of him was like an hide, as may be safely conjectured by the kids skinnes which Rebekah put upon Jacob to deceive Isaac.

2. The description of himself, *And I a smooth man,* Sept. and Cald. same. His outward frame was soft and smooth, like the flesh of a man. Now these were very different; and discernable by one who had his feeling, though he had lost his sight.

3. His supposition, *Perhaps my father will feel me.* Left haply therefore my father feel me, Sept. Cald. as Hebr. This was no more than rationally was to be supposed, considering many circumstances els which might bewray him; and he supposed not this in vain, for his father did feel him, being put to doubt by his voice.

4. His conclusion which is twofold.

1. *And I shall be in his eyes as one that maketh to erre,* As one despising him, Sept. As one mocking, Cald. This of necessity would have fallen out, if he had gon in his own garb; his father would have judged him as a deceiver upon such defrauding practises.

2. *And I shall make a curse to come upon me, but not a blessing,* Sept. same. Curlings and not blessings, Cald. This was not causelessly feared, for a curse was pronounced, upon him that should make the blind to erre, Deu. 27. 18. In plain terms he was suspicious of this way, and therefore pauseth, Ver. 12. His judgement concerning a curse due to deceivers and not a blessing, maketh him put this stop to his mothers motion. Thus farre Jacob dealeth uprightly.

Learn

Ver. 11.

Learn thence.

D. 1. *Gods children in prudence may make a pause upon the doubtful command of parents.*

D. 2. *Real objections are justly to be made unto questionable commands of superiors.* Ver. 11.

D. 3. *Discoveries of sin either by man or God, are to be considered by such as fear God.*

D. 4. *Some decetis and guileful dealings of men are palpable, and may be felt out.*

D. 5. *It concerns all plain-hearted men to abhorre such decetivings.*

D. 6. *A curse and not a blessing ordinarily attends such guileful wayes of men, which Satns fear.* Ver. 12.

4. In this diverting of the blessing Rebekahs reply to this objection of Jacob followeth for his satisfaction, which carrieth in it these two things.

1. A resolute securing him from any curse, by interposing her self, notwithstanding all the difficulties that might seem to be in the way, and this in a kind of an imprecation. *And his mother said unto him upon me be thy curse my son,* Sept. same. It is told me by prophesie that curses shall not come upon thee but blessings. Cald.

2. The replicer his mother, full bent at this time to disappoint the counsailes of the flesh.

2. Her reply is considerable.

1. In the matter of it, which is an assurance to him, that no curse shall come upon him, that is the scope of the expression, as the Caldee paraphraseth.

2. In the form of it, which is a kind of imprecation, if any curse be, let it be upon me, I will bear it, thou shalt be free.

Quest. What maketh Rebekah so peremptory and confident as to wish evil upon her self?

Answer. 1. The rise of it doubtles was from faith on the oracle of God, which she knew must and would stand.

2. The manner of her acting in it seemeth to be from her passion & hastines of Spirit to set Jacob about the busines. Wherein some sin might not be wanting.

2. An instant command upon him for obedience. *Only obey my voice and go and take for me.* Go and bring unto me, Sep.

1. The forme of her command is instant and restrictive.

2. The putting of them on. *And she put them upon Jacob her younger son,* Sept.

2. The matter, is harkning to her voice and dispatch of the busines, as if she had said, trouble not your self with such fond feares, go and do what I would have you, I will stand between you and danger, if any curse be, let it be upon me; some reflection on the promise though mixt with corruption, must be conceived here to act her. Ver. 13.

Learn thence.

D. 1. *Faith pursueth Gods oracle through the worst of difficulties and fears.*

D. 2. *Fleshly passion may mixe with faith in its strongest operations.*

D. 3. *Affection may make mothers adventure to bear a curse for their sons.*

D. 4. *Natural affection may be instant to have things done irregularly upon a ground of faith.* Ver. 13.

5. The next thing in this diversion of the blessing observable is the preparation made for procuring it to Jacob. Wherein we have to note.

1. Jacobs work in his obedience, *And he went and took and brought to his mother,* Sept. and Cald. same. That is, he fetched two kids unto her, as she had appointed him, so farre is his obedience exprest.

2. Rebekahs work for her purpose intended, which is taken up in 4 actions here recorded.

1. She made the meat. *And his mother made savory meat, such as his Father loved,* Sept. and Cald. same. That is, some dainty dish that might please Isaacs palate, to cause him to mistake it for venison. Ver. 14.

2. She attired him in Esaus habit. Wherein note.

1. The taking of them being in her keeping. *And Rebekah took the desirable raiment of Esau her eldest son.* The beautiful robe or stole of Esau her eldest son, &c. Sept. Garments which were fair, &c. Cald. what kind of garments these were is questioned, as whether they were Priestly robes, which is conceived did belong to the elder, or princely garments; or common wearing apparel of the best sort. Unto all which the text is silent in determining; we have here mentioned nothing but desirable garments, which doubtles were choice, and kept up in some sweet chests; or otherwise probably perfumed; because Isaac speaketh of the smell of them afterward.

2. The putting of them on. *And she put them upon Jacob her younger son,* Sept.

and Cald. fame. So Jacob is translated into Esau's clothes, so farre to gain the blessing. Ver. 15.

Ver. 16.

3. She takes care at least to assimilate him unto Esau's skin, if his Father should feel him. *And the skins of the kids of the goats she put, or made him put upon his hands, and upon the smooth of his neck.* Upon his arms and the bare of his necke, Sept. Cald. as Hebr. Thus she provides against his fear of his Fathers feeling of him, because his brother was rough and hairy it seemes, even like a beasts hide. Ver. 16.

Ver. 17.

4. She dispatcheth the meat into his hand to carry to his Father, & now act his part. *And she gave the savory meat & the bread which she had made into the hand of Jacob her son,* Sept. and Cald. to the same. Thus now all things are ready by Rebekah's contrivance, that Jacob should prevent his brother, & carry his Father the refreshing appointed and get the blessing. Other difficulty in words there is none.

Quest. Was not all this contrivance fraudulent, and so sinful against God, against Isaac, against Esau, against Jacob, and against herself in imprecating a curse? &c.

Ans. 1. Were all these transactions nakedly between creatures and from themselves wholly, doubtles all is to be condemned, God hates guileful dealing, and was offended, Isaac had bin abused, Esau injured, Jacob seduced, and herself voluntarily laid under the curse.

2. The ground of all this her acting was the Oracle of God, though flesh might worke irregularly thereupon. Therefore her infirmities are not to be excused, onely God had the ordering of all this, and crosseth Isaac because he walketh contrary to him; and sets Esau beside the blessing, for it was none of his; and suffers Jacob to go the way which his mother sheweth, and spareth all Rebekah's rashnes in the flesh.

3. This whole was of extraordinary concernment, therefore not to be judged by the ordinary command, nor to be exemplary unto ordinary practise.

Learn thence.

- D. 1. *Fearful soules upon encouragement from God by creatures set unto the worke commanded.*
- D. 2. *Mothers affections are great incentives unto children to go and come and do their pleasure.*
- D. 3. *The mothers will sometimes God ordereth to prevent the Fathers sin.*
- D. 4. *Savory meat may deceive those sometimes who are given to it.* Ver. 14.
- D. 5. *Esau's goodly ratment may fit*

Jacob under providence to procure the blessing from man.

D. 6. *The younger may be put into place of elder when God hath given the right to him.* Ver. 15.

D. 7. *The skins of beasts may be used under providence to get the blessing from a beastly man*

D. 8. *Fleshy coverings may be added unto faith, to conceal that from fleshy instruments. which they would not bless without it. This is not an ordinary case.* Ver. 16.

D. 9. *Jacobs hand under Gods overruling providence must serve Rebekahs head to get the blessing.*

D. 10. *God suffers and orders in extraordinary wayes the sensual preparations of creatures to take away the blessing from sensual men.* Ver. 17.

6. The last particular noted in the diverting of the blessing is Jacobs address to his Father with his provision, wherein several things are observable.

1. The discourse between Jacob and his Father. Ver. 18, 24.

2. The yeelding of Isaac to eat and drinke. Ver. 25.

3. The collation of the blessing on Jacob. Ver. 26, 29.

To the first. The discourse containeth 5 interchanges.

1. Jacob bespeaking his Father with his return, *And he came to his Father and said my Father. And he said behold me,* Sept. and Cald. fame. Herein.

1. Jacobs entrance and speech, my Father, as became a son honoring his Father, Ver. 18.

2. Isaacs reply in love, suitable to a sons honour, *behold me, here see me my son, I am ready for thee.*

2. Isaacs question and Jacobs answer, *Who art thou my son?* Sept. and Cald. fame.

1. This is the Fathers question, which notes his doubting by reason of his blindness, therefore inquireth of him who bespeakes him as a Father, perhaps also fearing some attempt to prevent Esau. V. 18.

2. Jacobs answer, where,

1. He pretends his relation and personats Esau, *And Jacob said to his Father I am Esau thy first born.* Where his words are expresse, and justified by some to be as true as Iohn baptist was Elias. Matth. 11.

14. But sure this being spoken to deceive, will hardly admit of such an evasion.

2. He declares his expedition pretended to be at his Fathers command, *I have done*

done according as thou spakest to me, Sept. and Cald. fame. Herein also was there a dissimulation.

1. Of person, as if he had bin Esau to whom Isaac spake.

2. Of work, as if he had brought venison hunted, when it was none, yet to he personates his brother.

3. He petition's his blessing. *Arise I pray thee, sit and eat of my hunting or venison that thy soul may be blessed,* Sept. and Cald. fame. Here he mentions what he commeth for, and desires.

1. His Fathers acceptance. *Arise, sit, eat.*

2. His Fathers blessing which is intended to Esau. Ver. 19.

3. Isaacs question and his reply about the fiddennes of his provision, wherein are delivered.

Ver. 20.

1. Isaacs querie, *And Isaac said to his son, how this, that thou hast hastened to find it, my son.* — What this that thou hast found it so quickly. Sept. Cald. to the same as Hebr. In this he discovers some jealousy, seeing more quick dispatch than usual in getting venison, and by the question, he puts Jacob to it for an answer to bewray himself.

2. Yet Jacob hath an answer at hand, *And he said because Jehovah thy God made it meet before me. Or brought it before me.* — For the Lord thy God gave it before me, Sept. — Prepared it before me, Cald. This was a quick and full reply, yet not without dissembling, that he had it from the stocke. Wherein is.

1. A fallacious return to his Father, who supposed it to be venison caught by hunting, and might be perswaded God could bring it to hand.

2. A profanation of Gods name, in making use of it to cover his dissimulations; yet thus farre God suffers it. Ver. 20.

4. Isaacs demand for further satisfaction. Wherein we have.

Ver. 21.

1. The Fathers desire, *And Isaac said unto Jacob, come near I pray thee, and I will handle thee my son whether thou be my son Esau, or not,* Sept. and Cald. fame. Here he discovered his suspicion notwithstanding his fair pretence, and now puts Jacob to the trial which he feared, he will feel him before he trust him, as much as a blind man could do for his satisfaction Ver. 21.

Ver. 22.

2. The sons readiness to satisfy his Father, *And Jacob came near to Isaac his Father,* Sept. and Cald. fame. Herein he doth nothing but right to answer his Fathers demand, yet with hope to deceive him.

3. The Fathers satisfaction discovered.

1. In his action, *And he handled, or felt him,* Sept. and Cald. fame. Doubtles with what care he could, he laboured by feeling to discover him.

2. In his speech, *And he said the voice is the voice of Jacob, but the hands are*

the hands of Esau, Sept. and Cald. fame; Here he inclineth to judge his feeling better than his hearing, by the hands though borrowed, than by the voice though natural. Just was this from God. Ver. 22.

4. The event, which was twofold.

1. Isaacs mistake, *And he discerned him not because his hands were as the hands of Esau his brother hairy.* — He knew him not, Sept. and Cald. Herein is declared.

Ver. 23.

1. His ignorance that he did not discover him to be Jacob.

2. The reason of his mistake, because his hands were rough like Esau's, hereby God suffered him to be deceived, that he might not crosse his Oracle.

2. His concession to Jacob, *And he blessed him.* Sept. and Cald. fame. In short, he yeilded to give him that for which he came. The fuller discovery of which followeth. Ver. 27. &c. So farre. Ver. 23.

5. The last parly between them, where in the Father puts himself upon the truth of his son. Herein.

1. Isaacs question. *And he said, art thou he my son Esau?* Sept. and Cald. fame. Here he presseth his credit, as if he should say, tell me in truth art thou my very son Esau?

Ver. 24.

2. Jacobs answer *I, or I am he.* *And* Ego, I am. Sept. and Cald. fame. Herein, he at last confirms his former falsehood, and in plain terms replieth, I am that Esau, and so deludes his father.

Quest. Here it is inquired whether Jacob did not grievously sin in all this carriage?

Ans. Some deny that he sinned at all in lying, either because it was an officious lye, or els from Gods special command indulging him; But neither of these grounds can clear it; officious lyes are sins, neither is God to be accounted the author of them, it is abominable.

2. It must therefore be granted that Jacob spake against his own knowledge, and therefore sinned.

3. Figurative speeches none can be found in this passage.

4. The case was extraordinary in the whole, God may order the sins of men to his own glory, but they are no whit the more excusable in themselves. Jacob doubtles did sin in all these dissimulations, yet God pardoned it and ordered the blessing to him.

Learn from it.

- D. 1. *Good soules may adventure upon temptations in the pursuit of blessings. So Jacob in comming.*
- D. 2. *Childlike compellations of parents are fit in seeking blessing by them.*
- D. 3. *Tempting questions may justify*

fly meet which deceiving clyents.
Ver. 18.

D. 4. *Good soules are overcome sometimes by tempting interrogations to dissemble themselves and actions.* So Jacob.

D. 5. *These evils are adventured on in hope of some good, to get a blessing.* Ver. 19.

D. 6. *Sometimes mens achievements may seeme to be too speedy to be good.* So Jacob; so rich men. *He in his venison, They in their wealth.*

D. 7. *Good men in such temptations may charge their faults on God.* So Jacob. Ver. 20.

D. 8. *Pretences and personating of those men which we are not, may meet with stricter inquisition.* So it was here. *He feels, &c.*

D. 9. *Hands may be used to help sometimes for eyes, though very badly.* Ver. 21.

D. 10. *It is but meet that persons suspected of deceiving should yeeld to all sorts of trial, which are just.*

D. 11. *Where hands are instead of eyes it is no hard matter to be mistaken.*

D. 12. *Esaus hands and Jacobs voice may deceive an Isaac in blessing.* Ver. 22.

D. 13. *Sense may deceive in judging persons and states of men by outward signes.*

D. 14. *Instruments may blesse in the dark, under Gods direction, better than in the light.* Ver. 23. Isaac designed Esau but it is Jacob.

D. 15. *Naturall affection is very jealous and suspicious of being misplaced.* So was Isaac.

D. 16. *Entrance into sin doth so intangle, that it drames on good soules sometimes to greater evil.* Ver. 24. So Jacob. Here is lie upon lie.

2. Isaacs acceptance of Jacobs provision is here recorded. Wherein are to be noted.

1. His call for it. *And he said, bring me, my son, Sept. same. Come neer to me. Sept. same. Come before me, Cald. Here onely he calleth for the meat prepared.* Ver. 25.

2. His grant to eat it. *And I will eat of my sons venison, Sept. and Cald. as Hebr. Here he accepts his provision.*

3. His promise to blesse. *That my soull may blesse thee, Sept. and Cald. same. Here*

1. The good intended, the blessing which followes.

2. The form of bestowing it, *with his soull.*

4. The participation of all. Wherein.

1. Jacobs ministring, both meat and drink. *And he made it approach, and he brought him wine, Sept. and Cald. same.*

2. Isaacs reception. *And he eat and drank, Septuag. and Cald. same. These were but signal actions preparatory to the cheerful conveyance of the blessing on his son. In all we find him brought to do that by wiles, against which he was resolved in himself.*

It teacheth us.

D. 1. *Providence sometimes orders misguided Spirits to be won unto the right way by wiles.*

D. 2. *Person and gift shall be accepted at last which God appointed for the blessing.*

D. 3. *God ordereth him to be blessed with the soull, who was not by the man intended to be blessed with the mouth.*

D. 4. *It is equal for such as expect a blessing to minister to them whom God appoints to convey it. So did Abraham to Melchizedek.*

D. 5. *Eating and drinking are suitable preparatives to praise God and blesse man. Spirits revived more chearefully discharge their duty.* Ver. 25.

3. The last thing noted in the diversion of the blessing, is the actual conferring of it upon Jacob. Whereabout we have to observe.

2. Isaacs invitation of him and that unto two things.

1. To accesse. *Come neer I pray thee, Ver. 26. or now, Sept. and Cald. to the same. Approach is the first step unto blessing. He giveth him new boldnes to come.*

2. To

2. To sweetest acceptance, *And kisse me, my son, Sept. and Cald. same. This was a sign of the sweetest indearment, and the best subjection of the soul to be blessed unto him that blessed it. This draweth neer the blessing still.* Ver. 26.

Ver. 27. 2. Jacobs obedience. *And he came neer, and kysed him, Sept. and Cald. same. All this was but due from the blessed to the bleaser.*

3. The collation of the blessing itself. Wherein note.

1. The occasion taken. *And he smelt the smell of his garments, Sept. & Cald. same. It is likely this rich apparel of Esau was perfumed, and gave a fragrant savour unto Isaac; whereupon he takes occasion to give his blessing.*

2. The act of blessing itself, of which are observable.

1. The form, it is propheticall and promissory, given out in the truth & strength of God; therefore it is said, *by faith Isaac blessed, &c. Hebr. 11. 20.*

2. The matter of it, which stands in several good things here prophesied and bequeathed to him.

1. He makes him so blessed that he becomes the cause of blessing to others. In that passage, *And he blessed him, and said, see, The smell of my son is as the smell of a field which Jehovah hath blessed.* The relative is doubled to set out that field emphatically. The field which the Lord hath blessed even that. A full field, Sept. Cald. as Hebr. It is evident to be a part of the blessing, wherein he maketh Jacob a fountain of blessing to others; even as a field is blessed when full of corn, not for itself but for others, so was Jacob filled with good to blesse many, Ver. 27.

Ver. 28. 2. He blesseth him with plenty, *Now the mighty God shall give thee of the dew of heaven and of the fatnes of the earth, & plenty of corn & new wine, Sept. same. — Of good of the earth, Cald. Heavens influence, earths fruitfulness or fatnes, multitude of corn and wine are the full paraphrase of a rich estate. This Isaac from God giveth unto Jacob, Ver. 28.*

Ver. 29. 3. He blessed him with victory over Nations, *People shall serve thee, and Nations shall bow down unto thee. Princes shall adore thee, Sept. Kingdoms shall be subject to thee, Cald. In this Isaac as a Prophet of the Lord foretelleth not onely the subjection of all nations to the Church in him, but their adoption also. As to Jacobs person little or nothing of this appeared; but to the Church his seed; and to Christ the head; this was eminently performed and will be more.*

4. He blesseth him with dignity over his brethren, *Be thou a lord to thy brethren, and the sons of thy mother shall bow down to thee, Cald. same. — Lord of thy brothers, and thy fathers sonnes shall adore thee, Sept. This as to Jacobs person was not in outward power; he feared Esau, as to his po-*

terity, they brought down the Edomies sometimes. The eminent performance of it therefore must be in Church priviledges.

5. He sets him above every curse and fills him with blessing, *Cursed be they cursers, and blessed be that blesseth thee. Both singular in Sept. Both plural in Cald. It is that which God himself gave to Abraham, I will blesse them that blesse thee, &c. Which was an evident exalting of Abraham above all curse, and setting him ever with all blessing. This Isaac from God conveyeth to Jacob as the heir of promise with himself; and herein pronounceth himself blessed in blessing Jacob. Cursing from man is wishing evil to any out of hatred. Cursing from God returned, is the speaking of all evil to them with effect. So blessing from man is wishing good out of love; but blessing from God is speaking good to make it rest upon soules. So Isaac hath blessed Jacob.*

Quest. Was all this blessing onely in earthly things?

A. 1. Surely no, then it had bin no better than Isaacs.

2. It is the same which God gave to Abraham and Isaac before, which took in all spiritual good things in Christ.

3. The Saints themselves contented not their hearts with the outward things but fought heaven in them, Heb. 11. 13. All good things therefore in Christ are carried here.

Quest. 2. Whether Jacob could take that blessing with a good conscience, and keep it which was gotten by guile?

Ans. To answer. 1. His evil doubtles was to be lamented.

2. Under these infirmities of his, faith did work from Gods Oracle.

3. God himself had given him the blessing; therefore any failing of his could not make it invalid, or give him ground to relinquish it.

Quest. 3. Whether the blessing given against the intent of his father could be confirmed to Jacob?

Ans. 1. Isaac himself saith, *I have blessed and he shall be blessed.* Ver. 33.

2. God had given it, therefore it could not be reversed; so he comforts him with it in his way. Gen. 28. 14.

3. The act was extraordinary which God ordered in pardoning all the evil, & so confirmed the blessing as it was given. And what God confirm's none can disannul. V. 29

Learn thence.

D. 1. *Instruments of blessing must call, and act below in bestowing it as God orders it.*

D. 2. *Gods vicegerent for blessing may demand accesse and homage of love in giving it.* Ver. 26.

D. 3. *Soules seeking after blessing.*

owe obedience and homage of love to such as convey it.

- D. 4. *Accidental refreshings from creatures may be occasions of gaining greater blessing.*
- D. 5. *Gods blessing maketh the best savour upon bodies and souls.*
- D. 6. *Jacobs blessing in all good things, was as the field to bring blessing to others. Ver. 27.*
- D. 7. *All plenty in spirituals and temporals, is Jacobs blessing for the Church. Ver. 28.*
- D. 8. *The blessing of the Church in Jacob, is adoption or subjection of nations to it.*
- D. 9. *Gods blessing hath made Jacob Esaus Lord, and the Church in Christ to rule over its utter enemies. Hypocrites as others.*
- D. 10. *Jacob, and Christ signified in him, and the Church in Christ, is set above all curse and in all blessing. Ver. 29.*

The second general of the chapter now followeth which is Esaus return from hunting, and attempt either to regain the blessing, or get one as good as that. The transaction of this business is taken up from Ver. 30. to 41. Herein occurs to observation.

1. Esau addresseth to his father. V. 30. 31.
2. Isaacs passionat entertainment of him. Ver. 32. 33.
3. Esaus resentment of his fathers answer. Ver. 34.
4. Isaacs crimination upon Jacob in this. Ver. 35.
5. Esaus censure of his brother and suing to his father. Ver. 36.
6. Isaacs straight what he should do for him. Ver. 37.
7. Esau importunity for blessing still. Ver. 38.
8. Isaacs return to him at last. Ver. 39. 40.
9. Esaus revengefull resolution on Jacob. Ver. 41.

In the first of these Ver. 30. 31. we have to note.

1. The instant of time which providence ordered for Esaus return and addresseth to his father, expressed two ways.

- Ver. 30. 1. As to his Fathers action, *And it was even as Isaac had finished to bless Jacob.* After Isaac had ceased blessing Jacob his son, Sept. Cald. as Hebr. In that very point of time that the blessing was finished.

2. As to the sons departure, *And it was one in going Jacob was gone out of the presence of Isaac his Father,* Sept. and Cald. to the same. Which noteth also the season of dispatch, that Jacob was newly departed, enough to escape discovery by Esau. So providence ordered the blessing past, & Jacob gone, before he that ran to hunt returned.

2. Esaus part acted in several things.

1. In his return, *And Esau his brother came from hunting,* Sept. and Cald. same. He had bestirred himself and hunted and taken, and returned with good hopes. Ver. 30.

2. In his preparation of meat, *And he also made savoury meats,* Sept. and Cald. same. This was according to his Fathers command, thus he doth also in order to blessing.

3. In his accesseth unto his Fathers, *And brought it to his Father,* Sept. and Cald. same. This was also in obedience to his Father, and in pursuance of the blessing, and no way yet dashed in his hopes.

4. In his petition, which is threefold.

1. *Let my Father arise,* Sept. and Cald. same. The phrase is a little more peremptory and confident than that of Jacob. Ver. 19. Yet petitionary.

2. *And let him eat of his sons venison or hunting,* Sept. and Cald. same. This he desireth as it was promised him before he went out to hunt. Ver. 4. Yet not availing.

3. *That thy soul may bless me,* Sept. & Cald. same. This also his father had offered him, when he sent him out to hunt, and this now confidently he demands. Ver. 31.

Learn thence.

- D. 1. *Providence is before hand with them that falsely seek Gods blessing, to passe it where it should be.*
- D. 2. *God ordereth the seasons reaching home to, and comming short of blessing. So he did here.*
- D. 3. *God prevents moments among creatures, which may hinder from his blessing.*
- D. 4. *The wickeds haste cometh all to late for blessing though they run for it. Ver. 30.*
- D. 5. *Outward meanes may Esau use unto men for blessing, and yet not be blessed by God.*
- D. 6. *Confidence may sinful men have in outward preparations for blessing, and yet may come short of it.*
- D. 7. *Esau may have more boldnes in*

in demands for blessing than Jacobs.

- D. 8. *Presumption maketh no question to have the blessing, though it be gone. Ver. 31.*

In the second, which is Isaacs passionat entertainment of Esau we have to consider.

Ver. 32. 1. Isaacs question of him, *And Isaac his Father said unto him who art thou?* He was startled at another voice and now doubles begins to question with some zeal, having blessed one before, Sept. and Cald. same. This expostulation carrieth some of that passion which followeth.

2. Esaus answer, *And he said I am thy son, thy first born Esau,* Sept. and Cald. same. This answer doubles startles him more, having blessed one already under that name, and now hearing of another Esau more like the man he aimed at. This the son replyeth, yet ignorant of with was done. Ver. 32.

3. Isaacs passionat reply, wherein we have to note.

Ver. 33. 1. His posture, *And Isaac trembled a great trembling unto vehemency.* Astonished, or was in an extasy vehemently Sept. — Isaac wondred excessively. Here nature work's, when man seeth he is crossed.

1. The affection expressed, fear, extasy, admiration.

2. The measure of it is above, superlative, set out by many aggravating terms. So poor Isaac is transported when disappointed of his aim's & seeth his error.

2. His exclamation or calling out upon him that had deceived him, *Who, where he that hunted an hunting & brought to me; and I have eaten of all before thou camest & have blessed him, S. & C. to the same.* This is like the speech of a trembling astonished man, complaining of his mis-hap, crying out against him that had prevented him, and taken away the blessing; in such confusion was his Spirit upon this discovery of his mistake.

3. His ratification of what he had done, *He also shall be blessed,* Sept. and Cald. same. Here eminently God over-ruleth man in passion. By his temper one would conjecture, he would have called for Jacob and reproved him and have reversed the blessing again; but we hear of no such thing, onely he doth peremptorily ratify what he had done. He shall be blessed, and none can undo it. This can be no other but the over-ruling hand of God, who can make man do his work, and not reverse it. Eminent is this work of God.

Quick 1. Was his trembling onely natural?

Ans. It is probable that it was not only so, but however his disappointment might occasion it, yet the remembrance of his error against God in attempting to cast the blessing from Gods Oracle, may now make him tremble to repentance.

Quest. 2. But how doth he ratify the blessing when he saw his own mistake?

Ans. 1. Herein he testifieth his repentance of being the occasion of so much evil in transmitting Gods blessing.

2. He did bless in faith from God, and so confirmed it, as the Apostle speaketh. Hebr. 11. 20.

It teacheth us.

- D. 1. *Gods providence may make ministers of blessing question them on whom they had resolved to cast it.*
- D. 2. *Men may answer to the right name to which blessing was intended, and yet go without it. Ver. 32.*
- D. 3. *Passion may make disappointed men tremble, but grace turneth it onely to repentance.*
- D. 4. *Providence may well astonish men at their doings, when they heed not Gods oracle.*
- D. 5. *Good men admire sometimes that they are carried out to do these workes of God, which they intend not.*
- D. 6. *God makes his instruments at his pleasure to confirm his blessing, and they cannot gainsay. Ver. 33.*

3. Esaus resentment of his Fathers first answer, wherein.

Ver. 34. 1. His hearing of it, which was the ground of all, *As Esau heard the words of his Father.* And it came to passe when Esau heard, &c. Sept. Cald. as Hebr. The first effect of his Fathers reply was by way of impression: He heard all the words of the translation and confirmation of the blessing, which tidings doubles made deep impression upon his Spirit.

2. His crying out and complaint, *And he cried with a great cry & bitter to vehemency,* Sept. and Cald. same. This is his first expression by way of complaint. He cries, he howls; in bitter passion, vehemently, he complaineth that the blessing should be so irrecoverably gone, so as the Apostle note's he seeks now the blessing with tears, Heb. 12. 17.

3. His praying and intreaty, *And he said to his Father bless me also, the my Father or, also I my Father.* Elliptically, that is, I also am thy son my Father. Bless me also my Father, Sept. and Cald. same. Here is express an earnest desire, such as he had in the flesh after this blessing; he cried & prayeth

to his father the instrument, but not a whit mourning after God, nor seeking his face.

1. His hope in his Father.
2. His care is for the blessing.
3. His aim is himself. This is the summe of his resenting his Fathers reply. Ver. 34.

Learn thence.

D. 1. Hearing of disappointments of good expected cannot but make deep impression on carnal men.

D. 2. Great and terrible outcries doth the flesh make upon disappointments of desired blessing.

D. 3. Creatures are onely the hopes, and self the end of wicked men in all desires after disappointed blessing. Not a sigh to God by repentance. Ver. 34.

Ver. 35.

4. Isaacs crimination of Jacob to excuse himself in this matter, *And he said thy brother came by guile and hath taken thy blessing*, Sept. to the same. Thy brother came wilyly, &c. Cald. Or in wisdom, &c. Wherein he seemeth to charge Jacob.

1. For his wile, *he came with deceit*.
2. For his stealth, *he took thy blessing*. As to his wiles, all are not excusable; but to steal from Esau he did not, for it was his own, given him of God. However Isaac faith *thy blessing*. So indeed he intended, as by fleshly birth-right. But God did shew his mind to the contrary: and his the blessing must be by right, unto whom God giveth it. Ver. 35.

Learn hence.

D. 1. Good men when bound up from working by God, are apt to charge the evil or fault on others.

D. 2. Good men may slip in overcharging evil on others, which they do not deserve.

D. 3. Instruments of blessing may complain that the blessing falleth not where they would have it. But no help for that. God so disposeth it. Ver. 35.

5. The next thing is Esaus censure of his brother hereupon, which carrieth in it these particulars.

Ver. 36.

1. A branding of him by name, *And he said, did he not truly call his name Jacob?* Justly was his name, Sept. and Cald. Here his carnal witt beginneth re-

venge, to play upon his brothers name, and so to grieve him, was he not truly, called Jacob? He is Jacob indeed. Sarcastical is this expostulation.

2. A pleading of it by pretended reason, *And, or for, he hath supplanted me at two turns, he took my birth-right, and behold now he hath taken my blessing*, Sept. and Cald. same. Wherein he discovers his wickedness in false accusing.

1. That he took his birth-right by supplantation, when as, his profane heart despised it, and sold it for a morsel of meal.

2. That he took his blessing, when it was his own, given to Jacob by God. So sinners vent themselves against Gods righteous ones.

3. An appeal hence again to his Father for a blessing, *And he said hast thou not reserved a blessing for me?* And Esau said to his Father, is there not a blessing left for me Father? Sept. Cald. as Hebr. *g. d.*

Father thou hast seen his supplantations and couzenage, and hast thou not kept a blessing for me? Ver. 36.

Learn here.

D. 1. Profane hearts sticke not to brand the blessed in their names, to be revenged on them.

D. 2. Slips in Gods servants are by the wicked falsely charged and aggravated.

D. 3. Carnal souls seek their own blessing by charging the just.

D. 4. Blessing is desireable by the profanest heart even the leavings of the righteous. Ver. 36.

6. Isaacs streight as he makes it out to Esau. Wherein note.

1. He declareth what he had done for Jacob, in two things.

1. In casting upon him the dominion. *And Isaac answered and said to Esau, lo I have set him a Lord to thee, and all his brethren have I given him for servants.* Ver. 37.

If I have made him thy Lord, &c. *affirmative*, Sept. I have appointed him a prince to thee. Rab. Cald. In this is nothing but a declaration of what he had done for Jacob, and it could not be reversed. That the principality of the kingdom was from God by him settled on Jacob, and the blessing of it could not be had but by being subject unto him: For doubles of the spiritual and ecclesiastical preeminence is thus mainly to be understood, in respect of which Esau in his person and for his time was subjected unto Jacob, because he scorned it, and rather will have no blessing in the Church, than join by submission unto Jacob for it. Otherwise if it be meant of the posterity onely of these two, we see, as to temporal power, it had its vicissitude between

between them, and more worldly power seemeth to be on Esaus side. But as to Church power and preeminence in spiritual things, unto which Gods oracle seemeth most to look eminently was Jacob Lord over Esau, both in his person and seed; and none of his brethren were further blessed than as they were subjected to him. As *father* also, in the tents of Schem.

2. In filling him with all temporal blessing, *And with corn and new wine I have supported him. or corn and new wine have I added to him.* I have established him, Sept. and Cald. That is, from God as his minister, by way of his Covenant, have I supported, sustained, or established him, with all good things for this life, according to Gods oracle and promise, and so it must be.

2. He now is at a losse what he should do for Esau, *And for thee now what shall I do my son?* Sept. and Cald. to the same. This question discovers his streight, that he was at his wits end, and knew not what to do for Esau his son. What shall I do? Surely I know not what to do for thee my son. I am in a great streight.

Learn thence.

D. 1. Good Fathers are willing to answer their worst children with blessing if they could.

D. 2. The true seed of Jacob hath the preeminence or lordship in the kingdom of God, above Hypocrites and Apostates.

D. 3. It is not possible for the carnal seed in Esau to be blessed; But by subjecting unto the blessing in Jacob.

D. 4. Gods blessing casteth all outward good things upon the Church, as well as spirituall dominion.

D. 5. Supports of corn and wine are blessings onely upon Jacob, and Gods seed in him.

D. 6. It is an inextricable streight unto gracious Fathers, how to blesse their children out of the church. Ver. 37.

7. Esaus importunity is yet continued. Wherein.

Ver. 38.

1. His passionate expostulation, *And Esau said unto his Father, is there this one or onely blessing with thee or to thee my Father?* Sept. and Cald. same. See here the frame of his spirit to be content with any blessing

out of the Church, if he might not have the preeminence there, therefore he expostulates, Is there no more but this one Oracle-blessing in thy power my father?

2. His importunate petition, *Blesse me, also, Is my Father*, Cald. as Hebr. blesse me also Father according to the expression, Ver. 34. The second pronoun *my* may be read also in recto, *Blesse me I also am thine, my Father* or els in apposition, *Blesse me, me also*, & so noteth his importunity which way soever it be. As if he had said, if I may not have that Oracle-blessing, give me any other out of the Church. Something he would have, though but a bare worldly portion.

3. His discontented lamentation, *And Esau lift up his voice and wept*, Cald. as Hebr. And Esau cried out with his voice Sept. Herein appears the rottenness of his heart, he howles and weeps out of passion and envy to his Brother, and vexeth himself, but all this while no repenting for his profane spirit. Crocodiles tears they be, which would end in revenge.

Learn here.

D. 1. Profane hearts esteeme any blessing as good as that which is from Gods oracle. And as much desire it. Any as well as that one.

D. 2. Carnal soules are apt to think their blessing and good depends on creatures.

D. 3. Hypocrites are importunate for blessing from men, that they may vie with the Church of God.

D. 4. Teares of discontent and rage are common with hypocrites, but none of grace or repentance. V. 38.

8. Isaacs last answer unto Esau which is not so much by way of blessing as of prediction of the state of him & his posterity, whereof these particulars occur.

Ver. 39.

1. The manner or form of his answer, *And Isaac his Father answered and said unto him*, Sept. and Cald. same. Where note, it is not said, that Isaac blessed him; but gave him the answer that followeth, which was as much as he could do, but a blessing properly it was not, because it came not by commission from the love of God.

2. The matter of his answer, which was prediction of three things; concerning Esau.
1. His outward estate and lively hood, *Behold of the fannes of the earth shall be thy habitation, and of the dew of the heaven from above*, Sept. same. Of the best of the earth, &c. Cald. The particle demonstrative doth

X x. but

but shew his portion without wonder. His Father telleth him, God will allow him in his providence a portion in the earth of the fat and sweet. He shall have enough of the creature, which he acknowledgeth afterward, Gen. 33. 9. So God makes his sun to shine and his rain to fall upon the wicked as upon the righteous. Ver. 39.

Ver. 40.

2. His course of life, *And by thy sword shalt thou live, and thy brother thou shalt serve; Sept. and Cald. same.*

1. The phrase of living by the sword noteth contention, disquietness, and trouble, though with self defence.

2. The phrase of serving is according to the word of Gods Oracle, which foretold spiritual inferiority of the elder to the younger, in Gods account; to serve him is to come behind him, short of the grace which he obtaineth of God: yet as an embleme of this outward subjection of his seed to the posterity of Jacob, is declared in the Prophets. So the Edomites were brought under by David. 2. Sam. 8. 14. Ps. 6. 8. But this was the last of his servitude.

3. His escape out of this servitude mainly in respect of the outward state of subjection wherein his children were unto the seed of Jacob. *And it shall be when thou shalt get dominion, then thou shalt break his yoke, rom off thy neck.* — And it shall be when thou shalt put off and draw his yoke from thy necke. Septuag. And it shall be when his sonnes shall transgresse the word of the law, thou shalt take away his yoke from off thy neck, Cald. This escape as it concerned Esau in his seed, from serving Jacobs seed in the house of David 150. years after their captivity; then they revolted from under the hand of Judah, &c. 2. Kings. 8. 20. 22. But if this respect spiritual servitude, it must be meant.

1. That Esau should get from subjection to persecute the Church.

2. Offsome of Edom, whom grace might convert as the promise of grace opens a way to all nations to the liberty of children, and so their bondage should be taken away by conversion. Ver. 40.

Some queries would be satisfied to clear all.

Quest. 1. Wherein differed Esaus blessing from Jacobs?

Answer. 1. That spoken to Esau was no blessing but a prediction.

2. What he had was from common providence, not from promise.

3. The very head of Jacobs blessing was in spiritual things, tending to the kingdom of God, which Esau prized not.

Quest. 2. How doth the Apostle say that he found no place for repentance when he wept so much? Heb. 12. 17.

Answer. 1. It is certain Esau did not repent or weep for any sin, but was under his losse of birth-right and blessing.

2. Repentance, with the Apostle, respects his Father, not Esau. He could not make his Father repent of his bestowing the blessing on Jacob, so as to reverse it.

Qu. Did not Esau obtain a blessing at last? Answer. 1. He had not that blessing of the Oracle which was given to Jacob.

Answer. 2. In propriety he had no blessing at all, for the love of God was not in it; neither was it a fruit of his promise, but a prediction of the various events which under providence should befall him and his.

Learn thence.

D. 1. Importunity to wicked children may obtain an answer of well-wishing, though not the blessing from their parents.

D. 2. Portions in the world and plentiful habitations, God may in his providence allow to Esau; Ver. 39.

D. 3. A contentious and quarrellous life profane soules usually lead in the world, and that against the Church.

D. 4. Providence orders sometimes such as are hypocritically subject to the Church, to break off its yoke.

D. 5. External dominion is allotted to the wicked, in providence, as well as to the Church.

D. 6. God can of slaves and servants, make free children to the Church. This follows, if the sense of breaking the yoke, be by conversion to the Church in Jacob. Ver. 40.

9. Esaus revengefull resolution to help himself, wherein the character of his wicked heart is fully given.

1. Of his inward disposition and affection toward his brother, *And Esau hated Jacob for the blessing where with his Father blessed him.* — *Sept. and Cald. same.* Esau was angry, &c. Sept.

1. His affection, deadly, inward hatred, or boiling of choler to extremity of indignation. Pl. 55. 4.

2. The object, poor Jacob beloved of God, he is hated of Esau.

3. The reason working up this hatred, it was the blessing which his Father gave him of principality in the Church and kingdom of God, he hated him because he was blessed; and his Father falleth under it in measure, in that he should offer to bless Jacob; this is purely devilish hate

Ver. 41.

hate a man because God blessed him: so did his predecessor Cain. 1. John. 3. 12.

2. In his heart and tongue resolution *And Esau said in his heart the dayes of mourning for my Father draw nigh, and I will kill Jacob my brother. Cald. same.* And he said in his mind, or with his mind, let the dayes of mourning for my Father come neer, that I may kill my brother Jacob, Sept.

1. The manner of his resolution is observable, it is said he spake in his heart, that is, not onely in his secret soliloquies, for then Rebekah could not have known it, but he spake this with his heart and mind, as well as secretly resolved it within.

2. The matter of his resolution. Wherein note:

1. The opportunity desired, viz. the death of his father, which according to the Greek is by way of wish, so the Hebr. may also be read. *Let the dayes, &c.* or O that the time of my fathers death were come. A desperate patricide. See what kind of teares he wept; wish death of parents and all relations in his revenge.

2. The main resolution. *And or then, will I slay Jacob my brother.* Here his repentance ends in blood; q. d. The old man Isaac stands in my way, but his time will not be long, we shall make a short mourning for him; and then I shall talk with that blessed man Jacob, I will make him sure enough from his blessing: I will kill him, and then let his blessing follow him. Note this combination of sins.

1. Sacrilegious contumacy against God, that though God and his father had blessed Jacob, yet he would make him fall short of it.

2. Desperate hypocrisy in pretending to cry for a blessing, and mourn for his father, and yet bent to seek blood, and desiring to shorten his fathers dayes.

3. Bloody cruelty against the blessed of the Lord. He is resolved to be the death of him that should attain the blessing before himself. Yet this expectation failed, for Isaac lived 40 years after.

It learneth us.

D. 1. Esaus, wicked hypocrites, hate always bitterly such whom God loveth dearly.

D. 2. Gods blessing on his own is the cause why the wicked do so much hate and curse them.

D. 3. The hearts of the wicked are meditating mischief and their tongues belching it out against the righteous.

D. 4. Pretended mourning for the dead is the hypocrites cloak for the death of the living.

D. 5. Mischievous hypocrites in the Church, stick not to hasten the death of parents, when they hinder from their ends.

D. 6. Resolutions of the wicked are for the slaughter of the righteous and blessed, were it in their hand. So farre of the second general. Ver. 41.

3. The next head is the care for Jacobs security and the issue of it in his deliverance, where about we have considerable.

1. His mothers care. Ver. 42. 46. The end of chap. 27.

2. His fathers dismission. Chap. 28. Ver. 1. 4.

3. Esaus use of it. Ver. 6. 9.

4. Jacobs departure from Beersheba to Bethel with special occurrences. Ver. 19. 22. The end of Chap. 28.

5. Jacobs arrival at Padan-Aram. Ch. 29. 1. &c.

1. The first of these finisheth this Chapter, according to our division, where in we have to consider.

1. The occasions of Rebekahs Sollicitousness, it was the rumour of Esaus intended revenge; therefore he vented it with his tongue as well as devised it in his heart; by whom Rebekah heard it, it is not expressed, but probably by some of the family which told her, for no need was of revelation here. *And there were declared to Rebekah the words of Esau her eldest son, Sept. and Cald. same.* Her ear heard Isaac resolve to bless Esau and prevents it. And again she heareth Esau purpose of revenge and diverts it. This tidings could not but sadly affect her, to consider into what streights she had brought Jacob her son; yet she bestirreth herself to deliver him.

Ver. 42.

2. Rebekahs addresse to Jacob immediately hereupon, Wherein we have to note.

1. Her mission for him, *And she sent and called Jacob her younger son, Sept. and Cald. same.* Immediately doubtles she maketh meane to speak with him about this matter.

2. Her declaration of the busines to him, *Behold Esau thy brother cometh himself also thee to kill thee.* — Threateneth thee to kill thee, Sept. — Layeth wait for thee to kill thee, Cald.

1. Her earnestness and intention in discovery appears, she said, *Behold.* A note of attention to him that he might look to it, as well as her heart was troubled about it.

2. The matter discovered, that Esaus consolation was to be Jacobs death, so it is to the letter. *He comforts himself in it;* to revenge is sweeter than honny to the enraged, doubtles so this reprobate quieted his

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own wicked heart in this hope that he would make his brother fall short of the blessing for all Gods Oracle and his Fathers confirmation. Ver. 42.

3. Her advise to Jacob in this streight, wherein are obvious to view.

1. Her counsaile expressed two wayes.

Ver. 43. 1. Generally, *And now my son hear or obey my voice*, Sept. same. Rest upon me. Cald. Here she ingageth his obedience again, in what God makes her instrumentall for his safety.

2. Specially, in two things.

1. For present escape, *And rise, fly for thy self to Laban my brother to Charan.* Run into Mesopotamia to Laban, &c. Sept. and Cald. as Hebr. Herein she seemeth to fear that Esaus revenge might fall out sooner, therefore she dispatcheth Jacob with all haste.

1. The speech advised, delay not, away.

2. The place, Charan her brothers city, where providence directed him for other ends than present safety. Ver. 43.

2. For some future abode, which advise carryeth in it.

Ver. 44. 1. His sitting down with him *And sit down or dwell with him*, Sept. and Cald. to the same. In this she propoeth safety and sufficiency for life there with Laban her brother.

2. The time expressed.

1. In measure or number, *a few dayes, dies inos*. Some single dayes which notes a little space of time.

Ver. 45. 2. In circumstance or adjunct of that time, *Untill thy brothers fury turn away, &c.* And again untill thy brothers anger turn away from thee. Ver. 44. Untill the wrath & anger of thy brother shall turn away from thee. Sept. Untill thy brothers anger be appeased. Untill it return, &c. Cald. Yet further it is added, *And he forget what thou hast done unto him*, Sept. and Cald. same. Herein the term of time is bounded with two circumstances or adjuncts.

1. cessation of Esaus wrath and quenching his spleen.

2. Oblivion of the pretended injury, which Jacob had done him; which was none, but as it was mistaken. So time is apt to wear out anger and injuries; these being, over she promisseth to send and fetch him thence again home unto her, *Then, or And, I will send and take thee from thence*, so she comforts him and her self with hopes of his return from his exile.

2. The reason of all this advise, even her fear of the losse of both her sonnes at once, *Why should I be deprived of you both in one day?* Least I be made childles of you both. Sept. Cald. as Hebr. This she had cause to fear. For if Esau should slay Jacob, either man must shed his blood, or God would, or some other

way curse him for a murderer as he did Cain. Therefore she is earnest with him to be gone.

Quest. Was not this sollicitousnes in Rebekah from unbelief? Could not God secure Jacob at home?

Answer 1. Doubtles God could, yet providence doth order to save him other wayes.

2. Avoidance out of Esaus reach, was the present means more rational to secure him, and it destroyeth not faith to make use of meanes lawfull.

3. Probably this way God would chasten both mother and son, for their irregularities in seeking the blessing.

4. Providence had other ends there to match him and to bring forth the tribes of Israel. All which together may excuse Rebekah from unbelief.

Learn we.

D. 1. Providence ordereth the counsailes of the wicked to be revealed, that they may be prevented.

D. 2. God maketh sometimes the Instruments of their streights to be Instruments of deliverance to his. So Rebekah was to Jacob.

D. 3. It is but meet that such who bring into danger should a besollicitous to prevent it.

D. 4. Timely advise for safety should be taken with greatest heed, as given with greatest care.

D. 5. The murder of the Innocent is the comfort of the cruel and wicked man. Revenge comforts the hypocrite, when no harm is done to him. Ver. 22.

D. 6. The mothers voice must be heard when it tends to the good of children.

D. 7. Flight from danger into exile is many times the lot of persecuted Saints.

D. 8. God can make the wicked habitations sometimes shelters to his people. Ver. 43.

D. 9. Gracious parents and children would part but for a little time, if it might be.

D. 10. Time weaves out anger and memory of all pretended injuries in the wicked. Ver. 44.

D. 11,

D. 11. Tender mothers long to preserve the lives of children, evill and good.

D. 12. To be childles, or bereft of all, is an evill deprecated by the saints. Ver. 45. Jer. 31. 15.

3. The last expression of her care is in bespeaking Isaac about this matter, and the manner of framing the same. Wherein we have to note.

Ver. 46. 1. Her plaint, *And, or then, Rebekah said to Isaac, I am strained in my life by reason of the daughters of Heth.* I am pained in my life for the daughters of the sons of Cheth, Sept. I am grieved, &c. Cald. Herein her plaint was not unjust nor feigned, for she had long sufferance under that evil complained of.

1. The plaintiffe here, is Rebekah a wife and mother, burdened under many pressuress, speaking here onely of one, which she conceived might take best.

2. The judge to whom she appeales, is Isaac, an husband and a father, who also bore part of her burden with her, and was grieved as well as she.

3. The evil complained of, is the streightning or anguish of her life, that is, her life was made a burden to her, she was willing as it were to cast it up, as something lying on her stomach so the words in Hebr. and Greek do intimate.

4. The reason of these straights the daughters of Cheth, which were Esaus wives; their wickednes toward God, and man, did weary out Rebekahs life to abide near them. Such heavy burdens are rebellious children.

2. Her fear pretended, *If Jacob take a wife of the daughters of Cheth, as these of the daughters of the land*, Cald. same. If I shall take to Jacob a wife of the daughters of this land, Sept. Her fear is of an evil contingent, though she might have more confidence in Jacob; and this she supposeth to Isaac might fall out, & therefore insinuat's to him a necessity to go and match in a better place.

3. Her despair of any comfort of her life if such a thing should fall out, *What is life to me? or to what purpose should I live?* Cald. same. What then is it for me to live? Sept. It is a passionat exprellion, declaring her despair of life and comfort therein, if such a thing should come to passe.

The vulgar latine reads. *I will not live*. But this is no true translation. The holy woman is to be supposed, not so to determine against Gods wise providence. Thus farre she labours to worke Isaac to a willingness for Jacobs departure.

Quest. Was this pretence all that Rebekah aimed at?

Ans. No doubtles, for the fear of Esaus rage put her upon this course to secure Jacob, yet this which she speaketh was one

real cause to match Jacob as God had ordained, to bring others under the Church-Covenant with him from the place of his ancestors. Good reason therefore might be of concealing the present instigation by Esaus threatening, in respect of her husband and son; prudence in such cases may conceal matters prejudicial to safety.

Quest. Was it not passion in Rebekah to be so troubled?

Ans. 1. Infirmitie doubtles might appear in not being able to bear something.

2. Grace doubtles did set her heart against the Hittites for their wickednes, and her zeal appear's in testifying against them.

3. She served herein the Oracle of God in sending Jacob from those tents of wickednes in Canaan, to marry where he had appointed, for raising of his Church.

Learn from it.

D. 1. Good wives are ready in straights to unbosom themselves to good husbands.

D. 2. Good mothers are in great trouble for the Good and safety of their Children.

D. 3. Gracious women are burdened with the impieties of rebellious and wicked allies in their families.

D. 4. Wicked matches are burdens to the very life of gracious parents.

D. 5. God sometimes makes gracious mothers more sollicitous to strive up fathers for right disposing of their Children. Ver. 46.

CHAP. XXVIII.

2. The next step of providence for Jacobs security is Isaac's acting of his part upon the motion of Rebekah. Wherein.

1. His advocacy or calling for his son Jacob, *And Isaac called Jacob*, Sept. and Cald. to the same. Herein note.

1. His call, Isaac by his wife or some other, sends for Jacob upon her motion; Here the Fathers care begins to appear now at the 77th year of his sons age to direct him toward a wife, which would seem past time with us, yet providence so ordered it; now Isaac bethinkes himself of this, and sends for him upon his mothers motion.

2. The specification of his call from the end of it. Which was twofold,

Xx 3 I. To

1. To bless him, *And he blessed him.*

2. To lay his charge upon him. *And he charged him.* Sept. & Cald. same. Both these ends are more fully declared in a transposed order.

1. Moses relates the charge, and that is twofold.

1. Prohibitive, *And he said unto him, thou shalt not take a wife of the daughters of Canaan.* Cald. same. — of the Canaanites. Sept. This was Rebekahs pretended fear; against this Abraham had charged Isaac; and he from the Oracle of God had charged Jacob, which afterward was a written law to Israel, not to marry with Idolaters. Ver. 1.

2. Mandatory, wherein he enjoyneth him.

Ver. 2. 1. Preparation, *arise.* Sept. and Cald. same. That is, prepare thyself and fit for your journey; so the phrase of arising here must note it.

2. Motion, *And go to Padan-aram to the house of Bethuel thy mothers father.* — Fly to Mesopotamia, &c. Sept. Cald. as Hebr.

1. His motion commanded was to go and travel.

2. The term of his motion.

1. General, the country of Padan-Aram, that is Syria, between the pair, or two rivers, Mesopotamia, Gen. 25. 20. Gen. 24. 10.

2. Special, Bethuels house or family who was Rebekahs father, whence she came, & so the Church must.

3. His business or worke there, *And take to thee a wife from thence, of the daughters of Laban thy mothers brother.* Sept. and Cald. same. In short, there he must marry, and take a wife from whom the promised seed was to come; and the people which were to inherit the promised land. The place and person seem to be pointed out of God, from the charge given, note onely.

1. That as to person it was his mothers brothers daughter, which was not then judged unlawful.

2. That Isaac points him out but to one wife, and no more, however the event was otherwise.

Note hence.

D. 1. Good Fathers disdaine not the wife and gracious advice of Mothers for their Childrens good.

D. 2. Good men may change their minds upon Gods convictions for disposal of blessing.

D. 3. Blessing and command go together from God, by his instruments, unto his Covenant ones,

D. 4. Matches of the true seed with the Idolaters are expressly forbidden by God, Ver. 1.

D. 5. Fathers have their due power to dispose of Children in marriage.

D. 6. It is good for Fathers herein to follow the discards and guidance of God, to dispose Children, where the knowledge of God is. Ver. 2.

2. Moses relates the blessing, for which he calleth his son Jacob, somewhat different in words from the former, but aiming at the same scope. In the conferring whereof may be observed.

1. The manner of blessing, it is now done by Isaac knowingly, willingly, purposely, according to the will of God, to confirm the blessing on Jacob.

Quest. What need was there of this second blessing?

Answer. Much in respect of man.

1. On Isaacs part, to expresse now, that he did as willingly bless, as God would have him, which he did dubiously before.

2. On Jacobs part, it was to add strength to his faith, who might be tempted to thinke, that a blessing gotten by deceit, and under another name might be frustrate. Now therefore he is blessed under his own name, and in an upright way.

3. On both parts in respect of their parting, it was meet the father should send his son away blessed.

2. The matter of blessing now confirmed, which is laid down in 4 particulars.

1. *And God almighty, or all sufficient* Ver. 5. *blessed thee.* — And my God blessed thee my son Sept. Cald. as Hebr. Here note.

1. The connection of the blessing and command precedent, do what I charge thee, and the Lord bless thee.

2. The fountain of the blessing prayed on him, *God almighty* or allsufficient God, as he appeared to Abraham, mighty to do what ever he promised to do unto him, from the all-mighty spring of blessing doth Isaac fetch his benediction for his son.

3. The issue from this fountain blessed, that is, out of his all-sufficientnes shall give out streames of good spirituall & temporall. It is either promisory or prayer-wile.

4. The object terminating this emanation of blessing, *thee* Jacob my son, let all Gods springs empty themselves on thee, be thou the receptacle of the almighty God, and all his blessings.

2. *And make thee fruitful and multiply thee, and be thou for an assembly of peoples.* — And thou shalt be for the synagogues of the nations, Sept. — And be thou for companies of tribes. Cald.

All this part of the blessing concerneth the increase of the Church by him prophesied in 3 expressions.

increase of the Church by him prophesied in 3 expressions.

1. In the cause of its fruitfulness, which must be to make increase of seed, God maketh thee a fruitful root.

2. In the effect of it, multiplicity of seed, God causeth out of thy fruitful stocke to arise multitudes of seed.

3. In the end of it, to be assemblies, or Church, or synagogues of people for God: such as the Tribes of Israel were, to whom the nations also were gathered.

Ver. 4.

3. *And give thee the blessing of Abraham to thee and thy seed with thee.*

He will give thee the blessing of Abraham my father; &c. Sept. — And to thy sonnes with thee. Cald. Herein he prophesieth and prayeth upon Jacob Abrahams portion, about which is expressed.

1. The freeness of it, God shall give it, or God give it.

2. The nature of it, Abrahams blessing, which was all Covenant-mercy to be a God to him; it containeth all grace, adoption, righteousness, &c. and all temporal good annexed in the promised land, which afterward is expressed. Gal. 3. 13. 14. Rom. 4. 7. 8. 13, &c.

3. The term of reception or object of it, *thee and thy seed*, according as God had intailed it on Abraham and his.

4. *To inherit the land of thy pilgrimages which God gave to Abraham,* Sept. same.

Of thy habitation. Cald. This is exegetical as to part of Abrahams blessing, for God gave the land of Canaan to him wherein he journeyed also. Gen. 17. 8.

1. The good promised, inheritance of the land of promise which now was but the place of sojourning & pilgrimage; that wherein thou art but a stranger now shall be thine inheritance, which God made good when he brought Israel out of Egypt.

2. The right title to it, which was Gods gift unto Abraham, so that no claim could be laid unto it by others, seeing the God of heaven in whose dispose heaven and earth are, had thus made it sure to Abrahams seed, and so to Jacob in the line of promise.

Learn hence.

D. 1. Gods blessing needs to be repeated and confirmed unto soules, to answer temptations, and to prevent unbelief.

D. 2. Obedience, yielded to the charge of God foregoing, the blessing shall follow after.

D. 3. God almighty and almighty is the onely fountain of blessing.

D. 4. The issues of good from God

almighty, upon poor creatures, they are blessings indeed.

D. 5. Gods almighty giveth fruitfulness for the increase of his Church, Ver. 3.

D. 6. Abrahams blessing from the Almighty is that which passeth from generation to generation upon the Church.

D. 7. The rest typical as well as spirituall and eternal, is made the inheritance of Gods Israel from his almightines.

D. 8. Gods gift to Abraham is the just title of all the seed of promise to that inheritance eternal, typed out in Canaan. Ver. 4.

2. Isaacs dismissal of his son followeth, wherein note.

1. The fathers act of power, *And Isaac sent away Jacob,* Sept. and Cald. Ver. 5.

same. That is, with the solemne collation of the fore mentioned blessing he gave him leave to depart, and sent him from the place which was to be his inheritance into another country; for that end which he had given him in charge.

2. The sons act of obedience, *And he went to Padan-Aram,* &c. Cald. same. — Mesopotamia, Sept.

1. His discession from his father is noted. He went away.

2. The term of motion aimed.

1. In place, *Padan-Aram.*

2. In person. To Laban described relatively, by his father the son of Bethuel, and by relation to his sister, the brother of Rebekah, &c.

Quest. Why doth Isaac send away Jacob so bare and single, Abraham took another course for Isaac?

Ans. 1. God doubtles had an overruling hand in this providence, so to order it for greater ends than were now apparent.

2. Jacobs faith was to be tried more in this way.

3. Gods glory more appeared in it, in his journey and issue of it.

Learn hence.

D. 1. Providence makes parents willing to part with dearest children in order to accomplish his will.

D. 2. Providence ordereth childrens hearts in readiness to obey the fathers charge to execute Gods purpose.

D. 3.

D. 3. Providence sometimes sends out creatures naked and helps the more to glorify itself. Ver. 5. He keeps them while they believe on his promises.

3. The appendix to this, Isaacs dismission of Jacob is the use which Esau makes of it. Whereabout note.

1. The occasion or cause of Esaus doing, which was his observation of some passages in Jacobs dismission.

Ver. 6. 1. He observes Isaacs blessing of Jacob, *And Esau saw that Isaac had blessed Jacob*, Sept. and Cald. same. This, it is like, he overheard, or by some means had notice of it, in the solemn dismission of his brother, therefore he might have some fond hope of a blessing yet.

2. He observes his fathers dismission and charge to Jacob against marriage with the daughters of Canaan, *And he sent him away*, &c. Sept. and Cald. same. Here Esau perceiveth his fathers charge as to marriage, which he formerly regarded not. Ver. 6.

Ver. 7. 3. He observes Jacobs obedience, *And Jacob had obeyed his father and mother*, &c. Sept. and Cald. to same. Here he considering that his brother listened to his father and mother in this matter, and had the blessing; this puts him upon thoughts of what he had done, and what was best to be done yet. Ver. 7.

Ver. 8. 4. He observes that his father was not pleased with the Canaanitish women, *And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father*. — Before Isaac his father, Sept. — Were displeasing in the eyes, &c. Cald. This he gathers from the charge which Isaac gave Jacob against matching with them. Ver. 8.

2. Esaus action hereupon. Twofold. 1. His journey unto Isaacs family, *And Esau went to Ismael*, Sept. and Cald. same. This must be meant of Isaacs family, for he himself was dead 14 years before in the 123 of Isaac who was now 137 as may be seen. Gen. 25. 17.

Ver. 9. 2. His work, *And he took Machalath the daughter of Ismael, son of Abraham the sister of Nebajoth unto his wives, to him for a wife*, Sept. and Cald. to the same. This Machalath is called Basemoth. Gen. 36. 3 who was daughter of the same mother with Nebajoth Isaacs eldest son. Her Esau now takes as a third wife to the two former, aiming, it is likely to please his father, by marrying one of his fathers kindred, as his brother by taking a wife among his mothers brethren. So he adds sin to sin in multiplying wives, and those bitter enemies to the Church.

Quest. Did this mend the matter with Esau?

Ans. Surely no, for 1. He turneth not to God at all.

2. His aim at best was but to please his father.

3. He matcheth among enemies to the seed of promise.

4. He multiplied sin in multiplying wives, which Isaac did not give in charge to Jacob.

It teacheth us,

D. 1. Hypocrites hearing of blessing upon others, pretend to make to it as well as any.

D. 2. Hypocrites hearing Gods charge to accompany his blessing, would seem to observe it. Ver. 6.

D. 3. Hypocrites seeing the obedience of Saints, would seem to imitate it. Ver. 7.

D. 4. Hypocrites perceiving what is displeasing to God & his servants, would seem to avoid it. Ver. 8.

D. 5. Hypocrites in all their pretences for God take the wrong wayes without his counsell.

D. 6. Hypocrites in all their pretended imitations of the Saints do but add sin to sin. Ver. 9.

DDD

Hitherto Moses hath continued the history of the Church and its affairs; in the dayes of Isaac, & we have no more of it under his name until the mention of his death. Ch. 35. 29. Here now is the history of the Church continued under the name of Jacob; which taketh up the most of this book following, saving a little of Josephs time afterward. The occasion of Jacobs mention now, was his intended security from Esaus rage, and the saving of the line of the Church in him; how God moved father and mother in this matter we have heard & how the Lord moveth him & goeth with him we shall hear in the sequel of the history. At this verse the Hebrews begin the seventh section of the law; which was ordered to be read in their Synagogue, as one lecture on the Sabbath. In these sections, as it is observed, they noted some for distinction onely, and called it *Parasha*, marked with 3 letters DDD The first of that word, others they observe for order, called *sefer*, and marked with these 3 DDD This continueth to the end of the 36 Chap. Where at the 37th another of the like becometh. This here in present is called by the Hebr. *Vajese*. From the first word which becometh the section.

In this history of Jacob so farre as it is con-

continued in this Chapter, we have 3 notable characters of Gods providence toward him.

1. Events before his going to sleep. Ver. 10. 11.

2. Events from God in his sleep. Ver. 12. 13. 14. 15.

3. Events after his sleep and refreshing. Ver. 16. 22.

To the first. Therein we read these two things.

Ver. 10. 1. His onset and posture for his journey, *And Jacob went out from Beer-sheba, and went toward Charan*. — From the well of the Oath, Sept. Cald. as Hebr. Herein we have to note providence ordering.

1. His out-setting from his fathers house at Beer-sheba.

2. His on-setting toward Charan, noted to be 500 miles distant in English account.

3. His solitariness in his undertaking, it was Jacob alone without retinue or associates, so God ordereth his entrance upon his journey. Ver. 10.

2. His first stage is recorded, wherein he maketh a stay for refreshment of nature, wherein may be observed.

Ver. 11. 1. The pitching of Jacob, *And he lighted on, or met with a place, & lodged there, because the sun was gone or set*. — And he met with a place and slept there, &c. Sept. — And he came to a certain place and stayed there. Cald. Herein note.

1. His providential access, for to the word noteth a meeting of place or person, unthought of by him but so ordered by God.

2. The place itself set out under a general notion here, but afterward it appears to be an open field, or place near Luz. Ver. 19.

3. His stay, he carried but one night there, a nights lodging onely, he took in the place, and no more. This place is conceived by some to be 48 English miles distant from Beersheba, therefore also is it conjectured that this fell out the second or third night after he left Beersheba; the Spirit expresseth not that what stage it was, yet it may not be impossible to be the first dayes journey, as day and strength might serve Jacob.

4. The reason of his pitching there, *because the sun was set*, so it seemeth he travelled late, and now it being not convenient to go further, here upon this occasion he sits down. Time called to rest, such as Cod vouchsafed.

2. His provision for his rest, *And he took of the stones of that place, and put them for his pillows*. — And laid them at his head, Sept. Cald. as Hebr. Here are reported.

1. His labour, he gathered, or took of the stones of the place.

2. His fitting of disposing them for his ease, hard pillows they were to com-

fort a weary head; yet such are many times the best retirement of Gods dearest Saints. The ground for a bed, the stones for pillows, and heaven for a canopy.

3. His reposing himself to rest, *And he laid him down in that place*. Cald. same. — Slept. Sept. Here is a bare relation of his setting and reposing himself to sleep. Doubtles as to this also he lookt up to God, and providence layeth him sweetly to rest.

Quest. Why did Jacob lye out in the field, seeing the place was so near to Luz?

Ver. 19. Ans. It is conceived by Josephus, that it was in dislike to those wicked inhabitants, being not willing to lodge there; but the scripture mentions no such thing. Therefore no other cause appeareth, but that providence by the lateness of the evening, appointed him to take a lodging there, where God would entertain him.

Learn from it.

D. 1. As from Abraham to Isaac, so from Isaac to Jacob, is the true history of the Church continued by Gods Spirit.

D. 2. The Church in Jacob was an exile and went in a long pilgrimage.

D. 3. It is no new thing that providence sends the dearest Saints from friends to strangers.

D. 4. Providence orders Saints from Beersheba to Haran, to bring souls from Haran to Beersheba, from the world to the Church. Ver. 10.

D. 5. Gods care provideth all pitching places for his Saints in their motions.

D. 6. An open field under God may be a better receptacle for Saints, than townes or cities.

D. 7. It is but a nights lodging which is ordered unto Saints, in the hardest places. A little time.

D. 8. A stony pillow and a dusty bed, is good lodging when God makes it.

D. 9. Good rest may they have whom God layeth down upon the earth to sleep. Saints are willing to rest where God will have them, and

Y y where

where he layeth them they shall sleep. Ver. 11.

2. The providential events to Jacob in his sleep now follow; In general it was a dream which God was pleased to present unto him; for so it is expressed that God appeared in it. Wherein 2 objects general were held out.

1. Something to his eye. Ver. 12. 13
2. Something to his care. Ver. 13. 14. 15.

Ver. 12.

1. In general the event is thus expressed, *And he dreamed, Sept. & Cald. are the same.* As God laid him to sleep, 'so to sweeten it he giveth him a comfortable apparition in a dream, that he might rest without fear, and be comforted when he awaked. This was one way wherein God was wont to reveal his mind unto his Prophets. Num. 12. 6. Which afterward the Devil did imitate in false Prophets and filthy dreamers. Jer. 23. Nevertheless the way of Gods discovery is never the worse, nor in case of truth therefore to be doubted. In this way God is pleased now to reveal himself to Jacob; so that this was no natural dream that may arise out of a mans constitution, or multitude of business, but a divine inspiration.

2. In this dream some things are presented to sight.

1. A ladder, *And behold a ladder erected upon the earth, and his top reaching to heaven, Cald. same.* — firmly set on the earth, whose head reached, &c. Sept. Wherein as to the letter we have to observe.

1. the term of animadversion. *And behold, calling for observation in this place, as to the matter exhibited.*

2. The thing itself presented, *a ladder,* which is an instrument used among men for scaling high places, and motion up and down; such a thing appeared to Jacob in a dream, as if he had looked on it.

3. The posture of it.

1. It was set up between earth and heaven, its foot upon earth and its head reaching to heaven.

2. It was firmly set, fixed, and established, beyond any shaking, or removing.

2. The next matter presented in the dream is a vision of Angels, *And behold the Angels of God ascending and descending on it. Cald. same.* — ascended, and descended. Sept. Herein also.

1. The note of attention, *behold this too,* even that which followeth.

2. The matter here pointed out, Angels of God, such as were his ministering spirits sent out to minister for them who are heirs of salvation, mighty, and swift, and willing messengers of providence, to effect Gods will upon his chosen.

3. The motion of these heavenly ministers; they were always going up and coming down, converting between God and Jacob, these expressions are but fitted to

the instruments, and can note nothing but the continued motion of Angels between God & his Church. Ver. 12.

3. The last thing presented is God himself, *And behold Jehovah stood upon it, or above it.* — And the Lord was firmly set upon it, that is, at the top. Sept. — And behold the glory of the Lord stood upon it. Cald. We have here also.

1. A call to observation. Behold more.

2. The matter exhibited, Jehovah the eternal God.

3. The posture of him, he stood upon the top of the ladder, as commanding all, sending down and calling up his Angels at his pleasure, and appointing them their proper motions in order to his creatures. This is the plain meaning of the letter thus farre, but some queries would be resolved hereabout.

Quest. 1. What is Gods scope in giving Jacob this dream?

Ans. Doubtless to afford him suitable comforts to those present fears, doubts, and troubles that might be upon him as to his exilement, solitary condition, fear of danger, &c. that might stir up troublesome thoughts within him.

Quest. 2. What is Gods meaning of this dream of the ladder, &c. as may serve to the fore mentioned end?

Ans. 1. God teacheth him that Jehovah the eternal being and cause of all things is above, ordering and ruling all events toward his poor creatures below.

2. God maketh him know there is a settled way of his coming down to man, and mans ascending unto him. This the ladder noteth in the letter, but a means to bring heaven and earth together; but besides this, that the Son of God to come in the flesh is properly the onely way of Gods communion with poor sinners. Other way we know there is none; therefore this is best understood by the ladder; Christ himself also having assumed to himself the ministry of angels toward his Church, that they ascend and descend upon him. Ioh. 1. 51.

3. God informeth him that his Angels are his special messengers by whom he sends to man and receiveth from him; the Angels of his little ones behold the face of their father in heaven. In summe, this God would let Jacob know, that he & his Christ and his Angels were with him sleeping and waking, though he were left by creatures.

Quest. 3. How could Jacob see Angels, or God?

Ans. 1. This was but presented in the dream, not really acted.

2. In the dream God and Angels might be apprehended under such shapes, which sometimes they assumed. The Caldee reads, *the glory of the Lord.*

In summe, the main end why this dream was given, was to let Jacob know the way of

of performing all that followeth to him, therefore unto the signe is added Gods word, which he undertakes thorough Christ and by his Angels to make good unto him.

3. In this dream God sendeth something to Jacobs ear, and repeats the word of Covenant which should be made good in the way formerly signified. All here spoken may be reduced unto two heads.

1. A word of narration what he is who appeared to Jacob now, *And he said I am Jehovah the God of Abraham thy Father and the God of Isaac, Sept. and Cald. to the same.* Herein he sheweth to Jacob it was no vain apparition that came to him, but that which must cause everlasting good; God declareth therefore.

1. His eternal being as cause of all, enough for Jacob and his Church.

2. His relation, God of Abraham and God of Isaac his father, therefore in Covenant to be his God also.

2. A word of promise, in confirmation of what God had spoken to Abraham and Isaac before. It stands in these following expressions.

1. A promise of inheritance, *The land in which thou livest upon it, to thee will I give it and to thy seed.* — Fear not the land in which thou sleepest, &c. Sept.

— And to the sons. Cald. This is the same which God gave to Abraham and Isaac, and now sheweth in a dream how he will do it for Jacob. God will make it good for an inheritance to him and his seed Ver. 1.

Ver. 14.

2. A promise of multitude of seed, *And thou shalt spread abroad to the sea and to the East, and to the North, and to the South.* — As the sand, Sept.

Thy sons as the dust, and shalt prevail. Cald. So God promised Abraham. Gen. 13. 16. So Balaam admired the multitudes of Israel. Num. 13. 10. The sea signifieth the west. Gen. 12. 8. And so all the corners of the land promised shall be filled with the numerous seed of Jacob.

3. A promise of making him in his seed a meane of blessing all others that are blessed, *And blessed shall be in thee all the families of the earth, and in thy seed, Sept. same.* — And blessed shall be for thee and thy sonnes. Cald. Herein.

1. The subject of blessing, all nations, or families of other nations whoever are blessed.

2. The meane of conveying, even Jacob, as sending forth Christ, but especially Christ himself the promised seed, the mediator of all blessing.

Ver. 15.

4. A promise of special and personal protection in Christ of himself, now in his going forth and returning, *And behold I will be with thee and I will keep thee in all the way where thou shalt go, and will return thee again unto this land, Sept. same.* — Behold my word shall be for thy help, &c. Cald. Herein.

1. A note of attention, behold Jacob what I say.

2. The good promised, gracious presence and preservation.

3. The extent of it, even in all the way of his moving, both in going out and returning.

5. A promise of perfecting his will, which is the reason of the former, *For I will not leave thee until I have done that which I have spoken unto thee, Sept. and Cald. the same.* Herein.

1. The rational particle maketh this the reason of all the former, which is another superadded promise, I will make good all, for I will not leave thee, &c.

2. The good promised, his uninterrupted presence and providence, I will not be absent from thee a moment, Jacob, from keeping thee and doing thee good.

3. The term of duration unto this promise, until I accomplish all that I have said, not one tittle shall faile, and until every word be fulfilled I will never leave thee nor forsake thee. All this hath Jacob given him in his sleep, which makes him awake with admiration.

These observations may be taken hence.

D. 1. God can communicate himself to his Saints sleeping as well as waking. Sometimes in dreames.

D. 2. God can recompence a hard lodging with a sweet dream of his care and presence with and over his.

D. 3. Signalls, as well as promises, doth God afford of his care and dear respect unto his pilgrims.

D. 4. The intercourse of divine providence keeps heaven and earth, God and man together.

D. 5. God in Christ by his Angels orders all events for good unto his saints.

D. 6. Christ is the true ladder of providence reaching from man to God. The onely way to ascend heaven by.

D. 7. Angels are willing and active instruments going, coming and ministering to Saints in Christ Joh. 1. 51. Ver. 12.

D. 8. God the Father the everlasting cause of good, moves & commands all providences to his Saints.

D. 9. The everlasting Father de-
Yy 2 Right

lights to be known the God of Abraham Isaac and Jacob.

D. 10. God repeats the promise of the inheritance to Jacob and his seed for establishment. Ver. 13.

D. 11. The seed of Jacob or the Church shall spread into multitudes in Christ.

D. 12. In Jacobs seed, even Christ, all families of the earth reach to blessing. Ver. 14.

D. 13. Gods presence and custody secures Jacob and his chosen sleeping and waking, going out and coming in. He slumbers not.

D. 14. Gods resolved presence of grace with his, is the cause perfecting all promises to them.

D. 15. God will never leave nor forsake his covenanted ones, until he perform all his promises to them.

D. 16. God will in his appointed time accomplish all that he hath spoken unto his. Ver. 15.

2. The last event of Gods providence is upon Jacob at his awaking, wherein some notable impressions are made upon him from his dream, & also expressions suitable thereunto. These things are remarkable.

1. Jacobs opinion or Judgement made on it. Ver. 16.

2. Jacobs affection raised thereupon. Ver. 17.

3. Jacobs dedication of the place to God. Ver. 18. 19.

4. Jacobs devotion or vow made hereupon. Ver. 20. 21. 22.

To the first. We have herein related two things.

Ver. 16.

1. Jacobs awaking, *And Jacob awaked out of his sleep*, Sept. and Cald. same. Herein is onely noted the season of this event, It was when Jacob awaked; yet herein the goodness of providence is not to be slighted, that as mercy laid him down to sleep, mercy awakened him again; yea and as his sleep had a superadded revelation in a dream, so his awaking had an access of grace to make a right use of it.

2. Jacobs estimation of the place where he lay, impressed by his dream and expressed by his word, *And he said surely Jehovah is in this place and I knew it not*, Sept to the same. Verily in truth the glory of the Lord dwelleth in this place, &c. Cald. In these we may conceive what impression the dream had made upon his mind by his expression; surely more wor-

king thoughts of God he had in his repose on this place, than he had before. Two special things here delivers,

1. His apprehension of Gods presence, verily *Jehovah is in this place*, wherein he discovers his thoughts.

1. About the owner of the place, it was *Jehovah or the glory of the Lord*; even the Son of God, the splendour of his Fathers glory.

2. About his presence, *he is*, or dwelleth in this place; Here I was shortned in my way in the night, and here I have found Jehovah, the glory of the Lord hath bin with me here this night.

3. About the certainty, surely God is graciously in this place.

2. His confession of his own ignorance or inadvertency, *And I knew it not*. Wherein he seem's to check himself that he was not aware of Gods appearance and discovery to him in that place, yet that hindred not God from giving out discoveries to him. He might perhaps conceive Gods apparitions were no where but at his fathers house, but yet now he seeth God travels with him, and appear's to him where he pleaseth.

Learn thence

D. 1. Comfortable awakenings as well as sleepings God commands for his beloved.

D. 2. Where sleep brings in revelations of God, awakenings give grace to make a right use of them.

D. 3. Jehovah visits the place of his Saints recumbency, at his pleasure.

D. 4. Where God so appear's, he makes it sure and indubitable to his servants that he is certainly there.

D. 5. Providential places of rest may prove the places of Gods glory appearing unto Saints.

D. 6. Gods servants may at unawares meet with Gods presence and not at first know it at all. Ver. 16.

2. Jacobs affection exercised is next related, here:

1. The impression made on his heart, Ver. 17. *And he was afraid* Sept. & C. same, that is, from the glory appearing in an extraordinary way his heart was smitten & fear began to work, yet within its bounds; & in order to Gods Worship, it was no unbelieving, distracting fear, but steered by faith.

2. The expression of it made by his tongue. Two ways.

1. By

1. By admiring expostulation, *And he said how terrible is this place?* Sept. and Cald. to the same. Herein he expresseth the ground of his fear, and that was the wonderful dreadfulness of Gods appearance herein. The place was as other places over night, but after his dream and his awaking the glory of the Lord made it dreadful, though his appearance was in mercy.

2. By positive assertion concerning this place in two particulars.

1. *This is not but the house of God*, that is, no other but Elohim's house, Sept. to the same. It is no common place but a place wherein God is well pleased. Cal. His fear makes him thus to judge, this can be no other but the habitation of the almighty where I have bin entertained this night. *House* here is but the place of Gods special residence & appearance unto Jacob, not to inclose God but to entertain him; Prophetically also it may be spoken, pointing out the Church of God to come, which is called his house, not as if God were tied to places, for afterward, this was stiled the house of wickedness by God.

2. *And this is the gate of heaven*, Sept. same. And over against this place is the gate of heaven. Cald. So his affection carrieth him forth to expresse it. It is a metaphorical attribution to the place; but because that Jacob had a sight of God, and by such discoveries entrance is made into heaven, therefore fitly it may be termed the gate of heaven. So the Church of God is where he appeareth.

Qu. 1. How commeth Jacob to this opinion and affection, why doth he not take it as a dream without effect, and so slight it?

Ans. 1. Surely the Spirit of God ascertained him of the truth of his appearance in it, and that it was no common dream.

2. The impressions upon his Spirit were divine, therefore he was awed by the same, so to fear and so to speak.

Learn from it.

D. 1. Impressions of Gods presence in gracious appearances must raise an awfull fear in Saints enjoying it.

D. 2. The house of God is where his gracious and saving appearances are, even his Church.

D. 3. The Church where God appears is the very meane of seeing God, and entrance into heaven. Ver. 17.

3. Jacobs dedication unto God after his rising in the morning, whereabout we have to note.

1. His early stirring. *And Jacob rose up early in the morning*, Sept. and Cald. same. His sleep and waking being so comfortable he could not choole but be early stirring toward God.

2. His religious care to perpetuate the memory of this mercy explicated in a threefold action.

1. His erection of a stone for a memorial, *And he took the stone which he had put for his pillow, and set it as a pillar*, Which he put under at his head and set it for a title, Sept. and Cald. Herein he sheweth his desire not onely to be inwardly thankful, but to set an external monument of Gods appearance to him for after time; the words have no difficulty, here we read.

1. The matter of his susception, it was a stone, he took either one or more, which he had used for his pillow.

2. The use of it, he sets it for a pillar, a visible monument, only to deliver to ages to come a memorial of Gods mercies unto him. Not to make a superstitious relique of it as the Papists do.

2. His unction. *And he poured oyle upon the head of it*, Cald. same. top of it. Sept. The words are easy. If it be inquired whence he had the oyle? It is most probable he carried it which him from home. If, why he powred it on the stone? It is answered, not for superstitious consecration, but on it, as an Altar, as providence now directeth, he powred it as a thank offering or peace offering, such as he had, to God. Ver. 13.

3. His nomination of his monument, *And he called the name of the place Beth-El*, but truly *Luz* was the name of the city at first. Cald to the same, Lam-maus was the name, &c. Sept. corruptly, and made of two words *Lam* and *Luz* joyned together. Herein are recorded.

1. Jacobs act, putting a new name upon the place, not for superstitious dedication, but for commemorations sake, as may appear from after events; for, however, providentially this became the house of God, which he appointed; as well as accepted; and afterward sent Jacob to worship there; yet when Idols were set up there, God turn's the name to *Beth-aven* the house of iniquity. So Jeroboam made it by his Calf, 1. Kings. 12. 28. Hof. 4. v. 15. God is not tied to places as carnal minds conceive.

2. The name of the place or city adjoining before this time. It was called *Luz*. But now upon this occasion it is stiled *Bethel*.

Quest. 1. Were not *Luz* and *Bethel* two distinct places? Jos. 16. 2.

Ans. There was a twofold *Luz*. Judg. 1. 23. 36. That which was distant from *Bethel* was not this spoken of, but another city built in the land of the Hittites, by a man, whom the tribe of Joseph spa-

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Ver. 19.

red. This was it which was distant from Bethel.

Quest. 2. Was not this called Bethel before?

Ans. It was there mentioned by way of anticipation, Moses speaks of places as called in his time, not in Abrahams. This was the first naming of it.

Quest. 3. Did Jacob rightly in all this, and is it imitable?

Ans. 1. His action is a providential answer of Gods present appearance, not invented upon his phantasy, therefore no will-Worship.

2. So farre imitable is it by us, as to make us mindful of mercies and raise spiritual monuments to Gods praise, the outward expression ceaseth with all the administrations carnal of that time.

Quest. 4. Is this stone anointed, typical to Christ anointed with the holy Spirit & power?

Ans. 1. The Spirit doth not apply it so, therefore not safe for man to make it so.

2. The *Messiah* is said to be noted by it with the Hebrewes.

3. Christ is called a stone, an anointed, elsewhere.

4. Allusion to this may not be amiss, but concluding it a type is not warranted.

Learn thence.

D. 1. True piety to God is active and early at work to praise him.

D. 2. The hardest pillow which giveth mercy to us, should be an occasion of remembering God.

D. 3. Saints mercies should be Gods monuments.

D. 4. Thank-offertings such as we have, and God requirereth, are due to God. A little oyle of grace, is a fit present for him.

D. 5. Providential naming places, by mercies received, is good and imitable.

D. 6. Justly is that called the house of God where the Lord appears.
Ver. 19.

4. Jacobs devotion or vow to God now followeth, wherein we have to note three parcells.

1. The work generally reported, *And Jacob vowed a vow saying*, Sept. and Cald. same. Wherein are,

1. The title of his work, it is a vow, or promise solemnly made to God in prayer. Pf. 6. 6.

2. The expression of it by word of mouth, he made it; for sometimes it may be only in secret thoughts.

2. The ground or occasion of this work repeated, which was Gods former promise to him, which though read by ours conditionally, yet may be read by the letter positively. When God, &c. In the whole we have mentioned 4 points of Gods promise foregoing.

1. His presence, *When Jehovah Elohim shall be with me*. If the Lord God, &c. Sept. If the Lord will be for my help. This was promised. Ver. 15.

2. His protection, *And shall keep me in this way which I am going*. Sept. and Cald. same. This was promised also. Ver. 15.

3. His provision, *And shall give me bread to eat and raiment to put on*, Sept. & Cald. same. This was in that large promise of inheritance. Ver. 13. All this. Ver. 20.

4. His safe return to his father, *And I return in peace to my fathers house*, Cald. same. With safety, Sept. This was also promised. Ver. 15.

3. The vow itself. Wherein Jacob devotes three things to God, and all expressly due unto him.

1. He voweth himself to God, *Then Jehovah shall be to me for a God*, Sept. same.

— The word of the Lord shall be to me for God. Cald. This expression is sometime used as a promise from God to man, but here it is a vow from man to God, and it is as much as if Jacob did vow himself to be all to God, and for him; Jehovah shall be to me for God, that is, to love him, fear him, Worship him, and honour him as his all. Ver. 21.

2. He voweth an house to God when God shall accomplish his desire, *And this stone which I have set for a pillar shall be the house of God*. — To me the house of God, Sept. — Shall be where on I will serve before the Lord. Cald. That which he voweth is that the place where he set up the stone, should be remembered by him to be the place of Worshipping God, which he calleth Gods house; now upon that account it is filed Gods house, because of Gods appearance to him. Thither God sent him afterward to build an altar, minding him of his vow.

3. He voweth homage unto God in paying his acknowledgment, *And of all which thou shalt give me I will tithe the tenth to thee*, Sept. same. — One of ten I will separate before thee. Cald. Tithing I will tithe to thee. This did Abraham pay to Melchizedek, who was in Gods stead; and this Jacob voweth to God, as due homage, to give God the tenth of all which God should give him.

Quest. 1. Was this vow of Jacob laws full?

Ans. It was doubtles, as the first vow we read of, so a just and a good act.

1. For

1. For the matter of it, no other but what God required and accepted, viz.

1. Inward Worship, in himself.

2. Outward Worship, in the place.

3. Tribute to God, as Lord of all.

2. For the form of it he made it in faith upon Gods promise, for thereunto he hath respect in all.

3. For the end of it, which was the glorifying of God for all his goodness promised.

Quest. 2. Is this vow exemplary and to be followed by us?

Ans. Yea, observing all the like grounds and ends, it doth concern us to imitate Jacob.

1. To vow to God only.

2. To vow nothing else but what God commands, and may be pleasing to him.

3. Matters neither forbidden nor commanded, to take heed of laying snares upon our souls.

Quest. 3. Are men bound to pay the tenth of all to God?

Ans. Yea, even till now. 1. Nature oweth God all.

2. It is Gods law morall positive to have the tenth. For Abraham and Jacob must needs have their portion determined by God.

3. To God therefore for all his uses here below, the tenth portion of every mans estate is due. The Levitical tenths were ceremonial and ended with them. But this tenth is morall given before the law.

Learn we from it.

D. 1. Gods promises, and appearance to his, may well require their vows to him.

D. 2. Vowes to God must follow his promises, not precede by conditioning with him.

D. 3. Gods presence, provision, protection, and safeguarding his own, is just ground of vowing soules to him.

D. 4. It is just to vow mans self in inward worship to God, as the Lord promiseth himself to him.

D. 5. It is righteous to vow outward worship to God in time and place, as he desireth.

D. 6. It is mans duty to vow and pay the tenth of all his estate to God for the uses he hath appointed. V. 22.

CHAP. XXIX.

IN part of the former Chapter from the section beginning at Ver. 10. the history of the Church in Jacob began, of whom we have read, of his departure from his Fathers house, and Gods special providence toward him; in part of his way even unto Bethel.

In this Chapter the history proceedeth, wherein we may note these generall heads.

1. Jacobs journey and arrival to the end of it. Ver. 1. 14.

2. Jacobs Covenant with Laban to serve him. Ver. 15. 20.

3. Jacobs marriage, with Labans grieve. Ver. 21. 30.

4. Jacobs sed by Leah his wife. Ver. 31. 35.

In the first general these particulars occur.

1. His safe progress to the place of Laban.

2. His providential espying a well and partly with the shepherds. Ver. 2. 8.

3. His meeting with, and saluting Rachel. Ver. 9. 12.

4. His entertainment with his uncle Laban. Ver. 13. 14.

The first of these carrieth in it these particulars.

1. His progress, *And Jacob lifted up his feet*, Sept. and Cald. to the same. Here.

1. The term of connection may be noted. *And or then*, that is, immediately after Gods appearance to him, and his ingagement made to God; this quickens and encourageth him unto his journey, when he hath God, and Christ, Angels, and promises with him.

2. Jacobs act under providence, *he took up his feet*. Which ours read *he went on his journey*, but the phrase original seem's to carry in it alacrity, agility, and speed in his way, having had such a good nights lodging and comfortable viaticum. Pf. 74. 3.

2. His arrival, *And went, or came to the land of the sonnes of the east*. Cald. same. The land of the east, to Laban the son of Bebaul, the brother of Rebeccah, the mother of Esau and Jacob, Sept. Herein note.

1. His continued motion, *he went or walked on*, or perused going.

2. The term unto which he reached, *the land of the sonnes of the east*, so was that of Laban via. *Misopotamia* from Canaan. Job. 1. 3. *Isai* 42. 2. Gen. 12. 1.

Learn hence.

D. 1. Gods gracious appearances to a soul may well encourage it to go any whither

whither where God would have them.

D. 2. Incouragements from God and ingagements to him will make a manspeed in the way where God calleth.

D. 3. Providence bringeth an obedient soul safely to the place appointed for him.

D. 4. Providence sendeth to every part his servants to raise his Church. The east is not exempted. Abraham from hence, Job in this place were eminent, and now Jacob is sent to it. Ver. 2.

2. The next particular obvious is Jacobs providenciall guidance to a place & persons discovering his approach to his journey's end. Wherein we have to note.

1. His providential happening upon the place, so herein are related.

Ver. 2.

1. His discovery which he maketh, And he saw & beheld a well in the field, Sept. and Cald. to the same. Where we read these things made out to his eye.

1. A well in the field or plain, whether he came, such as was needfull, but it seemes rare in that country, by the gathering to gather unto it, so his Fathers man met Rebekah at a well. Providence so directs. Some note also Christs meeting the woman of Samaria at a well, and allegorize the well of salvation by it; but we are in the history of Jacob.

2. Three flocks of sheep, And behold there were three flocks of sheep lying by it. These are also allegorized by the Hebrews to be the Church lying by the well of salvation, Priests, Levites, and Israel, but we keep to the letter. The reason of their being there is added; For out of the well they watered the flocks.

3. A stone, And a great stone upon the mouth of the well, doubtles to preserve the water and keep from hurt or damage any cattell, or other, that might fall in. Ver. 2.

2. A description of the custome of the place in 4 particulars.

Ver. 3.

1. And there were gathered there all the flocks; that is, they used to bring them together all about the well at one time.

2. And they rolled the stone from the wells mouth; that is, some, or all the shepherds together, because it was great.

3. And they watered the sheep, that is all their flocks in the troughs, which were made to hold water for that purpose.

4. And they returned the stone upon the wells mouth to its place, doubtles to secure their waters and to preserve it pure, this was the custome of that place, so to expect

one another and help to publick advantages that might redound to all.

Learn thence.

D. 1. Providence maketh Gods servants to see in due time some characters of their being near their journey's end, & accomplishment of his promise.

D. 2. Things of usuall account by some, may be made by providence of special use to comfort others. So the well, &c. here spoken of Jacob Ver. 2.

D. 3. To seek community of good in neightbourhood is the very Law of nature. Not each to prevent other.

D. 4. Preservation of publick commodities for life & comfort, is that which nature will teach men. It is unnatural to destroy. Ver. 3. 4. 5.

2. His discourse with the shepherds is related, whom he found upon the place, and it is taken up in 5 in discourses between them and him.

Ver. 4.

1. About themselves, wherein.

1. Jacob inquires, And Jacob said unto him, my Brethren whence are ye? Sept and Cald. same. Wherein.

1. The inquirer, Jacob a traveller.

2. His compellation, full of love, my brethren, such were the salutes of Jacob to strangers.

3. His inquiry of their place or dwelling, whence are ye? of what place or city, or the like?

2. The shepherds answer, And they said, of Churan are we, Sept & Cald same, wherein is a kinde reply to a courteous inquiry which giveth occasion of farther discourse.

Learn here.

D. 1. It becometh Gods travellers to treat kindly all upon whom providence may cast them.

D. 2. Humanity will return kindness, for kindness in discourse.

D. 3. Providence casts his servants in their travels sometimes upon such as may direct them. Ver. 4.

2. About Laban, wherein he inquires.

1. Of their knowledge, herein.

1. His

Ver. 5.

1. His question, And he said unto them, know ye Laban the son of Nachor? Cald. same. Sept. Achor. Herein we see he inquireth of Laban as son to Nachor, who was immediately the son of Bethuel, yet known at that time to be issue of Nachor whose name was more eminent, so that the city bore it.

2. Their answer, And they said we know him, Sept. and Cald. to the same. Wherein we perceive, Nahor, Abrahams brother, was famous in that place, and that by their language there remained some impressions of the true religion there, which Nahor professed, though mixed with corruptions. Here God calls Jacob upon some that knew how to direct him. Ver. 5.

Ver. 6.

2. He inquires of his welfare.

1. He speak's, And he said to them is it peace to him? Cald same. Sept. same. Is he in health? under the notion of peace, he inquireth of all his welfare, that which was desirable to such relations.

2. They answer.

1. To his question, And they said peace. Or as Sept. He is in health, all is well with him.

2. To his further satisfaction shewing him the approach of his daughter, And behold Rachel his daughter cometh with the flocks. Came with the sheepe of her Father, Sept. Cald. to the same. Here providence pointeth out another comfort to Jacob, sending out Rachel at this instant, and busy in an honest calling, in bringing the sheep to water. So by steps Jacob is comforted after his soar travel. Ver. 6.

Learn from it.

D. 1. Providence maketh questions, meanes to the satisfaction of his.

D. 2. Sonnes are best known by the most eminent of their ancestours.

D. 3. Nahor and his descent, with their way & religion, were known in Syria. Ver. 5.

D. 4. It is but natures dictate to inquire of the welfare of related friends.

D. 5. Providence orders peace to others, that with them his servants may have peace.

D. 6. Providence orders meeting of friends and comforts, which man cannot project, and doth little think of. Here Jacob meets Rachel. Ver. 6.

3. Jacob discourseth with them about the flocks as a man skilled in that husbandry; wherein we have.

1. His proposal, wherein.

Ver. 7.

1. He notes the time of the day, And he said, behold yet the day is great, or there is much day, that is, it is early yet, and not to evening, Sept. and Cald. Much day. It seemeth it might be somewhat past noon.

2. He notes the season of the pasture of their flocks, It is not time that the cattell should be gathered together, Sept. and Cald. to the same. It was not folding time which was neer even.

3. He adviseth them, Water ye the flock and go and feed ye, i. e. The flock, Sept. and Cald. to the same. Herein though a stranger, yet he speaketh to the profit of them, to whom he was unknown, advising good, for them and their flocks. Ingenuity doth all this. Ver. 7.

2. Their reply, wherein they shew the reason why they did not presently do after Jacobs advice. Wherein note.

Ver. 8.

1. The cause is given from their impotency, And they said we cannot, Sept. and Cald. same. This is carried unto a double sense.

1. Of power natural, we cannot, that is, we have not strength enough with us to do it.

2. Of power moral, which notes just leave and liberty, we cannot of right do it, until the rest come. The former seemeth rather to be intended, by the proofs following, yet a truth may be in the second also.

2. The proof of the reason.

1. From want of their company; Until all the flocks be gathered together, Cald. same. Until all the shepherds be gathered together, If it be meant of shepherds, then it proves the want of strength, but if of flocks, it proves their moral inability, that they must not prevent one another.

2. From the motion of the stone, And they roll the stone from the mouth of the well, Sept. and Cald. same. This argueth want of help before; it may also carry in it consent and agreement between them.

3. Their concession to Jacob when these things are done, Then we water the sheep, Sept. and Cald. to the same. The term of connection is best read here a term of order, then we water. Thus they return a reasonable account without snarling at a strangers advice.

Learn from it.

D. 1. Providential meetings may justly occasion providential advice from strangers to others.

D. 2. Time and business should be rationally managed to the improvement of both. Ver. 7.

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D. 3.

D. 3. Ingenuity taketh not amiss occasional advice from strangers.

D. 4. Ingenuous men, if they follow not counsel, will give their reason.

D. 5. Impotency to duty, justly may excuse it.

D. 6. Iniquity must not be done to others for private advantage.
Ver. 8.

3. The next providential event is Jacobs meeting with *Rachel* reported. Ver. 9. 10. 11. 12. Wherein may be noted,

Ver. 9.

1. The season of it, *Yit he speaking with them*, or while he was yet speaking to them, Sept. 1. e. to the shepherds In that very moment

2. *Rachels* access, wherein.

1. Her approach, *And Rachel came*, Behold the daughter of *Laban* came. Sept. Here is her providential access at this time.

2. The manner of her approach, *With the sheep which were her fathers*. Sept. and Cald. fame. As a shepherdesse she cometh, such it seemes was the simple fashion of these times and countries.

3. The reason of her so coming, *For she was feeding them*. She was a shepherdesse.

Note here.

D. 1. Gods good hand sendeth the mercy somtimes to his servants while they inquire about it.

D. 2. The eminent in his Church God hath called from the lowest condition in the world.

D. 3. It is not unbecoming the greatest ladies to be found in honest labour. It was not to Rachel. It sutes the mother of the Church to be a shepherdesse. Ver. 9.

3. Jacobs carriage to her upon her approach in three particulars.

Ver. 10.

1. In his action and undertaking for her, where we have.
1. The occasion of it, *And it was when Jacob saw Rachel the daughter of Laban his mothers brother, and the sheep of Laban his mothers brother*. Sept. and Cald. fame. upon sight & discovery of these he bestires himself.

2. The action itself, *And or that Jacob went neer, and rolled the stone from the wells mouth and watered the sheep of Laban his mother's brother*. Sept. and Cald. fame.

1. His readiness in moving.

2. His paines in rolling away the stone.

3. His kindnes in watering his uncles sheep appear, so providence directs to do toward his future entertainment. The Rabbins are fabulous about the strength of Jacob in rolling away the stone; but no need of fables. Whether by himself, or with the help of others he did it, no matter; but probably it was by himself. Ver. 10.

Observe we.

D. 1. Discoveries of such as are neer in the flesh is enough in nature to move for doing them good.

D. 2. Readines and pains to shew kindnes unto friends in the flesh becommeth both grace and nature.
Ver. 10.

2. In his salutation. Wherein.

1. His external expression is related, Ver. 11. *And Jacob kissed Rachel*, Sept. & Cald. fame. This expression was doubtles natural, and a signal of affection inward; which however abused by some to shame, yet it is used as a sincere signal of natural affection, and commanded for spiritual uses also.

2. His internal affection and moving of bowells toward her, *And he lifted up his voice, and wept*, Sept. and Cald. fame.

1. The motive of this affection seems to be joy, where the heart was overcharged with the concurrence of so many good providences together, in the happy meeting of those whom God intended to make one flesh, and a visible fountain of his Church, though yet unknown.

2. The nature of the affection, it was melting and pouring out the soul in teares, and that not silently, but with exclamation & extended voice, eminency of Gods goodness thus stirred up vehemency of affection.

Learn thence.

D. 1. Suitable expressions of affection to dear friends is becomming both grace and nature.

D. 2. Inward motions send out true signals of sincere affection.

D. 3. Joy in unexpected good befalling Saints may melt them into teares.

D. 4. Eminency of providences concurring, may stirre up vehemency of affections, even to transports.
Ver. 11.

1. In

3. In his narration and discovery of himself unto her, wherein we have.

1. His report in two particulars.

Ver. 12.

1. In his relation to her Father. *And Jacob told Rachel that he was her fathers brother*, Sept. fame. That he was the son of her fathers sister. Cald. A brother to her father is the Hebr. as the custom of speaking was among kindred.

2. In his explication of himself, *And that he was the son of Rebeccah*, Sept. and Cald. fame. This explicates in what degree he was her fathers brother, even his Nephew and her cosen + german.

2. Her reception of it, *And she ran and told her father*, Cald. fame. According to those words, Sept.

1. She received it joyfully.

2. She declareth it to her father effectually.

Quest. It is inquired whether all these carriages are related in order as they were acted?

Ans. 1. It is thought by some that the order is the writers as here expressed, and not the actors.

2. Yet no unseemlines was it, if things were acted as here related, onely it is conjectured by some that he revealed himself, first and then saluted her, and acted for her as reported, no inconvenience either way.

It instruct's us.

D. 1. Self discovery is proper, when God sends friends to meet at unawares.

D. 2. Ingenuity gladly receiveth the manifestation of neer friends in the flesh.

4. The last providential event in his arrival is his entertainment with *Laban*. V. 13. 14. Wherein.

1. *Labans* carriage, and herein.

Ver. 13.

1. The occasion of *Labans* respect, *And it was as Laban heard the hearing of Jacob his sisters son*. The name of Jacob, &c. Sept. Cald. as. Hebr. upon the very first newes by *Rachel*.

2. His speed to him, *And he ran to meet him*, Sept. and Cald. fame. Natural affection was stirring and speeding him; when he heard he made haste to see him.

3. His salutation of him, *And he embraced him, and kissed him*, Sept. and Cald. to the same. Both expressions of much natural affection to him. So bowells work now; though afterward he dealt very hardly with him.

4. His entertainment, *And he brought him in unto his house*, Sept. and Cald. fame. There to repose himself and abide with him all the time which God appointed. Hitherto affection was quick, & entertainment free.

2. Jacobs discovery of himself more fully then unto him, *And he declared to Laban all these words*. All his words of matters, Sept. Cald. as. Hebr. that is, he doubtles acquainted his uncle,

1. The occasion of his coming from home so naked.

2. Gods presence with him in the way.

3. All the affaires of his fathers family which were convenient, by which he might ascertain *Laban*, that he was indeed his sisters son. Whereof there was but need, seeing he came not into *Syria* so attended as his fathers servant had done before him; which might have bred jealousies in *Laban*. Ver. 13.

3. *Labans* reply unto his satisfaction.

1. In word, *And Laban said unto him* Ver. 14.

surely thou art my bone and my flesh. Of my bones, &c. Sept. Thou art my kinsman and my flesh. Cald. Herein he acknowledgeth natural interest and nearnes to comfort him.

2. In deed, *And he abode with him a month of dayes*. Cald. fame. And he was with him, &c. Here was a suitable dealing with him for present as with his own flesh and bone; however afterward he turned unnatural.

It teacheth us.

D. 1. Nature turns not away the ear from the tidings of neer kindred to shew them kindnes.

D. 2. Even nature will make speed to salute and entertain with kindnes kindred in the flesh.

D. 3. It is but equal to declare relations to friends, and providences from God to satisfy friends unknown. Ver. 13.

D. 4. Nature acknowledgeth neer kindred to be flesh and bone to itself.

D. 5. Hospitable entertainment is but suitable to a mans own flesh and bone.

D. 6. It is mercy for Jacob to be acknowledged, in his pilgrimage, the flesh and blood of Laban, how much more to be the flesh and bone of Christ. Eph. 5. Ver. 14.

2. The next general head of this Chapter is Jacobs Covenant with *Laban* to serve him. Ver. 15. 20. Wherein note.

1. *Labans* reasonable proposition unto *Jacob*. Ver. 15. Herein.

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1. The

Ver. 15.

1. The first mover, not Jacob to aske, but Laban to give, *And Laban said unto Jacob. Or then, after a months experience of him in his family, Sept. and Cald. same.*

2. The reason of this motion, which was, as he conceived, the unreasonableness of Jacobs serving him for nought, *Because my brother thou, shouldst thou even serve me for nought. — Because thou art my brother thou shalt not serve me in vain, or for nought, Sept. Cald. as Hebr.*

1. The expostulation may be resolved into a negative as the Gr. doth, *thou shalt not serve me for nought*; so farre Laban speaketh justice, that the labourer is worthy of his hire.

2. The seeming reason of such free service, because of kindred, shouldst thou labour for me in vain because thou art my brother? that was his Nephew as hath bin noted. This might be a pretence, he is my Nephew, he may serve for nothing, but this was unreasonable in Labans account: nay because a brother and yet will serve me, he deserves the more. Unreasonable is it that such a servant should labour for nought.

3. His motion itself, *Declare to me what shall be thy wages, Sept. and Cald. same.* He puts it unto Jacob to demand his hire what he will. Tell me what I shall return as wages for thy service? With what a self-seeking mind Laban thus bespeaks him, is easily to be guessed by his after dealings with him, yet with this covetous self-seeking man this principle is granted, that every labourer, especially a neer kinsman should not serve & take paines for nought. Thou art my flesh & my bone & shouldst thou serve me for nought? Yet as Jacob complains at last he would have sent him away empty, unless God had better provided for him.

Learn thence.

- D. 1. *Honest gracious soules dare not be idle when they do but visit friends. Jacob. From connection.*
 D. 2. *Laborious men in Gods fear, will want no hirers; Laban looks after such a servant.*
 D. 3. *Labans are first motioners for Jacobs; the covetous Masters for honest servants.*
 D. 4. *The most unrighteous men may grant principles of equity which they never mean to practise. So Laban.*
 D. 5. *The faithfull servant and labourer is worthy of his due re-*

ward. A brother servant that is faithfull is worthy of any wages reasonably to be expected. Ver. 15.

2. Jacobs reply to this followeth. Ver. 16. 17. 18. Herein.

1. Occasionally is a narration of Labans progeny in daughters, which is reported.

1. Generally, *And to Laban were 2 daughters, Sept. and Cald. same.* Here is the number.

2. Specially are they described.

1. By their names, *The name of the great or elder was Leah, and the name of the little or younger, was Rachel. Name to the second, &c. Sept. and Cald. as Hebr. Ver. 16.*

2. By their persons, *And the eyes of Leah were tender. — Weak. Sept. Fair, Cald. And Rachel was fair in form, and fair in countenance, And very beautiful in countenance. Sept. Cald. as Hebr. Ver. 17.*

2. Jacobs answer to Labans proposition, wherein.

1. His affection is declared, *And Jacob loved Rachel, Sept. & Cald. same.* Providence so had in that time of converse so pitched his heart, as it seemeth, to desire her as a wife.

2. His offer to Laban, *And he said I will serve thee seven years for Rachel thy youngest daughter, Sept. and Cald. same.* Whereas others got wives by giving dowries, Jacob procures his wife by service. Herein.

1. His work, service, keeping sheep, &c.

2. His time, 7 years.

3. His wages, a wife, Rachel, under providence his own affection pitcheth upon this. To this purpose Isaac sent him to Syria.

Learn thence.

- D. 1. *Providence ordereth the fruite of the womb to wicked parents for his Churches sake and its increase.*
 D. 2. *Names and persons are requisite to be mentioned in sacred history for speciall uses. Ver. 16.*
 D. 3. *Bodily infirmities, and perfections are the issues of Gods wise dispensations to his creatures. V. 17*
 D. 4. *Under providence, meet attractions of affection, in order unto marriage may have influence upon choice.*
 D. 5. *Honest indeavours and deliberate*

berat expectation carry on the condition of marriage more successfully.

D. 6. *Low haib bin the condition of the greatest Fathers of the Church on earth. To serve for a wife. Hof. 12. 12.*

3. Labans agreement, wherein we have to note.

1. The subtilty of the man, *And Laban said it is better that I should give her to thee than that I should give her to another man. Sept. and Cald. same.* He answeres not positively, *I will give her to thee*, though Jacob takes it so for granted, but *it is better that I should do so*; and yet what a cheat he put upon him afterward, is evident in the history, see both subtilty with Jacob, and iniquity to his daughter to sell her for a servant.

2. The acceptance of Jacobs service, *Abide thou with me. — Dwell with me, Sept. and Cald. Sit down with me, now set up your rest and go on and serve me. Ver. 19.*

Learn hence.

D. 1. *Covetous Masters are subtle in their agreements to deceive simple soules.*

D. 2. *Covetous fathers value children at no great rate if they may gain by them.*

D. 3. *Profitable servants are easily entertained by covetous Masters, Ver. 19.*

4. Jacobs assent to Laban and his service performed.

1. His service is reported to the full time, *Jacob served for Rachel seven years, Sept. and Cald. same.* so he honestly performs his word, he faileth not a day with Laban.

2. His pleasure or willingness in his service, *And they were in his eyes as dayes ones or few. Sept. and Cald. same.* Here it is expressed chearfullnes in his labours, that which would seem long to men of other spirits.

3. His reason why all was so easy, *In his loving her, or because he loved her. Sept. and Cald. to the same.* This was reason with respect to Rachel, but with respect to God conscience of duty, and the fear of God kept him in this frame of spirit all the time.

Learn from it.

D. 1. *Humble soules grudge not at*

hard labours to attain their honest ends.

D. 2. *Chearfulness will cause hard & long service to seem easy and short.*

D. 3. *Providence concurring with mans just desires, giveth in alacrity in hardest work. Or the hope of this.*

3. The next general head in this Chapter containes the history of Jacobs marriage, Ver. 21. 30. Wherein are.

1. Jacobs just demand of his wages.

Ver. 21.

2. Labans guileful return. Ver. 22.

23. 24.

3. Jacobs challenge of him for his falsehood, Ver. 25.

4. Labans apologic for his fact. Ver. 26. 27.

5. Jacobs consent to a new motion. Ver. 28.

6. Labans performance at last. Ver. 28. 29. 30.

In the first of these we have to consider these particulars.

1. Jacobs demand, *And or then Jacob said to Laban, give me my wife. Ver. 21.* Give me my wife, Sept. supplieth, Cald. as Hebr.

1. The demander is Jacob, that had done his articles of Covenant faithfully, and now desires his wages.

2. The demanded, or party of whom he makes demand, Laban an hard and deceitful Master, as well as uncle.

3. The demand itself, *give me my wife, according to Covenant. Wherein.*

1. He acknowledgeth the fathers right.

2. He desireth but the fathers promise which he was bound to perform: he walks regularly in seeking his wife.

2. The reason of his demand in present,

Because my dayes are fulfilled, Sept. same.

— The dayes of my service or bondage. Cald. As if he should say, I have performed my Covenant and finished my 7 years service, therefore now it is just for you to perform your part and give me Rachel to wife.

3. The end of his demand, *And I will go in unto her, or that I may. — I will. Cald. — That I may go in, Sept. This end was cohabitation and enjoyment of her as a wife; as she was his espoused wife by Covenant before, the time of contract being expired, now he requireth her in marriage and to enjoy her as a wife.*

Learn from it.

D. 1. *Faithful and chearful service may justly require its due reward. So Jacob.*

Zz 3.

D. 2.

- D. 2. *Times of Covenant-contract being expired, perfect marriage is desirable. So Jacob asks his wife.*
- D. 3. *Full term of service being completed, liberty and promised reward is justly desired.*
- D. 4. *Righteous souls dare not take wives from fathers, but patiently expect the fathers gift.*
- D. 5. *Conjugal love may well desire conjugal enjoyment in Gods time.* Ver. 21.

To the second, *Labans* guilful dealing with Jacob upon his demand; wherein we may note.

Ver. 22.

1. His solemn invitation of friends to the wedding. *And Laban gathered all the men of the place*, Sept. and Cald. same. that is doubtless all his neighbours and friends inhabitants in Charran, not all the citizens simply. Such were former customs to celebrat marriage with such solemnity.

2. His consummation of the marriage. *And he made a feast*, Cald. same. And he made the marriage. So Sept. Wherein.

1. By the phrase of making the feast, is implied the marriage, or actual giving of *Rachel* unto *Jacob* to wife in the presence of those witnesses and his accepting her. As the 70 do paraphrase.

2. By it is noted their general rejoicing which the bridegroom and bride, which custom was continued to Christs dayes and after; mourning is no fit carriage for a bridegroom day, but feasting. *And* in Gr. notes both.

It teacheth us.

- D. 1. *Solemn invitations of friends to marriages for witnesses & helps of good to the married, are according to Gods will.*
- D. 2. *Marriage is most seemly completed in a congregation, and with publick solemnity. Laban gathered, &c.*
- D. 3. *Feasting and rejoycing are most proper for the times of marriage.* Ver. 22.

Ver. 23.

2. His fallacious dealing. Wherein we may note.

1. The time of acting this deceit, *And it was in the evening*, Cald. same. *And it was evening*, Sept. In the day time he pretended *Rachel* as the bride, but at

night he sheweth *Jacob* a trick. Night is the fittest time for dishonestly.

2. His preparation to it, *And he took Leah his daughter*, Sept. and Cald. same. This noteth his attiring her with a vail and conducting of her undisturbed, so he fitted the matter to deceive.

3. His resignation of her into *Jacobs* possession, *And he brought her to him, and he went into her*, Sept. and Cald. to the same. See both a supposition of *Leab* and a deprivation of *Rachel* from her husband, & a provision of *Jacob* to uncleannes. Ver. 23.

4. His assignation of a servant to his daughter, *And Laban gave unto his daughter Leah, Zilpah his maid for an hand-maid for her*, Sept. and Cald. to the same. Herein.

1. His respect to his daughter is declared, not to bestow her without some attendance, therefore he appoints her an hand-maid.

2. Probably it might be such a maid as might help on his own fallacious dealing with *Jacob*. Masters and servants are usually combined in such stratagems of deceit. However.

Learn from it.

- D. 1. *The evening, night, or darkness, is the season fittest for acting wickednes.*
- D. 2. *Wicked fathers dispose their children to wickednes like their own.*
- D. 3. *Sin will make men prostitute their daughters to filthynes for advantage.*
- D. 4. *Gracious men may be drawn into evil by the slight of deceivers, being not wary of it.* Ver. 25.
- D. 5. *It is but just for parents in disposing children, to supply them with helps convenient.*
- D. 6. *Guilful fathers may give such servants to their children as may best serve their designs to deceive.* Ver. 24.

To the third, which is *Jacobs* challenge upon *Laban*, wherein also we have to note.

1. The discovery of *Labans* falsehood, and herein.

1. The season, *And it was in the morning*, Cald. same. *And the morning was*, Sept. This is the reason of revealing things hidden in the dark; when the light ariseth, then faces are discovered.

2. The discovery of the person to *Labans* raproach; her shame, and *Jacobs* trouble, *And behold she was Leah*, Cald. same.

— It

— It was *Leah*, Sept. Herein appears *Labans* wickednes, and *Jacobs* vexation to perceive how he was deluded.

Quest. How could this be hid till the morning?

Answer. 1. Subtily might be used in her silence or voice, thereby to deceive *Jacob*.

2. Inadvertency with *Jacob* not suspecting such false dealing; no drunkenness as some argue.

3. Providence ordering all these affairs so determines it, that sooner it was not discovered.

3. *Jacobs* challenge or sharpe contest with him about this matter in 3 questions.

1. *Why hast thou done this to me?* Sept. & Cald. same. What is this which thou hast done? It is an interrogation of indignation charging him with such an unnatural act, that never was heard of from a father to a child; or from a man of any honest profession to a neighbour, what is this which thou hast done? It is monstrous, it hath no parallel, horrid deceit.

2. *Did not I serve with thee for Rachel?* Sept. and Cald. same. This is a question of conviction, was not my Covenant to serve for *Rachel*? Can you deny it? O false man, that should so shamefully abuse his Children, and breake Covenant.

3. *And why hast thou deceived me?* Sept. same. Why hast thou lyed to me. Cald. This is a question condemning him, as if in plain terms he should say, thou art a cheater and hast deceived me of my wife, and broken Covenant, and caused other wickednes, how or why couldst thou do this?

Learn hence.

- D. 1. *The day revealeth that evill usually which the night covereth, sin may hide itself a little while till the morning.*
- D. 2. *Seeming Rachel over night is found Leah in the morning. Fair offers to be deceits.*
- D. 3. *Honest soules, though drawn in to error, are full of indignation against it, and the cursers of it when discovered.*
- D. 4. *Plain Covenant work is sufficient to convince deceivers that forsake it.*
- D. 5. *Service for Rachel should have Rachel for its reward.*
- D. 6. *It is grosse falshood and deceit to deny covenant-reward, and adulterate it with worse.* Ver. 25.

4. *Labans* apology for his fast to *Jacob* followeth. This is made up of two notorious shifts. Ver. 26, 27.

1. The pretense of the custom of the place, *And Laban said it is not so done in our place to give the younger before the first-born.* — It is not so in this place, and to give the younger before the elder. Sept. — The left before the greater. Cald. See the best of his excuse for the bale prostration of his daughter, and treacherous dealing with *Jacob*; which cannot lessen his fault before God or men.

1. What custom of man must prevail against providence, if God call the younger to marry before the elder?

2. If such a custom were, why did he not tell *Jacob* so, before he made Covenant for *Rachel*? This therefore is but a meer dishonest shift.

3. Such custom, were it so, did not allow him to thrust a wife upon any, against his will, it was therefore abominable treachery and wickednes. Ver. 26.

2. The proposal of a way for satisfaction to *Jacob*.

1. He proposeth to *Jacob* to accept of *Leah* to wife, *Fulfil thou the 7 of this.* That is, seven dayes of solemnizing that marriage and so acknowledge *Leah* for thy wife, which is carried in the phrase, Sept. and Cald. to the same. The phrase used notes only seven; years or dayes are not expressed, but must be understood as the truth of the thing related requieth. The Geneva translation reads 7 years, but doubtless without ground, for considering the birth of the children and the barrenness of *Rachel*, she must needs be *Jacobs* wife before the second seven years completed. It is therefore here truly read 7 dayes, or a week, which was kept to solemnize marriages in feasting, among those eastern nations. Herein he impleth an unlawful thing, to take one that was not his wife.

2. He promiseth, *And we will give thee also this, or there shall be given, &c.* Cald. same. — I will give, &c. Sept. that is, after thou hast taken *Leah* and acknowledged her for thy wife, then this, even *Rachel*, shall be given to thee also for a wife. This he supposeth will hide his fault, and satisfy *Jacob*, if he may have *Rachel* at last, though it be with *Leah* also; that which he intended not. A subtle fetch of a deceiver.

3. The condition of this promise also; *For the service which thou shalt serve with me yet seven other years.* Cald. same. — Work which thou mayest work, Sept. Here he sheweth himself what he is, and at what he aims, covetousnes, oppression for self-gain, is that which sets him on worke in this designe, wrong to daughters, oppression to sonnes, do not stick with him, so he may get gain and enjoy service without wages. Ver. 27.

Learn

Learn thence.

- D. 1.** *The wickedest men will make excuse to justify the vilest actions.*
D. 2. *Customs of men and places are thought enough to justify the transgression against Gods commands.*
D. 3. *Mans nature is forward to set up customs against the providence of God.* Ver. 26.
D. 4. *It is the property of wicked men to propose rights, by imposing more wrong.*
D. 5. *Vpon unrighteous conditions wicked men are willing to yeeld unto Gods servants their right.*
D. 6. *Covetousnes & oppression make wicked men carelesse of what injuries they do to children or others.* Ver. 27.

Ver. 28.

5. Jacobs consent, *And Jacob did so and fulfilled her week.* Sept. and Cald. to the same. *i. e.* Jacob accepted Leah for his wife, and kept on the marriage-solemnity for 7 dayes as it was proposed.

Quest. Did Jacob well in taking Leah thus?

Ans. Surely. 1. To take a wife against consent, and treacherously imposed, is not right.

2. Yet his consent afterward might make the marriage legitimate.

3. In fine Jacob cannot be excused from infirmity in it, but that he did offend, however the hand of God over-ruled it.

6. Labans performance followeth at last, wherein.

1. Labans work in a double gift.

1. Of his daughter to Jacob, *And he gave unto him Rachel his daughter for a wife to him.* Sept. and Cald. to the same. Here at last he performs his promise when he had bound Jacob to more servitude, and he accepted Leah.

Ver. 29.

2. Of a maid to his daughter, *And Laban gave to Rachel his daughter Bilhah his hand maid for an hand maid to her.* Ver. 29. Cald. same. — *Ballen*, Sept. This is all her dowry expressed, only a maid-servant to attend her, so you have Labans performance.

2. Jacobs injoyment, wherein are related to us.

Ver. 30.

1. His second marriage, *And he went in also unto Rachel.* Sept. and Cald. same. It is the phrase which denoteth full marriage when man and wife cohabit and take actual possession of each other, so did he to Leah before.

2. His affection unto this wife, *And he loved also Rachel before Leah.* — More than Leah, Sept. Cald. Upon her, first his affection was set, which made his 7 years service seem but little and light; to her his heart goeth out more than to Leah.

3. His submission to Labans terms, *And he served with him yet seven other years.* Sept. and Cald. same. So humble Jacob yeeldeth to an unjust and wicked Laban, and suffers oppression rather than contend with him.

Quest. Was double marriage, and that of two sisters lawful?

Answer, 1. It is expressly against Gods law from the beginning.

2. What extraordinary dispensation God might give in this case is not expressed, as in other cases he hath done it, of these wives & their hand-maids the tribes of Israel arose which made up the Church of God.

3. It is faulty by the law, and therefore not to be imitated by us. Ver. 30.

D. 1. *Simple soules may be over-reached to yeeld unto the unequal demands of men.*

D. 2. *Wicked men, when their own turn is served, are willing to perform promise unto the righteous.* V. 28.

D. 3. *Covetous Fathers are willing to turn their Children of, with a slave for a dowry.* Ver. 29.

D. 4. *Gracious soules, under the wise ordering of God, may yeeld to that which is hard and grievous to and for them.*

D. 5. *True affection will abide, and abound where it hath a solid rooting.*

D. 6. *Honest soules desire to suffer wrong in hardest service rather than contend with wicked Rulers.* Ver. 30.

4. The last general of this Chapter containeth the history of Jacobs issue by Leah, even 4 sonnes. In the order whereof we have to note.

1. A memorable marke upon the cause of this issue and the motive unto its worke. Ver. 31.

2. A special relation of 4 births or issues in the verses following to the end.

In the former we have to observe these particulars.

1. The cause impulsive, or the occasion which now God taketh to shew his power. *And Jehovah saw that Leah was hated.* — Ver. 31. *And the Lord seeing, &c.* Sept. — *And it was manifest before the Lord.* Cald. 1. Here-

1. Here is reported an act of Gods providence, *He saw*, that is he looked on, observed and regarded Jacobs carriage, and Leahs case; all was open to his eyes.

2. The object or matter of this providence, *that Leah was hated*, that is, not simply, but comparatively, she was as hated, in respect of the love expressed to Rachel; So this expression of hating is used, Deut. 21. 15. Though this were just upon Leah for joining with her rather in that wicked designe of prostrating herself, yet after Jacob had accepted her, other carriage had bin due as to a wife; on this God looketh now as a failing, and that with respect a recompence to Leah.

2. The cause efficient of this fruit or issue, *And he opened her womb.* Septuag. same. — *And he gave her to conceive.* That is a fit paraphrase to explain that which is styled the opening of the womb.

1. The cause of it is *Jehovah*. 2. The effect is the fruitfulness of the womb; which God giveth to Leah for easing her burden and working her favour in the eyes of her husband.

3. The amplifying of this blessing on Leah by Gods denying of it hitherto to Rachel. *And Rachel was barren.* Sept. and Cald. same. Here was Jacobs love most, and here God sends barrenness as yet; how much she complains of this evil is evident. Chap. 30.

Learn hence.

D. 1. *God doth not see as men, not as good men see sometimes in accepting persons.*

D. 2. *Gods providence may be regarded of them who are neglected by men.*

D. 3. *Undervalued and hated mercies may, under Gods ordering, prove most fruitful to men.*

D. 4. *Jehovah onely openeth wombs, and giveth the fruit of them to his servants.*

D. 5. *The most regarded by men may be disrespected upon some accounts with God.*

D. 6. *The most lovely mercies in mans eye, may prove barren, and unfruitful to him.* Ver. 31.

In the second head we have the history of 4. births or sonnes from Leah successively.

1. Of *Reuben*, Ver. 32. Wherein we have to consider.

1. The conception and birth, *And Leah conceived and bare a son.* Cald. same. — *To Jacob.* Sept. Here is a double effect of Gods opening the womb.

1. Conception; she received this power now; though she had miscarried in her behaviour before.

2. Bearing; she bare or brought forth a son, here is the perfecting of birthing; God framed the fruit of the womb, and brought it forth in safety.

2. The nomination of the birth, *And she called his name Reuben.* Sept. and Cald. same. Herein she seemes to hold out the mercy to view, *see a son*; though I am hated and undervalued, yet see how God hath pleaded, *see a son*. In the name of the child she holds forth Gods work and issue given by her, and his token of respect unto her.

3. The reason which she giveth of the name, *For she said because Jehovah hath seen my affliction or looked on mine affliction, my humbling.* Sept. — My injury is manifest before the Lord. Cald. The reason of the name then is to make a memorial of this sweet providence; So some interpret the name *Reuben*, the son of him that seeth, &c. Jehovah and his providence are here alone considerable to be kept in remembrance by this name of the first son.

4. The inference which she maketh of it, *Therefore or, for now my husband will love me.* Sept. and Cald. same. So she collects from Gods providence to her, and the fruit of the womb produced, which is one of the strongest bonds of love between man and wife. So she comforts herself against fore-past unkindnesse.

Note we thence.

D. 1. *Gods causation is alwayes with effect; if he opens wombs, conception and birth shall be.*

D. 2. *Conception and birth God may give to Leah before Rachel, to the hated, before the beloved wife.*

D. 3. *Soules despised by men and regarded by God, should make conscience of revealing Gods mercies to them.*

D. 4. *The son and fruit of the womb hath bin looked on, and should be, as a monument of Gods respect.*

D. 5. *Gods providence or seeing the affliction of his, should persuade them to look to him, and shew his work.*

Aaa D. 6.

D. 6. Sonnes and fruit of the womb are strong pledges for natural love between man and wife; especially when God makes them signals of his respect. Ver. 32.

2. The birth of *Simon*, in the history whereof, are.

1. Leahs second conception & bearing as was expressed before; therefore need no further opening. Onely it is the second.

Ver. 33. 2. Her conceived ground or reason of it; Wherein.

1. The force of the reason, *And she said because Jehovah hath heard that I was hated.* Sept. and Cald. to the same. Herein is her conjectured ground of her second fruitfulness, because God had taken notice and heard, that she was yet undervalued and hated; that is, not so well respected, as her relation might require.

2. The effect of this reason (as supposed.) *Therefore hath he given me this also.* Sept. and Cald. same.

1. God is acknowledged the Author, *he hath given.*

2. The additional mercy, *This son.*

3. The freeness, it is a gift.

3. Her nomination of the son now given to remember this providence also, *And she called his name Simon*, that is, *Hearing*, Sept. and Cald. same. The action is no more here mentioned but the imposition of the name; The use was to remember Gods gracious hearing of her in her prayers, when she was undervalued by man; and that in her nearest relation.

Learn from it.

D. 1. Double fruitfulness can God recompence to the double disrespect of men. So to Leah.

D. 2. It is suitable for soules undervalued to consider how God heareth mens expressions to them.

D. 3. When God heareth and helpeth his, it is convenient to name our mercies hearing. To keepe Gods hearing in our remembrance. Ver. 33.

3. The birth of *Levi*, whereabout are related.

Ver. 34. 1. Leahs iterated conception and bearing, as before.

2. Her hopeful persuasion of her husbands cleaving nearer unto her, *And she said, now this time will my husband be joyned unto me, because I have born unto him three sonnes.* Cald. same. My husband will be to me, or for me Sept. Herein,

1. Her hope conceived of her husbands joyning his heart and affection nearer to her, being persuaded by these providences of God.

2. The reason of her hope; her bearing three sonnes to Jacob, which was a threefold cord to tie his heart unto her.

3. The naming of this son, *Therefore she called his name Levi.* Sept. and Cald. same, either as an argument of the near conjunction desired by her, or as a monument of what, in greater measure, was vouchsafed to her; but it seemeth rather that she puts this name as an earnest of more union of her husbands heart. Well may it shadow out the office and worke of that tribe to come, which was joyning God and his Church by their ministry.

Learn hence.

D. 1. Treble fruitfulness is granted sometimes by God to remove prejudice, where double will not serve.

D. 2. Children are joyning mercies between man and wives; so many Children so many cords to bind them together.

D. 3. Eminent conjunction between man and wife in their affections, should be remembred, as well as caused, in Children to Gods praise. Ver. 34.

4. The birth of *Judah*, about which are here declared.

1. Leahs fourth conception and birth, as before.

2. The use which she maketh of it, *And she said, this time I will confesse Jehovah.* This I will confesse to the Lord, Septuag. and Cald. to the same. A special sweet use of all this fourfold blessing to turn it to the praise of God.

1. The time or season, *and*

2. The worke are here expressed confession and praise to the Lord. Thus, upon the fourth son, she is enlarged to confesse the goodness of Jehovah, who had given her that was despised, four sonnes, and the beloved none. A good use of fourfold mercie.

2. The nomination of this son from her own work, *Therefore she called his name Judah*, Sept. and Cald. to the same. She turn's her praise into a monument in her sonnes name; that, upon sight of him, her praise to God might be quickned.

4. A providential stop upon her from bearing, *And she stood from bearing*, or ceased, Sept. and Cald. to the same. Here is a note of eminent providence, that upon her betaking herself to praise, God should put

put a stop upon her from bearing in some time, although afterward God blessed her with more increase. But this the Spirit of God eminently observeth.

Learn from it

D. 1. A fourfold testimony of his respect to his despised ones God may give to bring them into favour.

D. 2. Four returns to prayer, deserve a solemn return of praise to God.

D. 3. Gods promise for children, is best perpetuated, and carried on in them.

D. 4. Providence may put a stop upon mercies, when soules have bin praising for them. Ver. 35.

CHAP. XXX.

IN this Chapter the history of the Church is continued in the line of Jacob; whereof are three general heads.

1. A further relation of Jacobs issue.

Ver. 1. to 24.

2. A new compact with Laban for wages, Ver. 25. to Ver. 36.

3. A notable success given to Jacob in his service, Ver. 37. to 43.

In the former general, we have the history of Jacobs issue by four women.

1. By Bilhah, Ver. 1. to 8.

2. By Zilpah, Ver. 9. to 13.

3. By Leah, Ver. 14. to 21.

4. By Rachel, Ver. 22. to 24.

In the first of these we have again to consider.

1. The occasion of Jacobs having seed by Bilhah, Ver. 1. 2.

2. The giving of Bilhah to him as a wife, Ver. 3. 4.

3. The fruit begotten of Bilhah, two sonnes, (1) Dan, Ver. 5. 6. (2) Naphtali, Ver. 7. 8.

1. The occasion of Jacobs having seed by this woman, was a sharp contest between him and Rachel; wherein are obvious.

1. The onset by Rachel, Ver. 1. And herein.

1. The cause of it, thus expressed. *And Rachel saw, that she did not bear or bring forth to Jacob.* Septuagint. same.

Not brought forth from Jacob, Cald. Others to,

1. The term of connexion calleth us to looke back, This was upon the evidence of Leahs fruitfulness in four sonnes reported before; after this was evident, and all this while, Rachel barren; hereupon her spirit begin's to work.

2. The matter here connected, is Rachels observation of Gods dealing with her sister and herself.

1. The act of observation, *Rachel saw*, that is, perceived and considered within her self; doubtless with trouble and discontent of Spirit; as the sequel declareth.

2. The matter of observation.

1. Supposed, her sisters fruitfulness in bearing four sonnes.

2. Expressed, her own barrenness, *that she bare not unto Jacob.* She perceived, that to her beauty God had denied fertility; that her sister despised was fruitful, and herself beloved was barren. This works upon her corruption.

2. The effect, that issueth from this her observation, which may be observed to be twofold.

1. Toward her sister, *And Rachel envied her sister.* Septuag. and Cald. same. The word used here sometimes signifieth good zeal, but here, the violent passion of envy, which cannot endure to have any preferred in the account of God or man, before it. Such was Cains envy to Abel, and in some degree this of Rachel to her sister; though her own sister, in whose comforts she should have rejoiced; this is one bad fruit of Rachels evil eye.

2. Towards her husband, *And she said to Jacob, give me sonnes, and if not, dead am I.* Cald. same.

a son, and if not I will dye, Sept. This speech ariseth also from her evil eye upon Gods providence toward herself and sister.

1. The speaker is discontented and envious Rachel.

2. The bespoken, is innocent; holy and loving Jacob.

3. The speech containeth two heads.

1. A demand, *give me sonnes*; as if she had said, thou hast given Leah four sonnes, give me sonnes also.

2. A motive to it, *If not I am dead*, kill me if you will give me no children; for me to live childless, better I were dead; in all which are observable.

1. Peremptoriness to her husband, so to set on him.

2. Impiety against God, to ascribe his work to man, and ask children of Jacob.

3. Intemperancy against herself, *as I shall dye.* Ver. 1.

2. The reply of Jacob, Ver. 2.

A a 2 Wherein

Wherein are observable.

Ver. 2.

1. His affection discovered about it, *And burning was the anger of Jacob against Rachel.* — And Jacob was angry with Rachel, Sept. — Cald. as Hebr.

1. The subject affected, *Jacob* a man sincerely addicted to honour God, and could not indure any injury against him.

2. The affection itself, *anger* against sin expressed towards God, and it is anger heightened, he was hotly angry.

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3. The object whereupon, *Rachel*, not as to her person but for her sin in her carnal, envious impious, and discontented speeches against God and her husband.

2. His expression, which giveth the reason of the former affection in two respects.

1. Of his own station. *And he said, in the stead of God I? Or, am I for God?* Septuagint. — Doest thou ask sonnes of me, oughtest thou not to ask them from before the Lord? Cald. A good paraphrase. Wherein,

1. He exalts God, who is like unto him?

2. He vilifies himself, who, I give children? alas what am I to do this?

3. He reprove's Rachel; ah foolish woman, doest thou come to me for sonnes? Go to God.

2. Of Gods present execution of his wise providence on Rachel thus expressed, *Who hath kept back from thee the fruit of the womb.* — Who hath deprived thee of the fruit, &c. Sept. — The offspring of thy bowels or womb. Cald.

1. He acknowledgeth Gods prerogative, he alone can open and shut wombs.

2. Gods just hand, upon himself and her, that he had kept back and forbidden the fruit of the womb.

3. Her folly and sinfulness, that she should open her mouth once to complaine of that which God hath done. Ver. 2.

Learn from it.

D. 1. *God sometimes in his wisdom couples beauty and barrenness, deformity and fruitfulness, between sisters.* From the subjects, Rachel and Leah.

D. 2. *Anevil eye is incident unto good soules, upon Gods goodness to others, when it is denied to themselves.*

D. 3. *Discontent with mens own conditions, put them upon envying others that seem better.*

D. 4. *Neerest relations are apt to be most envious at each other, when*

preferred in any mercy by God before each other.

D. 5. *Discontents may make good soules forget and forsake God, and fly upon creatures, when there is no cause for it.*

D. 6. *Flesh is apt to think, that children are from creatures rather than from God.*

D. 7. *Passion may put good soules, sometimes, beyond their bounds in their expressions.*

D. 8. *Poor hearts, in discontent, may speak of, or wish for death, who little consider it, or their own finnes for it.* Ver. 2.

D. 9. *Grace in neerest relations cannot but stir up anger against rash demeanours to God and man. Be angry and sin not.* Eph. 4.

D. 10. *Anger in the Saints, is against finnes, not against persons. Jacob loved Rachel, but chides her sin.*

D. 11. *Gracious soules dare not suffer themselves to be accounted in Gods place, in any kind.*

D. 12. *It is Gods prerogative alone to open and shut wombs. When he denieth, creatures cannot grant.* Ver. 2.

2. After this contest and Rachel silenced, she to salve all, and quiet her self, motions unto Jacob Bilhah for his wife, wherein we have to note.

1. Her counsel and design. Ver. 3. These particulars herein occur.

1. Her offer, [and overture to him, *And she said, behold my hand-maid Bilhah,* Septuagint, and Cald. same. Here she holds out a bait for Jacob.

2. Her advice and counsell. *Go in unto her,* Sept. and Cald. same. That is, take her to wife and enjoy her for.

3. Her reason is twofold.
1. Her hoped fruitfulness. *And she shall bear upon my knees,* Septuagint, and Cald. same. That is, resting upon my knees, as the custom was of Dames, who had children from their maids.

2. Rachels supply of children this way. *And I also shall be builded by her.* —

— And from her I shall have sonnes, Sept. — And I will be nurse, and I shall receive sonnes, &c. Cald. — I shall be sonned by her. So the word for son.

sonnes, commeth from the word to build. Her meaning, *she is my maid*, & her children must be mine, and so I shall have seed one way, though denied to my self. Ver. 3.

Secondly. Her action, wherein occur.

Ver. 4.

1. Her giving her maid to her husband. *And she gave unto him Bilhah her hand-maid unto wife.* — Septuagint, and Cald. same. As Sarah did before in a like case; the fact is clear, but the right is disputable; so much as was in her to do, she freely consent's and giveth her hand maid into her husbands bosom to be a wife.

2. His accepting her offer and advice. *And Jacob went in unto her,* Septuagint, and Cald. same. That is, Jacob enjoyed her as a wife, and performed an husbands duty to her. Ver. 4.

Quest. It is questioned, whether this were justly done by Rachel, & well accepted by Jacob?

Ans. 1. Neither can be justified by the law and institution of God from the beginning.

2. That it should be a lustful project, only to satisfy fleshly pleasure, it is not probable to conceive.

3. That some extraordinary dispensation from God was in it, for raising the twelve tribes of Israel, is most rational to conceive, whose providence we know work's good by the irregularities of his creatures. No more can be said to justify them, for customs and humane ends and such like are too weak to hold out against the express law of God.

Learn from it.

D. 1. *Infirm soules, when they are denied by God, will be seeking their desires by creatures and from them.*

D. 2. *Helpes for duty may prove grievous tempters unto Gods servants.*

D. 3. *Under providence ordering, wives may be suffered to give away their rights by irregular meanes.*

D. 4. *Good ends inordinately desired, may put soules upon bad wayes to accomplish them.*

D. 5. *Children are the restless desire of the barren womb.* Ver. 3.

D. 6. *Good soules through infirmity may not onely advise, but act things not warrantable by the law of God.*

D. 7. *Gracious men may be led aside to yeeld to the irregular desires of their wives.*

D. 8. *Gods extraordinary hand may rule all these extravagancies, and turn them to good to his.* Ver. 4.

3. The next issue to this third marriage, is the first which Bilhah brings forth to Jacob; which were two sonnes.

1. Dan. of whom is reported.

1. His conception and birth. *And Bilhah conceived and bare to Jacob a son.* Ver. 5.

The maid of Rachel, Septuagint. — So the Cald. Here is nothing but conception and birth reported. Ver. 5.

2. Rachels collection from this providence, is threefold.

1. *And Rachel said, God hath judged me.* — Cald. same. — Judged for me, Sept. So she gathers, though naturally I have no child, yet by adoption I have obtained; and so God hath judged for me, not that I am by barrenness cast off from him. It is likely Leah might judge her otherwise.

2. *And hath also heard my voice.* — Septuagint, same. — And hath received my prayer. Cald. It is likely Rachel in her way did call upon God for giving her seed this way; and the appearance of it is judged by her to be Gods hearing.

Quest. Was this prayer of Rachel good? Answer. 1. As for children it was a lawfull prayer.

2. As to the way to have children by another, is evil.

3. Yet God beareth; and 'tis probable his over-ruling hand, did appoint a return in mercy, though in such cases usually God beareth in wrath.

3. *And hath given me a son.* — Sept. and Cald. same. This was the real hearing and answer of her desire; so she glorieth, this is from God to me.

3. Rachels naming of the child. — Therefore she called his name Dan. Sept. and Cald. same. This she doth to remember Gods judging for her, as she presumed. Ver. 6.

Learn hence.

D. 1. *Conception and birth may be granted to irregular marriages.* Ver. 5. God.

D. 2. *Weak soules may judge Gods yeelding providences to be the justifying of them in their wayes.*

D. 3. *Uneven walkers may presume that God bear's their prayers.*

D. 4. *Irregular hearts, may receive gifts from God; under his gracious*

condescension though they fail in the way of procuring them.

D. 5. Such creatures may make memorials to God in naming their mercies. Ver. 6.

2. *Naphtali*, of whom we have here recorded.

Ver. 7. 1. His conception and birth. *And Bilhah, Rachels handmaid, conceived again, and bare a second son to Jacob.* Septuag. and Cald. fame. Here is nothing of difficulty; only the same Bilhah a second time conceived and bare.

Ver. 8. 2. Her animadversion hereupon is twofold.

1. Her contention for this son thus expressed, *And Rachel said, wrastlings of God have I wrestled with my sister.*

God had helped me, and I am compared with my sister. Sept. God hath received my prayer, when I intreated in my supplication, I desire that I might have a son as my sister. Cald.

In these, her strivings to outstrip her sister in founness, were great.

1. By irregular means.

2. By prayer pretended. These are called wrastlings of God, not for the goodness of them, but their greatness. So Cedars of God are filed.

2. Her prevailing, *I have also prevailed.* And I have had power. Sept. Which also is granted to me. Cald. so far she prevailed to have two adopted founness, for four natural to Leah.

3. Her nomination of the child. *And she called his name Naphtali.* Cald. fame. *Naphtalim.* Sept. The name signifieth *my wrestling*; which therefore she imposeth as a memorial of her wrestling and prevailing for another seed this way.

Learn we from it.

D. 1. Second increases may God permit unto irregular undertakings for them. Ver. 7.

D. 2. Mighty paines may soules take in the flesh to reach desired ends in issues of their bodies, or what they may repute as such.

D. 3. God may give success and prevalency to such undertakings.

D. 4. Monuments of labours are best made in the naming of the issue of the same thereafter. V. 8.

2. The next seed which Jacob is here said to have, was by Zilpah, handmaid to Leah, where about we have to note.

1. The giving of her also to wife unto Jacob. Ver. 9. Herein note.

1. The occasion of it is recorded. Ver. 9. *And Leah saw that she stood from bearing.* Ver. 9. had staid from bearing, Septuag. Ceased to bear, Cald.

1. The connection sheweth, that this act of Leah followed that of her sister, and what she now doth, was in imitation of and competition with her sister; one evil follow's hard upon the other.

2. The matter connected which is the occasion of her following action. She perceived that she had staid from bearing; therefore willing to out-run her sister in her way, she make's haste to multiply by another. It may be demanded here.

Quest. How long had Leah desisted from bearing?

Ans. Considering the time of her former bearing, and the age of Judah and others, it seem's not to be much above half a year, that she found herself not with child, and yet she is so hasty, as upon this to vie with her sister, by her maid also to multiply seed.

2. Her action. *And she took Zilpah her hand-maid, and gave her to Jacob for a wife.* Septuag. and Cald. fame. This was of the same kind with the act of Rachel before, so it seemeth she prevailed with Jacob.

Quest. Was this well done in giving, or taking by either of them.

Ans. Surely no.

1. It was against the rule.

2. Leah had no excuse, for she had born four founness (and afterward more.)

3. What overruling hand God had in it is left upon his score; he might dispense with his law, and order this way of bringing forth the tribes of Israel: but regularly it is not excusable.

Learn thence.

D. 1. It is incident to nearest relations to follow hard upon each others heels to sin.

D. 2. A little interruption of mercy from God causeth weak soules to seek it elsewhere.

D. 3. Soules weak in faith are hasty in seeking mercies, when, and where they should not.

D. 4. Haste of unbelief, put's soules upon unwarrantable means to get their desires.

D. 5. God permit's and orders irregular actions to his own ends. Ver. 9.

2. The fruit begotten of this Zilpah in two founness.

1. God,

1. Gad, of whom here we read.

Ver. 10. 1. His birth, *And Zilpah Leahs handmaid did bear unto Jacob a son.* Cald. fame. Conceived and bore, &c. Sept. Herein is clearly related the birth of the first seed from Zilpah.

2. The collection made by Leah from it, *And Leah said with a troop.* I have good fortune, Sept. Prosperity commeth, Cald. The letter here is variously rendered, some reading as one word *ל* with a troop; others divide it into two, as. *ל* — *ל* — *ל* A troop commeth; no great difference will this make in the sense, for if a troop be with his birth, then it must come. But others vary the meaning of this word *Gad*, some read it fortune, that is, good (as men speak) or prosperity, others make it the name of a constellation which they call *Jupiter*; and our simple astrologers account it a lucky star; as if Leah had consulted with that, but it is irrational; the general course of interpreters read it a troop; either with respect to four founness before, or to more following after, which futech with Jacobs prophecy of him. Gen. 49. 19.

3. The nomination of this lad, *And she called his name Gad.* Sept. and Cald. fame. This was to contend with her sister in number of children; and sheweth her desire to have a troop of them; such the name noteth. Ver. 11.

Learn hence.

D. 1. Providence may order success and fruit desired unto irregular matches and undertakings. V. 10.

D. 2. Unbelieving soules may glory in perceiving success unto their irregular desires and enterprises.

D. 3. Vain hearts may name their successes according to their hopes.

D. 4. All these works of creatures in weakness may be ordered by Gods power to good. Ver. 11.

2. Of Ascher, about him we have recorded.

Ver. 12. 1. His birth, *And Zilpah, Leahs handmaid, did bear a second son unto Jacob.* Cald. fame. Conceived, &c. Sept. No more is here remarkable then before; the former was born about the 88th year of Jacob, and this the 89th.

2. Leahs animadversion upon this also, *And Leah said, with my blessedness, for the daughters will bless me, or call me blessed.* And Leah said, blessed am I, for the womb will count me blessed, Sept. Praise shall be to me, for the women will praise me.

1. She concludes a kind of happiness to herself in this seed by her maid; so, men call the things that please them.

2. Creature-esteem, praise or blessing is that which satisfieth weak soules much, it being the utmost of their desires, sometimes. The virgin Mary useth this expression to better purpose. Luk. 1. 48.

3. The nomination of this child also, *And she called his name Ascher*, that is, *Happy.* Sept. and Cald. to fame. This nomination as to herself, might be, to mind her of her own comforts this way under temptations, or any outward disrespect; but as to the son it might carry something in it propheticall, according to that of Gen. 49. 20.

Learn from it.

D. 1. Providence hath stined number and measure to all his creatures in bringing forth for his Church.

D. 2. A second fruitfulness God may vouchsafe to unlawful matches. Ver. 12.

D. 3. Weak soules in faith are apt to pitch their happiness in mercies desired and obtained.

D. 4. Its pleasing to flesh to be applauded and cryed up as happy by creatures.

D. 5. Mothers are apt to name their happiness on their children.

D. 6. God may make that happiness indeed upon the seed, which is but vainly named by creatures on them. Ver. 13.

3. Jacobs issue by Leah now again made fruitful by God, is recorded, V. 14. to 21. Concerning which are reported.

1. The occasion. Ver. 14. 15.

2. Leahs injoyment of Jacob. Ver. 16.

3. The fruit which God added. Ver. 17. to 21. In the first, the circumstances making up this occasion are these.

1. Reubens acts, which are three.

1. *And Reuben won in the days of wheat harvest, Sept. and Cald. fame.* Reuben was Leahs first born, and now about five or six years of age, and he went out as children use into the fields, to the reapers to his childish pleasure; their wheat harvest was accounted about our May.

2. *And he found mandrakes in the field;* many vain conceits are about these things which Reuben brought. The Sept. read, apples of Mandragoras. The Cald. *fabrochin* rendered *Mandragoras*; but Capt. 7. 13. By

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the Cald. rendred balsum. Some conceive them a fruit, others onely flowers, the word is onely used here, and Cant. 7. 13. Where they are said to give a smell. The word notes amiable things, such as were desirable, whether flowers or fruit; such the child found, it seemeth as providence ordered.

3. And he brought them to Leah his mother, Sept. and Cald. same. So children are wont to do: when any thing of such sort commeth to th. in hand; and it seem's he brought them in the sight of Rachel.

2. Rachels request about them, And Rachel said unto Leah, give me I pray thee, of thy sons mandrakes. — Sept. and Cald. same. She was taken either by sight or smell, that her appetite was very strong after them, as it seem's by the event; therefore she intreat's her sister for small a thing.

Ver. 15.

3. Leahs reply is churlish enough, — And she said unto her, Is it little, that thou take my husband, but to take also my son's mandrakes? — Cald. to same. — And Leah said, Is it not enough for thee that thou hast taken my husband? Wilt thou take also my sons mandrakes? Wherein.

1. She chargeth her with injury past in keeping Jacob from her, is it little? Nay it is great wrong done me in that.

2. She checks her present desire, wouldst thou have my sons mandrakes also? Is this the amends of the former wrong? In summe, she denieth her. Such debates among sisters fall out by their irregular carriage, which were the necessary consequents of polygamy.

4. Rachels return, full of weaknes, yet so ordered under Gods providence; And Rachel said, therefore he shall lie with thee this night, for thy sonnes mandrakes. Cald. same. — Let him sleep, &c. Sept. Herein.

1. Is implied that Rachel injoyed most of Jacobs company, and had greater command in his affections, that she taketh on her thus to dispose of him.

2. Is expressed her womanish, weak passion to part with an husband for a flower or the like toy.

Quest. Was it lawful for a wife to sell her husband?

Answer. 1. No, look upon marriage singly and regularly.

2. But in that state of polygamy, then presumed to be lawful (however evil it was) it cannot be judged wicked for one to consent to the other for mutuall injoyment. Ver. 15.

Learn thence.

D. 1. Providence makes use of Childrens actions and motions sometimes to bring about his designs concerning his Church.

D. 2. Weak sonles have strong ap-

petites unto vain things which please their sense, though there be little good in them. Ver. 14.

D. 3. Polygamy doth alwayes breed quarrells about husbands, who shall injoy them.

D. 4. Even sisters grudge each other trifles, upon the least contest about their husband.

D. 5. Feeble spirits may spare an husband for a flower.

D. 6. Providence ordereth these weak motions and actions among Creatures to bring about his owne ends. Ver. 15.

2. Leahs injoinment of Jacob, wherein we have.

1. Jacobs return from his dayes labour and imploiment thus recorded, And Jacob came out of the field in the evening. Sept. and Cald. same.

Ver. 16.

1. Here is supposed his daily labour, he had bin in the field looking to the flocks, &c. Such honest imploiment he used daily.

2. Here is expressed, his return to rest after his labour, which God ordained for man; the night for rest, as the day for labour. Psal. 104. 23.

2. Leahs care and earnest desire to have him, expressed.

1. In her going to meet him, And Leah went out to meet him, Sept. and Cald. same. Rachel did not so, though the best beloved; Leah doth it though less regarded.

2. In her speech to him, And she said, thou shalt come in to me, for hiring I have hired thee with my sonnes mandrakes. — I have hired, &c. Sept. — With a reward I have hired, &c. Cald. Herein observe.

1. Her claim; it was of his company for that night, either by desire, come in to me, or by confident interest, thou shalt come in to me, that is, to abide with her.

2. Her reason, for she had hired him of her sister with her sonnes mandrakes, & so Rachel was satisfied, therefore he must come in to her.

3. Jacobs grant, And he lay with her that night. Cald. same. — He slept with her, &c. Thus the man being divided between his wives, is willing to please both; Rachel hath the mandrakes, and Leah his company.

Learn here.

D. 1. Gods highest favorites have bin employed in honest labours. Labour by day, and rest at night

night becommeth the best Saints.

D. 2. Creatures less regarded by man, may take more paines to get love, than they who have it.

D. 3. It's but equal that husbands hearts should yeild themselves unto wives that seek them.

D. 4. Providence orders husbands & wives cohabitations, to fulfil his own will. Ver. 16.

3. Jacobs issue after this by Leah in two sonnes and one daughter, which we have in order related.

1. Issachar, of whom are here recorded, 1. The cause of his being, And God heard Leah. — Sept. same.

And God received the prayer of Leah. Cald. Wherein is supposed, Leahs desire unto God in the midst of her other miscarriages, It was for the fruit of the womb.

2. Expressed; Gods gracious dignation, in hearkning effectually unto her, and giving her the desire of her heart, which was yet to make her fruitful.

2. His conception and birth, And she conceived and bare unto Jacob the fifth son. — Sept. and Cald. same. Here is the sure effect of Gods hearing, he gave power to conceive, and bear a fifth son, and she did so. Ver. 17.

3. Leahs observation hereupon, And Leah said, God hath given me my reward, who my self gave my maid to my husband, most read because I gave. — So Sept. and Cald.

Ver. 18.

Yet that she should urge this as the reason of Gods hearing her, because she did that unlawful act; is not reasonable for her to do, nor probably, was her meaning. For hire here most naturally answer's the hire of her mandrakes, unto which it seemeth to look. The knot lieth in rendring the word *WON* which most take as a particule causal; but I conceive, here it is rather a term of order, as if she should say, God hath given me this hire, after I gave my maid to my husband, when I thought I should have no more, yet upon the hire of my husband God hath heard and given me this.

4. Her naming of the son, And she called his name Issachar. — Cald same. — Septuagint adde, which is a hire or reward. — Which beareth to remembrance, both the hire she gave for her husband, and Gods hire returned unto her. Thus she maketh a memorial of providence; which is good, Ver. 18.

Learn thence.

D. 1. God in grace heareth and answereth his creatures a midst

many in infirmities and irregularities.

D. 2. Prayer is the best way to procure children, or the fruit of the womb from God.

D. 3. Gods audience giveth conception and birth, and make's fruitful indeed.

D. 4. A five-fold fruit of the womb may God give to some and not one to others. Ver. 17.

D. 5. It is good to look upon all children as Gods hire, or reward in grace.

D. 6. After unlawful and irregular actions, God may return good to soules, but not for them.

D. 7. A memorial of Gods gracious hire is well made upon the mercies he affords us. Ver. 18.

2. Zebulans birth and conception, Ver. 19. 20. Wherein.

1. Leahs conception and bearing is recorded thus. — And Leah yet conceived and brought forth a sixth son unto Jacob, Sept. and Cald. same. No new matter here, but onely the number, a sixfold mercy to Jacob by Leah.

Ver. 19.

2. Leahs observation hereupon, which containeth two collections.

1. Of something past, And Leah said, Ver. 20. God hath endowed me with a good dowry. A good gift, Sept. — The good portion, Cald. This she notes upon the number of her sonnes, where she acknowledgeth.

1. The Author of this dowry, God.

2. The good effects of it, so she publisheth it a good dowry; as the Psalmist, Blessed is the man, that hath his quiver full of them.

2. Of something in hope, — At this time, or now will my husband dwell with me, because I have born him six sonnes. — My husband will choose me, *aglad*. Sep.

The habitation of any husband will be with me, Cald.

1. Upon this good dowry she hopes her husband will choose her, and make his habitation with her.

2. The reason of her hope is the sixfold seed, Because I have born him six sonnes, and they are so many cords to bind him unto me.

3. Leahs nomination of his son, And she called his name Zebulun, Sept. and Cald. same.

1. The name imposed was dwelling.

2. The end of imposition.

1. To ingage her husbands society, as such pledges in reason must do.

2. To keep in remembrance Gods dowry.

Learn from all.

- D. 1. *Mercies of conceptions and births are to be numbred as multiplied to those and by those who enjoy them, Ver. 19.*
- D. 2. *A sixfold birth is a good dowry to a Mother.*
- D. 3. *God alone can give those dowries to his creatures.*
- D. 4. *Multiplied birth's are great engagements for dearest cohabitation between husbands and wives.*
- D. 5. *It much concerns parents to make the remembrance of Gods mercies and mutual comforts live in their children, Ver. 20.*

3. The last issue is a daughter, of whom is here recorded.

Ver. 21.

1. Her birth, *And afterward she bore a daughter*, Sept. and Cald. fame.
2. Her name, *And she called her name Dinah*, that is, judgment. It is rare to have the genealogie of Daughters in this sacred History; but this seems to be noted for the following relation about her; whether Jacob had more daughters it is not determined; but most probably he had no more; for no mention is of any, either in his line, or in his youngings into Egypt, where the soules are numbred.

Learn from it.

- D. 1. *Daughters upon record are Gods mercies as well as sonnes.*
- D. 2. *Providence sends them for special ends into the World.*
- D. 3. *Gods judgment or right proceedings are observable in daughters as well as sonnes, and to be remembered by them. This in the name. Ver. 21.*

4. Jacobs issue by Rachel is lastly here recorded, where about we have to note.

1. The great cause of her unexpected fruitfulness after so long barrenness expressed in three acts of God.

Ver. 22.

1. Gods remembrance of her, *And God remimbred Rachel*, Sept. fame. *And the remembrance of Rachel came in the sight of God*, Cald. This is spoken onely more humano; Man seems to let slip out of mind, such, to whom they give not,

what is desired in their own times; so when mercies desired come not; men apprehend that God forgets them: Here therefore it is said, that God remimbred Rachel, in his first act of mercy toward her conception; Gods remembrance is an actual performance of good desired unto his creatures.

2. Gods audience of her, *And God heard her*, Sept. to fame. — *And received her prayer*, Cald.

1. Here is supposed Rachels prayer; that she was still crying to God about her barrenness, to remove it; though she was foolishly hasty with Jacob.

2. Here is expressed, Gods audience & acceptance, God heard her, that is, to accept her, and to grant her desire.

3. Gods performance to her, *And he opened her womb*, Sept. fame. — *And gave her to conceive*, Cald. This was the mercy longed and prayed for; to have a fruitful womb; after long delay, God was pleased to grant this in his best time; and made her fruitful, ver. 22.

Secondly, The effect produced thus registered, *And she conceived and bare a son*, Sept. and Cald. to fame. No more in this than the former.

3. Rachels observation hereupon, *And she said, God hath taken away my reproach*, Septuag. and Cald. fame. Wherein she observeth.

1. Evil removed, reproach of barrenness, which naturally was a defect, but among the people of those times, accounted a reproach on women.

2. The emotion of it, taken away now it was utterly by her unexpected fruitfulness, and that after a more rare manner; to heal her after so long a shutting up.

3. The cause of all acknowledged is God; that is the mark aimed at, that his name may be praised in it, Ver. 23.

4. Rachels nomination of her son, *And she called his name Joseph*, saying, *The Lord adde or shall adde another son to me*, — *God hath added to me another son*, Sept. Cald. as Hebr. Note herein.

1. The imposition of the name, she under her husband names him; the name itself notes addition, *He shall adde*.

2. The reason of imposition, which the Septuagint. make historical, as past; but not truly. It is in the future, and therefore read as promise, *God will adde*, or as a prayer of faith; the Lord adde another son; and so consequentially a predication of another seed, to fill up the number of the tribes, Ver. 24.

Learn thence.

- D. 1. *Providence keeps back mercies sometimes, that creatures may take notice of his remembrance as last.*
- D. 2.

D. 2. *Gods goodness remember's those sometimes in mercy who have bin regardless of it, and him.*

D. 3. *Soules sometimes hasty in complaining, yet by grace may turn to praying. So Rachel.*

D. 4. *Gods ear is ready to hear, and hand to help such praying soules.*

D. 5. *Gods prerogative it is, to open and shut wombs, Ver. 22.*

D. 6. *God makes the barren woman bring forth sonnes and keep house, at his pleasure, Tsal. 113.*

D. 7. *Barrenness in some cases may be a reproach.*

D. 8. *God alone removeth that reproach from his petitioners, V. 23.*

D. 9. *Gods taking away reproach, and adding fruit, should be mentioned and remembered with all thankfulness.*

D. 10. *Thankfulness for one good is a sweet ground to pray and hope for more, Ver. 24.*

Secondly, the next generall head of this Chapter containeth the new compact or agreement upon wages between Laban and Jacob, for his longer abode with him and service of him, from Ver. 25. to 36. Wherein we have to note.

1. The occasion of it, Jacobs desire and offer of return into Canaan. V. 25. 26.

2. Labans desire and offer to him for his stay, Ver. 27. 28.

3. Jacobs exception to Labans offer, Ver. 29. 30.

4. The agreement between them, V. 31. 32. 33. 34.

5. Labans performance with Jacobs service, Ver. 35. 36.

In the first of these we have to observe.

1. The time of Jacobs offer, thus stated, *And it was, when as Rachel had brought forth Joseph*, — Sept. and Cald. fame. This notation of the time sheweth.

1. That Jacob had faithfully finished the term of fourteen years service with Laban for his wives; before this time, we find him not grumbling, nor throwing off the yoke, but patiently bearing all injuries, and faithfully serving out his time.

2. That after the birth of this son, Jacob was aged 92 years; and yet labouring in honest imploiment according to his strength & at this time was it but just to look more to his owne family.

1. Jacobs demand from Laban which is two fold.

1. For a just dismissal, at his term ex-

pired. And Jacob said unto Laban, *Dismiss me, and I will go to my place and to my country*, Sep and Cald. fame.

1. The matter of his demand is just, which was freedom after the term of his service was compleat.

2. The manner of it was ingenuous, he goeth not away rashly, but rationally and equally, demands his liberty by acquainting Laban with his desire.

3. The end of this demand, which was his return to his own place and country; this was not Beersheba onely but Canaan; and this he desired to visit in faith; for so he calleth it his own, as given by promise, not for his nativity; and herein his parents were desired to be seen by him. Ver. 25.

2. For a just compensation unto all his service. *Give my wives and my children because I have served thee for them, and I will go*, — Cald. fame. — *For whom I have served thee*, Sept. We may read here.

1. Meekness in desiring.

2. Justice in requiring but his own, even the fruit of his labours.

3. Ingenuity and freeness of Spirit, he would be gon to his own and not trouble Laban.

3. The pressing reason of this demand at this time, *For thou hast known my service, which I have served thee*, Sept. and Cald. to fame. Wherein.

1. He appealeth to Laban for the justice of his demand.

2. He secretly presseth his hard service, thou knowest wel enough I have earned my wages, and served hard service for my wives and Children, therefore now let me go; I have deserved my liberty from any further service. Ver. 26.

Learn thence.

D. 1. *Men of Jacobs Spirit use all fidelity, patience, and constancy in their duties unto the full appointed time.*

D. 2. *Fidelity doth not subject men to eternal servitude.*

D. 3. *It becommeth Jacobs children after faithful discharge of duty, ingenuously to desire their liberty.*

D. 4. *It is but just to desire dismissal from mans service, to move to the free hold which God giveth unto his. Ver. 15.*

D. 5. *It is equal for faithful servants to require Covenant recompence for their service, as well as dismissal from it.*

D. 6. *It is honorable to be so faithful in service, as to make the hardest Masters judges of the same.* Ver. 26.

2. Labans reply followeth with his desire of Jacobs longer stay, Ver. 27. 28. Wherein we have to note.

Ver. 27.

1. Labans desire expressed, *And Laban said unto him, I pray thee if I have found grace in thine eyes. So the speech is elliptical, our translators adde, tarry, which is doubtless his meaning.* — Sept. and Cald, same.

1. The condition of his desire is here only expressed, *If I have found favour before thee; as if he had said, if you love me Jacob, by all that love, a father may have from his son, I now intreat you.*

2. The desire itself is silenced by the former passionate expression; which form of speaking sheweth it to be more importunate and earnest than if he had said only *I pray tarry.*

2. The reason of this desire is expressed. *I have divined or guessed, or by experience learned, that Jehovah hath blessed me for thy sake.* — נחשת From a serpent. — חזקוני I have verily divined, as by birds, God hath blessed by thy entrance unto me, Sept.

I have had experience. Cald. Herein we have the confession of a covetous oppressor, he desireth his company only for his own gain.

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1. His own act of observation is expressed, *I have learned by experience*, the word notes a kind of auguration, or divining by serpents, as they were wont in those corrupted times & places; some say by birds, Sept. Others by idols, but it matters not; he acknowledgeth his own observation and experience in the thing, which way soever he had it.

2. The matter of observation, that Jehovah had blessed him for Jacobs sake; which confession thought were passionate and earnest as to Jacob to move his stay, yet it was light and hypocritical in respect of God, whose name here he takes in vain; as such worldly hypocrites use to do. God hath blessed us, that is in outward store, as they, blessed be God for we are rich. So Laban saith, *I am the richer by thy labours for me, therefore pray stay still with me.* Ver. 27.

Ver. 28.

3. His offer, seconding his desire thus expressed, *And he said expressly name thy wages unto me and I will give.* — אגרת — Distinguish or distinctly appoint thy wages, &c. Sept. — Set or appoint. Cald. This seem's a free offer, to make Jacob his own carver for wages; but it is the subtilty of a covetous Master; he knew well enough what he had deferred for fourteen years service, besides his wives, and what was fit to allow him and his increased family, but that he is not

willing to give, and therefore would rather trust Jacobs ingenuity, who he thought would not ask to much. Here are obvious.

1. His offer to Jacob, *name thy wages*, but subtilly.

2. His promise, *I will give what ever thou wilt have*; but that is spoken falsely, for he changed his wages many times: yet such fair words he giveth for his own ends. Ver. 28.

Learn here.

D. 1. *Providence sometimes causeth wicked Masters to seek the favour of good servants.*

D. 2. *Covetous masters use all importunity to continue with them profitable servants.*

D. 3. *Self ends in riches make wicked men earnestly desire Gods Servants to be with them.*

D. 4. *Wicked worldlings account riches all their blessing.*

D. 5. *Such rich men ascribe their blessings to Gods name, but all in vain.*

D. 6. *God wrests confession sometimes out of the mouth of the wicked that they are blessed for the righteous sake.* Ver. 27.

D. 7. *Covetous masters pretend to make fair offers to enslaverighteous servants the more by them.* Ch. 31. 7.

D. 8. *Such wicked ones are free to promise but false in performing.* Ver. 28.

3. Jacobs exception to Labans motion followeth. Ver. 29. 30. Wherein we have to observe his appeal to Labans own knowledge and conscience in some things, and his objection thereupon against his stay. First, his appeal to Labans conscience is in four things.

Ver. 29

1. Concerning the greatness and goodness of his service past, *And he said unto him, thou knowest what or how I have served thee, and how thy possession hath bin with me, which was his cattel as it is rightly paraphrased,* — And Jacob said to him *thou knowest the service which I have served thee, and how many were thy cattel with me, Sept.* — And how great thy cattel were with me. Cald. Herein Jacob maketh his own conscience judge of two things.

1. Of

1. Of the hardness of his service, *Thou knowest what and how I have served thee; My hard labours night and day thou knowest full well.*

Ver. 30. 2. Of the success of his labour, *Thou knowest thy cattel or possession with me, were all well in good condition, it is not hid from thee, how all prospered under my hand, Ver. 29.*

Ver. 30. 2. Concerning the smallness of his estate before Jacob came to him, *For little was it which was to thee before me, — Small things were they which thou hadst before me, Sept. and Cald.* That is, in my sight or before my face, that I could see at my coming to thee. Herein is but a due memento of what he was, and had before his service, which he was ready to forget.

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3. Concerning the increase now made, *And it is broken out or grown into a multitude, Sept. and Cald.* to the same. This he propoeth also to Labans conscience, how much he was increased by his labour, and yet what little recompence he had now made him. Natural conscience might strike him, that he should gain so much by him, and recompence him so little.

4. Concerning the author or cause of this increase, *And Jehovah hath blessed thee at my foot, — Sept. same, — For my sake. Cald.* Herein he puts Laban upon more serious thoughts of God, from whose blessing all this good was: And he mindes him of two things here.

1. Of the cause principal, *Jehovah indeed hath blessed thee, and this thou knowest, and shouldst more seriously acknowledge it.*

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2. Of the cause instrumental, *It was at my foot; which is an emblem either of motion or labour; to this sense, Jehovah blessed thee by my coming to thee, or rather by my travelling and labouring for thee among thy flock; so the foot notes labour and industry. Deut. 11. 10.* So Jacob puts the matter to Labans conscience to judge whether it were fit for him to abide in his service. Secondly, his objection after all this suggested, followeth, *And now when shall I also work for my house? Cald. same. — When shall I make for my self an house? Sept.* This is a question of reasoning, to convince, how unjust the matter was which Laban desired: Wherein he suggests to a covetous father and master.

1. That his house and family was increased.

2. That his service had bin hard, and fruitless to himself.

3. That it was time and just for him to labour now for his wives and children; and all this was sufficient ground for him to deny his abode further in Labans service. It was the dictate of God & nature for every man to provide for his own household; and therefore high time for him unless he

should be worse than an infidel, 1. Tim. 5. ver. 8. Ver. 30.

Learn hence.

D. 1. *It is just for honest servants to except against the hard demands of cruel masters.* So Jacob.

D. 2. *Great and good services may be pleaded to hard and ungrateful masters, by such servants.* V. 29.

D. 3. *Covetous grippers may be minded of their former low and needy conditions.*

D. 4. *Present prosperity of wicked worldlings may be shewed to convince them of their ungratefulness.*

D. 5. *Righteous souls may justly mind Hypocrites of the blessing of God upon them to a real apprehension of it.*

D. 6. *Honest servants may resist Gods blessing by their labours to unjust masters.*

D. 7. *It is just by the law of God and nature that every man should make timely provision for his own, Ver. 30.*

4. Now followeth the agreement between them. Wherein.

Ver. 31.

1. Laban urgeth him to set his own wages, *And he said, what shall I give thee? Sept. and Cald. sattie.* Herein appears the importunity of a covetous man for his own advantage; tenderness of his relation as a father moveth him not, to offer good to Jacob and his family; but covetousness suggests to him to make his bargain as well as he can for his own gain; he knew Jacob a plain simple man would ask no great things, therefore he subtilly leaveth it to him.

2. Jacob answereth him, and that these two ways.

1. By denial, *And Jacob said, thou shalt not give unto me thy thing, — Sept. and Cald. same.* In this reply, Jacob doth not deny to have a reward for his paines, which might maintain his family, but he denieth to have any from Laban by contract with him; he knew his deceit and unjust dealing, and would not trust him; he therefore peremptorily denieth, *thou shalt give me nothing; I will have no wages of your setting.*

2. By proposal, which he maketh. 1. General, *If thou wilt do for me this* Bbb 3 word

word or thing, I will return, I will feed, I will keep thy flock. — I will again feed and keep thy sheep Sept. — Cald. as Hebr. Herein.

1. His proposition general, if thou wilt do for me this thing, that is, the same as afterward he expresseth.

2. His promise hereupon of further service, I will return, that is, find pasture for your flocks, And I will keep them, save them from rapine and spoil, by ravenous beasts and such like. Ver. 31.

2. Specially, wherein he expresseth his mind fully concerning his wages, which he would expect rather from God, than from Laban, here occur.

1. His demand, wherein he proposeth to Laban.

Ver. 32.

1. The separation of his flocks, I will pass thorough all thy flock this day, removing from thence every lamb, speckled and spotted & every brown lamb among the sheep (or black) and the spotted and speckled among the goats. — Cald. same. — Let all sheep pass by to day & separate thou every brown sheep among the lambs, & every white & speckled among the goats, Sep. The expression is concise, & therefore somewhat obscure, the plain meaning is, that Jacob desires by him and Laban the flocks might be viewed and severed; all the brown, speckled, and spotted, were to be set together, and put to the keeping of Laban and his sonnes; but all the rest, white or fully black, should be under Jacobs hand, & this division being made, Jacob proceed's to make his desire known.

2. His desire is thus expressed as the condition of his further service, And it shall be my reward. — Sept. and Cald. same. This also is brief, and the larger meaning of it is, Not that all the speckled and spotted, which were then in the flock should be his wages; but such as afterward should be so brought forth, by the flock which was of white and black under Jacobs hand. These which God in his providence should send, Jacob desires to be the reward of his future service; which was not in Labans power to hinder or further, for who could make an hair white or black? Therefore Jacob sheweth him, that he expected his wages from God, & if he sent none, he would have none. V. 32.

2. The reason or end of this demand, which in general is the prevention of future envyings, complaints or false dealings of Laban, which Jacob had much cause to suspect; this is made out two waies.

Ver. 33.

1. By Jacobs justification in this kind of wages, And my righteousness shall testify on me, or answer for me in the morrow day, because, or when it shall come as my wages before thy face. — Sept. and Cald. same. And my righteousness shall hear me, &c. As much as answer for him. Sept. — When thou shalt come upon my reward. Cald. That is to view, and see what my reward shall be this way. In all this Jacob pro-

videth for justifying his innocency and upright dealing against Labans quarrells in after-times, which he both feared and found.

1. The matter of his justification is righteousness, that is, his just demand of reward, being no other than from providence.

2. The act of justification, it should answer for him all Labans actions.

3. The time, tomorrow, that is in after-times of dispute, if they come.

4. The end of this justification, that is, as to his wages in the sight of Laban himself, so that he might be forced to say, that he had given Jacob not so much as a lamb for all his wages, but that God gave him all.

2. By his acknowledgment of just condemnation if any thing else were found with him for his wages, Every one that is not speckled nor spotted among the goats, and brown among the sheep, it is taken with stealth by me. — Sept. and Cald. to the same. The summe is, if any other but party coloured cattel were owned by Jacob, Laban might charge him with theft for any such, and so proceed against him. Ver. 33.

3. Labans consent followeth, which Ver. 34.

make's up the agreement fully, And Laban said behold, I would it might be according to thy word. — Cald. same.

Let it be according to thy word, Sept. Herein the readiness of a covetous wretch, who never lived upon Gods promise and providence, is visible, he thought a small portion of party coloured could issue from a white flock, and therefore sticks not at the matter, but easily condescends to Jacob in his motion for wages. Ver. 34.

Quest. It is questioned, with what Spirit Jacob made this demand; either of subtilty or simplicity.

Ans. Doubtless upon the whole account of this transaction it must be concluded that he was acted herein by the Spirit of God; who had purposed this way to justify Jacob and condemn Laban for injustice.

Now Learn from it.

D. 1. Covetous fathers and Masters care not for the good of other families, though neerer unto them, so their own doe well.

D. 2. Impudency and importunity, covetousness useth towards others, for its owne advantage.

D. 3. Gracious hearts slight and deny the offers of covetous worldlings.

D. 4.

D. 4. Grace makes men plain and punctual in their agreements with the men of the world.

D. 4. It is not unbeseeming a good heart to Covenant with wicked men to serve them.

D. 6. Grace makes men do thorough service to rulers in their undertakings. Ver. 31.

D. 7. It is better trusting Gods providence for reward, than sinful mans promise.

D. 8. Signal distinctions of creatures sometimes God maketh, to shew his special providence to him.

D. 9. Improbable things in nature God sometimes makes the recompenses to the labours of his servants. Ver. 32.

D. 10. Providential justifications of the righteous are the best against cavills about future events.

D. 11. Righteous dealings are the best proofes of mens righteous conditions. So Jacobs.

D. 12. Grace will not suffer any to refuse just reproof and condemnation if deserved. Ver. 33.

D. 13. Covetousness is very willing to pay where it seeth no cost from itself.

D. 14. Covetous hearts beguile themselves when they work by sight to accomplish their own ends, not eyeing God. So Laban. V. 34.

5. The last point of the agreement is the execution, in Labans performance, and Jacobs service. Ver. 35. 36.

1. There is reported Labans action for accomplishing this agreement. Which is here threefold.

1. The separation of the flock, as was desired, wherein.

1. The agent with his act, Laban himself, And he removed. — He separated, Sept. and Cald. He did it himself and would not trust Jacob. Laban separated.

2. The time punctually expressed, In that very same day. — Sept. and Cald. same. He delayeth not a moment to prosecute so good a bargain, as he thought he had made, and so it was in reason.

3. The object of this separation, The hee-goats that were ring - striped, &c. — Sept. Cor.

rupt. — Party coloured in the fact, Cald. Herein Laban dealt exactly, and this one word is put in more than Jacob expressed before, which is, ring - striped, that is, such as had any circles of black or white about their feet, which oftentimes fall's out by blinding the cattel, if any such mark was so much as about the feet of any, all them Laban removed. So he doth.

2. The disposition of them to the hands of his sonnes, And he gave into the hands of his sonnes, that is, all the speckled cattel, Cald. same. — And gave by the hands of his sonnes, the flock alone, or by it self. — Sept. Herein also he dealt wisely, when he had thoroughly purged his flocks, he commits to the keeping of his sonnes, who were of their fathers temper, to look to Jacob narrowly. So God useth the care of men to manifest more his owne providence, Ver. 35.

3. The distinction of place, which now he maketh between himself with his party coloured flock, and Jacob with his flock of a single colour. And he set away of three dials between himself and between Jacob, Cald. same. — Between them and Jacob, Septua. Herein see the care of a worldly man; for thus he makes sure, there shall be no mingling of the flocks, & so Jacobs wages should arise out of no more than the single coloured flock; which he thought could be but little. Yet all this sollicitousness of this covetous man God orders so, that his providence may more eminently appear to be good unto Jacob for all his sufferings.

2. Here is related the close of all, which is Jacobs service thus recorded, And Jacob was feeding the flock of Laban, which remained. — The sheep of Laban, Sept. tuag. and Cald. Here is a short record of Jacobs after-service, which was for the term of seven years more; though not here mentioned. In all which time he did faithfully serve Laban, and take care of his flocks as before, Ver. 36.

Ver. 36.

Learn thence.

D. 1. It is the genius of a worldly man to mind good bargaines himself and trust none other with them.

D. 2. Men of this generation are speedy in taking time for their owne advantage.

D. 3. Worldlinesse teacheth men to be rather over, than under, in transacting business for their gain. So Laban.

D. 4. Men of the World trust none

none but such as are of the same kind, Ver. 35.

D. 5. *Wife men of the World leave no circumstance unacted, to prevent others, & get their own gain.*

D. 6. *God suffers and orders such sollicitousness of men, that his providence may appear above them.*

D. 7. *Plain hearts trouble not themselves with suspicions or strict dealings of worldly overseers.*

D. 8. *Honest Jacob-like soules faithfully discharge their duties, unto their hardest governours. So Jacob. Ver. 36.*

3. Now followeth the last general of the Chapter, containing the success of this agreement unto Jacob, under the good providence of God. Herein note,

Ver. 37. 1. The means which Jacob useth for his own advantage; and that is a threefold artifice.

Ver. 38. 1. His peeling of rods, and making white to appear between the bark, and then laying them in the troughs of water, that when the cattel came to drink, they might conceive.

Ver. 39. 1. His action in this is considerable, Ver. 37-38.

2. The success of this, Ver. 39. The sheep did conceive, that is, grew hot in natural desire, when the very seed was formed, and brought forth ring-straked. &c.

Ver. 40. 2. His setting of the parti-coloured lambs before the other cattel, when they ingendred at other times, then drinking; that so they might see the various colours and conceive the like. Ver. 40.

Ver. 41. 3. His time observed of putting these rods, when the cattel were in their strength, as at the spring coupling, and not the autumn. So is it rendred by some; and thence came it to pass, that the stronger were Jacobs, and the feebler cattel Labans, Ver. 41-42.

Ver. 43. 2. The issue of all this artifice, *And the man increased mightily, mightily, &c.* God was pleased to give such success, that in the space of six years, poor Jacob became mighty in wealth. So God did for him.

Quest. 1. Was not this a fraudulent way which Jacob took to advantage himself?

Ans. No, for however mention is not made here, yet after it appeareth, that God shewed him this way, Chap. 31. 11. It was Gods just act.

Quest. 2. Was such conception natural, or miraculous?

Ans. 1. Partly it was natural, that phansy may make real impressions upon the

fruit in conception. This is evident, in women as other creatues.

2. Partly it was miraculous and mostly from the power of God to fix the phantasies of so many cattel upon such objects in conception. No created power could do this. Herein therefore God pleaded for Jacob against Laban, and rewarded him, as afterward it is all ascribed to God.

Learn from it

D. 1. *Meanes of Gods owne invention and instinct must be used to serve Gods providence.*

D. 2. *Providence is sometimes eminent by working, in and about meanest creatures.*

D. 3. *Artifices grounded in nature are sometimes assisted by God to rare events.*

D. 4. *Prudence in ordering flocks toward conception and increase, is allowed by God.*

D. 5. *It is no injustice to take the best, and leave the worst to ones neighbour, when God commands it.*

D. 6. *Special and extraordinary cases in such dealing are not imitable by others.*

D. 7. *No man is a loser by trusting God and resting on his providence rightly.*

D. 8. *Impoverishing by men, is the just occasion of the Saints thriving by God. The end of the righteous is peace, from Ver. 37. to 43.*

CHAP. XXXI.

Hitherto we have had the history of the Church in Jacobs person and family, from the time of his departure from Canaan to Padan-aram. Now followeth the history of his return to Canaan and providences attending in the way, a part whereof we have in this Chapter recorded, which is taken up in three generals.

1. The flight of Jacob, from Ver. 1. to the end of Ver. 21.

2. The pursuit of Laban with his contest, Ver. 22. to 42.

3. The Covenant between them & departure, Ver. 43. to 55.

In the first general, these particulars occur.

1. The

1. The motives of his removal, Ver. 1. 2. 3.

2. The consultation thereabout with his wives. Ver. 4. to 16.

3. The execution of their counsels in departing. Ver. 17. to 21.

First, as to the motives of his removal they are of two sorts.

1. Occasional, Ver. 1. 2.

2. Causal, Ver. 3.

1. The occasional motives were two.

1. The reproaches of Labans sonnes. Ver. 1. Hereabout we have to note.

Ver. 1. The spreading of this fame, and the coming thereof to Jacobs eare, *And he heard the words of Labans sonnes saying, Cald, same. Jacob heard, &c.* Sept. Herein occur.

1. The term of connection, which is read by some as adverbative, but, by others as a note of time, *afterward, or then,* by others as copulative, knitting this history to the precedent; all are good, for, it is connected in order of time to follow after the agreement for wages with Laban, against whose expectation, this estate was cast upon Jacob; and however at first, he seemed more than ordinarily free thereunto, yet now he and his sonnes are troubled at it, therefore adverbatively also may it be read, *but he heard,* that is notwithstanding the former agreement.

2. The extent of the fame, it came to Jacobs eare, either by others, or by hearing of the taunts from Labans sonnes. *He heard their words, &c.*

2. The matter of the fame, wherein Jacob is charged.

1. With notorious theft thus expressed, *Jacob hath taken away all that was our fathers.* Sept. and Cald. to same.

This crimination was fastned on Jacob, and published by them, to make Jacob odious. The falshood whereof might appear, both by the former agreement made between Laban and Jacob, and by the inability of Jacob to make one hair naturally white or black; therefore the whole charge rightly must lye upon God, who alone had power to make this difference among the flocks. Yet this is made the iniquity of Jacob.

2. With self exalting upon the ruine of others. *And of what was our fathers hath he made all this glory.* Sept. same.

All this substance or riches. Cald. So the terme is translated, riches, Prov. 3. 16. Ch. 8. 18. Herein Jacob is charged to be self-seeking and vainglorious, and that to the visible prejudice of his father; that he had gotten a magnificent estate, and all either cheated or wristed from Laban. Ver. 1.

Ver. 2. 2. The disrespect of Laban to him discovered in the frowncs of his countenance, *And Jacob saw the face of Laban, and behold, it was not with him as yesterday and the day before.* Cald. same.

as yesterday and the third day, Sept.

1. Jacobs observation, *he looked and considered Labans carriage;* as was but reasonable upon so free and clear agreement.

2. A discovery of Labans return unto him, *And behold it was not with him, as yesterday, and the day before,* which is in time past, Laban smiled heretofore and was very chearfull toward Jacob, while the bargain was making, but when he seeth what God had done for Jacob, he groweth discontented, and lowres upon him; as if he would brow-beat him out of his agreement. This with the former was a just occasion for Jacob to think of removal from him. Ver. 2.

2. The causal motive which made him go indeed is Gods command made known unto him, *And Jehovah said unto Jacob, returne unto the land of thy fathers, and to thy kindred, and I will be with thee.* So Sept. To the land of thy nativity, and my word shall be for thy help. Cald. Herein we have.

1. Gods command to warrant his removal, *Jehovah said to Jacob.*

1. The connection of this is with the injurious carriage of Laban and his sonnes, immediately hereupon he is warranted to be gone.

2. The authority injoyning, *Jehovah,* who had guided and rewarded him hitherto.

3. The command itself, *to return to the land of promise,* to his father and friends thereabiding. This causeth Jacob to goe, and not the former by themselves.

2. Gods promise to, and encouragement of him, *And I will be with thee.* The Caldee paraphrase cleareth this to be the presence of Gods grace, my word shall be thy help; so God engageth himself to help him in his departure, and journey, and abode in the land of promise; and if God be with him, it matters not who is against him. Ver. 3.

Learn hence.

D. 1. *Prosperity usually draweth on envy to the best of men.*

D. 2. *It is no rare thing that the Saints of God should bear ill of evil men for their best doings.*

D. 3. *Slandorous tongues are usually to be found in the houses of the wicked.*

D. 4. *Children are the natural betes of parents corruptions; Labans sonnes have Labans heart.*

D. 5. *Covetousness is discontented at any good that passeth unto others*

C c c D. 6.

- D. 6. *Heat of wicked youth is apt to break forth into railing upon the most upright.*
- D. 7. *Covetous envious Spirits, transfer the blessing of God on his to base reproaches.* Ver. 1.
- D. 8. *Old subtle sinners keep their tongues and vent their hatred in their looks.*
- D. 9. *As God changeth his providences from one to another, so the wicked change their carriages.*
- D. 10. *Its Christian prudence to observe the discontented and angry faces of wicked rulers.*
- D. 11. *Carnal respects from the wicked to the righteous are but momentary.* Ver. 2.
- D. 12. *God sometimes useth the unjust carriages of wicked men to move his Saints unto respect of him.*
- D. 13. *God calleth his Saints at last in his set time out of bondage to the wicked.*
- D. 14. *Gods call alone warrant's souls, as to leaving of their stations.*
- D. 15. *Gods gracious presence is ever with them, who are obedient to his call.* Ver. 3.

2. Now followeth Jacobs consultation with his wives upon Gods call for his removal, wherein we have.

1. His propofalls unto them. Ver. 4. to 13.

2. Their reply. Ver. 14. 15. 16. In the former we have to note.

Ver. 4.

1. His calling for his wives unto him, And Jacob join, and called Rachel and Leah to the field, unto his flock. Ver. 4. Cald. same. — Leah and Rachel to the field, where the flocks were, Sept.

1. *Pars accersens* is Jacob.

2. *Pars accersit*, Rachel and Leah. Hebr. Leah and Rachel, Sept. That is both his wives, the order is of no moment whether Rachel or Leah be put first.

3. The place whereunto he called them, it was the field, where mostly he spent his time about his lawful calling.

4. The work about which he was, looking to his flocks in their respective conditions; so spent he his time more in providing for his flock than reposing himself in his house.

Learn hence.

- D. 1. *Gods call will put men upon honest endeavours to accomplish it.*
- D. 2. *It becom's godly husbands to communicate Gods will to their wives about household affairs.*
- D. 3. *Prudence imparts counsel in fittest places.*
- D. 4. *Sedulity in mens calling will not suffer them to loose time.* V. 4.

2. The propofalls which he maketh unto them, which are many, all conducing to persuade their concurrence freely to remove with him according to Gods call.

1. He mindes them of the disrespect, which their father exprest to him.

1. Labans disrespect he noteth thus, Ver. 5.

And he said unto them, I see the face of your father, that is not to me, as yesterday and the day before. Sept. and Cald. to fame. Here he propofeth the first occasion of his removal, Labans frownes and envious looks, which he observed before.

2. He hints to them an higher support and cause of his removal, subjoynd and connected to it, And the God of my Father hath bin with me. — Sept. same.

And the word of the God of my father hath bin for my help. Cald. The connective particle here, is well read adversatively, but the God of my Father hath bin with me; as if it were said, the face of your father is set against me, but the face of the God of my father Isaac, & Abraham, hath bin with me to secure me under such frownes by the presence of his grace and call to remove. Ver. 5.

Learn from it.

- D. 1. *Just occasions of moving place may be urged by husbands to wives for their concurrence, to and comfort in it.*
- D. 2. *Real and undeserved respects from men are justly to be complained of, though Fathers.*
- D. 3. *The gracious presence of God with his innocent ones, is enough to counterpoise the frownes of men.*
- D. 4. *It is rational to leave Fathers with their unjust frowner, and follow God with his smiles.* Ver. 5.

2. He propofeth to their knowledge, the hard service, which he had done for their Father, And ye know, that with all my force I have

have served your Father. Sept. and Cald. fame.

1. He appeal's to their knowledge, ye know.

2. The matter is as touching his service how faithfully and mightily he had served their Father, wherein he laid out all his strength, with all fidelity to seek the prosperity of Laban, & hereby both removes exceptions as to his own neglect, and leaveth Labans injuries to him more aggravated. Ver. 6.

Learn from it.

- D. 1. *It is the disposition as well as duty of gracious servants to serve their masters with all their might.*
- D. 2. *It is honorable to have faithful and mighty service attested by others.*
- D. 3. *Such mighty service is justly alledged to self-justification; and to the charge of oppressors.* Ver. 6.

3. He suggesteth to them, their fathers hard dealings with him notwithstanding, Ver. 7. 8. 9. Whereabout he declareth.

1. Labans censuring & oppression of him And your father hath deceived me or lied unto me, and hath changed my wages ten times or courses. Cald. same. — Reward of ten lambs, Sept. Herein he sheweth a most unworthy return to such mighty service.

1. In Labans lying and false dealing; though he had so freely granted him the wages which providence should pay him, yet afterward wickedly to deny them to him.

2. The multiplicity of his deceit and oppression in changing his wages ten times, that is, very many times & that in the space of six years: Num. 14. 22. Job. 19. 3. Some conceive ten a certain number, and those at so many seasons of bringing forth; the former is more probable. This was most unufferable injury.

2. Gods vindication of him, wherein is related.

1. Gods care of Jacob generally, But God hath not given him to doe me evil. — Wherein he asserts.

1. His vindicator, the almighty God.

2. His vindication, that he did not give Jacob into Labans hand to hurt him.

Quest. Was it no hurt to Jacob to change his wages so often.

Ans. It was in Labans intent, but God turned it to good, for what ever Laban changed, God made that good to Jacob, as followeth.

2. In special, his vindication is set down, in two particulars exprest by Laban, when

he changed Jacobs wages: the agreement was that it should be of speckled, ring straked, &c. but Laban seeing in some time that so many of those sorts were brought forth, now he will make his bargain again. Whereof we have two instances.

1. If he said thus, the speckled shall be thy wages, then bare at the cattle speckled, Sept. and Cald. to fame. That is, Laban being discontented with the former portion of providence, now he telleth Jacob, he shall have no more but the speckled, for his wages, and then God made all speckled.

2. And if he said thus, the ring straked shall be thy wages, then bare at the cattle ring-straked. — White, Sept. spotted. Cald. So Laban would do, when he saw no ring-straked brought forth, then Jacobs wages should be of them, and then God made all rings-straked. ver. 8.

3. The conclusion of this recorded, Ver. 9. And God hath taken away the cattle or possession of your father, and hath given it unto me, Sept. fame. — And the Lord hath separated of your fathers cattle. Cald. Here Jacob concludes the eminency of Labans injurious dealing, by Gods pleading with him.

1. The judge, God himself.

2. His judgment in this case, he took from covetous oppressing Laban, and gave to poore oppressed Jacob according to his righteous will, ver. 9.

Learn wethence.

- D. 1. *No fraud, lying or deceit, come amiss to covetous worldly spirits for their own ends.*
- D. 2. *Multipled falsehoods and oppressions are usual with wicked men, to oppress the innocent & to help themselves.*
- D. 3. *The greatest service is of no account with wicked worldly men.*
- D. 4. *Safe are those faithful ones, who are taken into Gods charge.*
- D. 5. *Men may invent many ways to hurt the righteous, but God giveth them not up to their hand.* Ver. 7.
- D. 6. *Gods power and justice turneth the very purposes of the wicked to his Saints good and their evil.*
- D. 7. *The subtilty of man can never prevent the power and wisdom of God.* Ver. 8.
- D. 8. *God is the only Judge who can*

Ccc 2 take

take from one and give to another.

D. 9. *It is just with God to take from unthankful and unjust men, and give to the righteous.* Ver. 9.

4. Jacob imparteth to his wives the discoveries of God unto him, mainly concerning two things.

1. The contriving of his wages.
2. The call of him to his removal. The former, is ver. 10. 11. 12. Wherein are to be noted.

Ver. 10.

1. The manner of discovery. It was by dream, as God had appeared before to him and his fathers, *And it was in the time of conceiving or warming of the cattle, and I lifted up mine eyes, and I saw in a dream,* — Cald. same. — *I saw with my eyes in a dream.* Sept. Here may be noted.

1. The season of Gods discovery, or appearing providence, even the time of the cattle conceiving, probably every time, or at least some of those seasons.

2. The manner of discovery, It was, that which was then usually the way of divine warnings even by dream.

2. The matter discovered, *And behold she he-goats leaping upon the cattle, ring-straked, speckled and gristed, or hail-spotted.* — Goats and rams, upon the ewes and she-goats, white, particoloured, and sprinkled with ashes. Sept. — Cald. same. Hebr. The matter made known was, That providence had ordered the matter against Labans plot, and effectually wrought, that the portion allotted to Jacob should increase, which no earthly power could do; whence it appears that the artifice used by Jacob was also Gods discovery. Ver. 10.

Ver. 11.

3. The author of this discovery to him, *And the Angel of God said to me in a dream.* Sept. and Cald. same. This Angel is styled. Ver. 13. the God of Bethel, which was surely God in Christ, and no other was the author of the dream or artifice, which Jacob used.

4. The end of discovery, which was the comforting of Jacob against Labans hard dealings, which he doth,

1. By calling to him, *Jacob,* — Sept. double the call. — Cald. as Heb. God calleth him by name to comfort him and Jacob replieth, *And said behold me,* — What is it? Sept. — Cald. as Heb. In both Jacob is prepared for comfort, and he ready to receive what God will shew him. Ver. 11.

Ver. 12.

2. By shewing him Gods providence in making all that Laban excepted to engender, *And he said, lift up now thine eyes, and see all the he-goats leaping upon the cattle ring-straked, speckled and gristed* — Cald. same. — He-goats and rams, &c. as before, Sept. Herein God sheweth him all was ordered by his own hand for

Jacobs good, against Labans wrongs. This the Lord sheweth him.

5. The reason of this discovery, which is, Gods observation of all the injuries done to Jacob by Laban. *For I have seen all that Laban doth unto thee.* Sept. same. — It is manifest unto me, &c. Cald.

1. The observer is God the Judge.

2. The Observation.

1. Labans injuries.

2. Jacobs sufferings. Ver. 12.

Learn From it.

D. 1. *Providence orders the best seasons of comforting his servants against their fears.*

D. 2. *Saints must take their comforts in the way, wherein God will impart them. In dreams, if God will.*

D. 3. *The Saints have real proof of Gods care of them, and goodness in sitting to them their consolations.* Ver. 10.

D. 4. *God alone is the comforter of his people.*

D. 5. *God calls by name to poor souls, in application of comfort, to prepare them thereunto.*

D. 6. *Gods servants answer at his call to receive his consolations.* V. 11.

D. 7. *God sheweth his afflicted ones the way of his consolations, for their support.*

D. 8. *Gods observation of the oppressions of men cannot but stir him up to work his Saints relief.* Ver. 12.

2. The next discovery of God which Jacob imparts unto his wives, is about his call for removing. Ver. 13. Wherein he relateth.

1. The encouragement, which God giveth him, by a special description of himself, *I am the God of Bethel* — *I am the God who appeared to thee in the place of God.* Sept. — Who appeared to thee in Bethel. Cald.

1. The subject, 1, noteth the Angel spoken of before, it was therefore the Angel of the Covenant, God in Christ.

2. The attribute, *The God, or that God of Bethel.* Wherein is asserted.

1. That he was the true God, even God almighty.

2. That he was not a God as known in Padan Aram by Laban, but as revealed to Jacob

Ver. 13.

Jacob in Bethel, twenty years before, wherein two things are to be noted concerning God then appearing. Chap. 28.

1. That he was the God of Providence, ruling all things in heaven and earth according to his own will; set out by the ladder, and the intercourse of the Angels between heaven and earth.

2. That he was the God of Promise, not forgetting what he had spoken to Jacob; but at this time to be in readiness, to perform it; So that, the God of Bethel, is not, with respect to the terrene place, He is tied to none, but to the promise made there to Jacob: Not the God of Luz but of Bethel.

2. The engagement laid and taken upon Jacob there, *Where thou annointedst the pillar, where thou vowedst to me a vow.* — Pillar to me. Sept. — Vowedst before me, &c. Cald. Herein is.

1. To be supposed that God guided Jacob to this dedication and vow, and so allowed it, and laid this service upon him, which was but answerable to Gods providence and promise to him.

2. expressed, what Jacob did, which was, the engaging of himself for ever to serve that God who appeared to him at Bethel. Which is set out.

1. By his dedication of the place; in appointing the pillar, and naming it Gods house, binding himself thereby to return from Syria into the land of promise to serve God.

2. By making his vow, which was to worship God in that place, and give the tenth of all to him, therein giving homage, and acknowledging himself truly the servant of the most high. This God brings to his remembrance, being twenty years past, since this engagement was made.

3. The injunction for his present removal, *Now arise, go out of this land, and return to the land of thy kindred.* Sept. & Cald. same. Upon the former encouragement and engagement, this injunction is but reasonable; as if God should say, Jacob. I was thy God at Bethel, when thou travelledst from thy fathers house to Syria, I appeared to thee there, and went with thee in thy way; and now thou rememberest the vow of worshipping me in the place which I chose, arise therefore, now the time is come for thy return to Canaan the land of thy nativity. He injoyne's.

1. Preparation for it, *arise.*

2. Prosecution of it, *Return,* with thy family thither to serve me. This doubtless was a distinct vision from the former about his wages, for that was in the six years of service, when the cattle conceived, but this at the end of that term, when God would have him return; for his Covenant of serving Laban this last time, expressed no term of expiring; therefore God points the time which should be best.

Learn from it.

D. 1. *God sets himself out to his Saints distinctly & eminently from the misconceits of him by nations.*

D. 2. *God is the God of Bethel to his Jacobs, of sweet providences and precious promises to his Saints.*

D. 3. *Gods providence and promise may justly cause souls to dedicate and vow themselves to him.*

D. 4. *Soules devoting of themselves to God, engageth them to follow him at this call.*

D. 5. *God is forced to put his Saints in mind of their engagements sometimes before they think of it.*

D. 6. *Gods call alone is the just ground of the egress and regress of his servants, for blessing, and with it.*

D. 7. *God will surely call in his set time to his Saints for their returning to the place of rest.*

D. 8. *Preparation and execution to goe where God calleth, is due from Saints to the call of God.* Ver. 13.

2. Now followeth the reply of Jacobs wives unto all these proposals made by him unto them, wherein we have to note.

1. The replies, *Then answered Rachel and Leah, and said unto him.* Sept. and Cald. Ver. 14. to the same. Wherein note.

1. The order of reply; after Jacob had acquainted them with the mind of God in all his discoveries.

2. The consent of both in answer, however they jarred many times in other things; here God overpowered their spirits, to bring to pass his ends; each for themselves and both together, give one answer.

2. The reply itself, which comprehends in it.

1. Some considerations rehearsed, which are three.

1. That no portion was to be expected from their Father by them, *Is there yet for us any portion or inheritance in the house of our Father?* — Cald. same.

Any part of inheritance in the things of our Father? Sept. The affirmative question is to be rendered negatively, we have no portion, father to expect; what then should keep us here from consenting to thee? Ver. 14.

2. That their Father had dealt with them rather as strangers and bondwomen, than as his own daughters; *Are we not counted of him strangers? for he hath sold us, and eating* Ver. 15.
Ccc 3 he

he hath eaten up also our money. Sept. and Cald. fame. Herein they discover.

1. Their charge of unnaturalness upon their Father, he accounts us no other than strangers, not as his daughters.

2. Their proof of it, in two acts of his.

1. That he had dealt with them as bondwomen and sold them, *For he hath sold us.* As if they had said, he hath bin so far from giving portions to us as a father, that he sold us as bondwomen for service, like a tyrant.

2. That he had consumed their substance, *And eating he hath eaten up all your money;* that is, most cruelly and injuriously for fourteen years together, all that our labours might have gotten, hath he taken it away and devoured it for himself. Ver. 15.

Ver. 16.

3. That God had regarded them and their children as Jacob had related, *For, or therefore, all the riches which God hath taken away from our Father, that is for us and our sonnes.* Cald. fame. Riches and glory, Sept. The illative seemeth best to give this as the reason of Gods dealings with Laban, because our Father hath bin so cruel, therefore hath God taken wealth from him and hath given it to us: as Jacob before. Here they consider.

1. That God had seen Labans injuries.

2. That he had judged for them against him, in making such provision for them: therefore their hearts were the more ready to yeeld unto Jacobs motion.

Secondly their answer in full concession, *And now all that God hath said unto thee, do thou.* Sept. & Cald. fame. Herein,

1. They suppose the ground, that God had called Jacob.

2. Upon this and the former considerations, they consent freely, doe as God hath said, we are for thee. This seem's to excuse them from rash charging of their father, or any profaneness in former expressions, for as much as thus they yeeld unto Gods call. Ver. 16.

Learn thence.

D. 1. *It becommeth wives especially in good families to listen unto advice of husbands from God.*

D. 2. *God can make them that disagree in a family sweetly to concur, to do his work.*

D. 3. *It's unnatural for Children to find no portions in their fathers house, when they abound.*

D. 4. *Such brands of cruelty are left upon unnatural fathers by the Spirit. Ver. 14.*

D. 5. *It's cruel for fathers to use their children as slaves and make merchandize of them.*

D. 6. *It's savage for parents to consume the substance of children, for whom they should provide.*

D. 7. *Such unnatural dealings, in Gods justice alienate hearts of children from parents. Ver. 15.*

D. 8. *It's fit to consider how God recompenseth cruelties of unnatural parents in depriving them of their children.*

D. 9. *What God giveth to parents and children may be justly owned by them.*

D. 10. *Good women will be free and helpful to their husbands to go and do whatever is the will of God unto them. Ver. 16.*

3. Now followeth the execution of the former counsells in Jacobs departing from Syria. ver. 17. to 21. Wherein several actions are observable.

1. Jacobs ordering and disposing all things for his journey, ver. 17. 18. His preparation concerns.

Ver. 17.

1. Himself, *And, or then Jacob arose* Cald. fame. And Jacob arising, Sept.

1. The time is carried in the particle of connection, *then*, after his wives had given consent and so soon as all other matters could be prudently ordered, which must needs take up some time; these done he delayeth not.

2. The person here concerned is Jacob the head of the family, now called and instructed by God.

3. The act of preparation, *he rose up*, that is, in the strength of God he bestirred himself towards his removal, not discouraged with any other difficulties.

2. His sonnes and wives, with whom were taken in also the two other women given to Jacob by Rachel and Leah, who bare sonnes to Jacob. *And he lifted up, or set his sonnes and his wives upon camels.*

He took his wives and children upon Camels. Sept. Cald. as Hebr. Herein is the providence of an husband and a Father, towards wives and children for their futable moving with him. ver. 17.

Ver. 18.

3. His cattel, and all his substance. *And he led away all his cattel, and all his substance, which he had gathered, the cattel of his getting, which he had gotten in Padan Aram.* Cald. to fame.

Sept. puts goods for cattel, and Mesopotamia for Padan Aram. Wherein, note.

1. His prudence in ordering.

2. His justice in taking nothing, but his own well gotten goods.

3. His

3. His resolution, & first disposition to, his removal, without earsheld them away.

2. Jacobs aim in all this preparation. *To come to Isaac his Father in the land of Canaan.* Septuagint, and Cald. fame. This no doubt, was the end of his journey which God proposed to him, to come to his Father's house where God was better known, and to the land of promise which the Lord had given him. ver. 18.

How long it was ere we read he came to his Father, is about the space of ten years, but it is probable he might visit his Father before, though not mentioned.

Learn from it.

D. 1. *Concurrence of all things with the call of God points out the time of mans obedience to him.*

D. 2. *He that hath Gods call for himself and others to any undertaking should prepare first for it.*

D. 3. *It concerns husbands and Fathers to provide for convenient motions of wives and children upon Gods call. ver. 17.*

D. 4. *Prudence teacheth men to order all their substance as motions rightly upon Gods call.*

D. 5. *Justice will suffer no man to take anything but that which is his own.*

D. 6. *Courage becommeth Gods servants to break thorough all afflictions to follow God. (Ver. 18.) and goe where he calleth them.*

2. Labans action is here observable.

19. *And Laban went to shear his sheep.* Sept. and Cald. fame. This passage is providential; that when God would dispatch Jacob towards Canaan, without disturbance, he orders affairs to them who otherwise would hinder. The connection of Jacobs preparation, & this Labans avocation from observing him, is to be noted: It was so ordered by God that he should be three dayes journey from Jacob and employed in other of his own affairs, when Jacob provides for his escape.

3. Rachels action is here recorded. *And Rachel had stolen the Teraphims which were her Fathers.* The idols. Sept. The images. Cald. The agent here is Rachel, not well purged yet from her native superstition.

2. The act is injurious, *she stole*, which was an unjust taking of others goods, forbidden by God.

3. The object, is set out by the matter,

and the owner, the matter is called *Teraphims*, many times mentioned by the Prophets, but here is the first mention we have of them. They were doubtless means whereby Laban worshipped the God whom he acknowledged; afterward he calleth them his Gods. The matter of them probably was precious, gold or silver; the form most like was of men as may be gathered from the same word used. 1. Sam. 19. 13. 16. Others think them to be of some other shape whereby they consulted with Devils. The owner of them was Laban the Father of Rachel; from whom especially she ought not to steal.

Quest. Why did Rachel steal these?

Answ. Some make it a pious theft, as if she intended hereby to keep her Father from idolatry, but that is not probable; an other way would then have bin taken with them. Doubtless Rachel is not to be excused, either covetousness of the matter, or superstition which was natural, or both, might put her upon this action, or els that he might not consult them to discover the way Jacob took in his flight.

Quest. Did she well in it, or is it to be excused?

Answ. Doubtless no, for Jacob condemneth it as an act to be abhorred when he replied to Laban, with whomsoever, &c. Let him dye. ver. 32. So then this was wickedly done. ver. 19.

Learn hence.

D. 1. *Providence finds work to call off such as would hinder obedience to his work from his servants.*

D. 2. *Hard it is for soules bred up in superstition to be wholly taken off from it.*

D. 3. *There may be a temptation upon children to rob parents, but it is grievous wickedness.*

D. 4. *Hearts not purged will have their superstitions, and means of will-worship, though they steal them.*

D. 5. *God suffers such irregular practises in good families sometimes for the trial of his own.* Ver. 19.

4. Jacobs action in departing; where are to be noted.

1. The manner of it. *And Jacob stole away the heart of Laban the Syrian, in that he declared not to him that he was flying.* He hid it from Laban. Ver. 20.

Laban the Syrian, &c. Sept. and Cald. 1. Here is an action charged on Jacob also, and that is stealth, *Jacob stole the heart of Laban*; Rachel stole his Gods, and now Jacob steal's his heart; but this is far honestier than that: The meaning is made out two ways.

1. By adding a preposition, he stole from Laban's heart, that is, without his knowledge or unawares to him he departed.

2. By noting a figure in the terme [heart,] put for that which the heart of Laban desired, viz. more service from Jacob and wealth by him; this by departing he deprived him of. The Septua. and Cald. rather incline to the former.

2. The interpretation of the action which succeth best the former meaning; in that he discovered not to Laban his purpose of departing, or flying, or escaping from him; the reason whereof he intimates afterward, was partly his fear, but his warrant was the call of God, Ver. 20.

2. The actual remove and departure of him.

Ver. 21.

1. His onset, *And he fled himself and all that was his*, Sept. and Cald. fame. This relateth his first motion from Syria. Under the call of God, he leaveth nothing behind.

2. His progress, *And he arose and passed over the river*, Sept. fame, Cald. which divided Syria and Canaan. The way was surely pointed out of God, which now he taketh.

3. His posture to his journey end, *And he set his face towards mount Gilead*, And he halted to mount Gilead, Septuag. Cald. as Hebr. It was a famous mountain in some part conterminat with Lebanon, supposed in all pertaining to it, to contain 50 miles, with a fruitful country that bore its name, *the Land of Gilead*, Deut. 34. 1. Here it is so named by anticipation, for the reason of this name followeth in this Chapter. Moses writes of it now as it was called in his time. This flight was, Anno Mundi 2266. Anno Diluvii 610. Anno 158. of Isaac, Anno 98. of Jacob.

Quest. Did Jacob well in flying thus? AnsW. Yea, 1. The call of God put him upon it. 2. All circumstances considered, it was but just for him to secure himself thus, from the fraud and cruelty of a wicked man, V. 21.

Learn hence.

D. 1. Providence directs Gods servants to prudence for escaping the hands of wicked men at his call.

D. 2. It is no iniquity, not to declare Gods call and way to such as would oppose them, Ver. 20.

D. 3. Flight is not unbecoming Saints from under the hands of oppressors when God calleth to it.

D. 4. Difficult passages Gods servants find sometimes in following Gods call.

D. 5. No difficulties should discourage where God appears to warrant mans motions.

D. 6. Mans face should be set to that mark which God points him out in his pilgrimage, Ver. 21.

2. The next general head of the Chapter is Laban's pursuit of Jacob and contest with him, from Ver. 22. to 42. Wherein we have to note.

1. Laban's pursuit and overtaking Jacob, Ver. 22. 23. 24. 25.

2. Laban's charge and threatening, Ver. 26. to 30.

3. Jacobs answer to all, Ver. 31. 32.

4. Laban's search made, Ver. 33.

34. 35.

5. Jacobs just apology and reproof, Ver. 36. tot 42.

In the former of these do occurre these particulars.

1. The tidings of Jacobs flight, V. 22. Ver. 22. brought to Laban, *And it was told Laban on the third day that Jacob was fled*. Laban the Syrian. Sept. No difficulty is here in the latter, onely two notable things about this providence are worth observing.

1. The tidings, that God ordered the matter so, that Laban should come to the hearing of Jacobs departure, whether ordinarily, or by some envious person to seek Jacobs trouble, it matters not.

2. The time of this tidings coming to Laban, and that was on the third day; no sooner would God let him hear it, because he should not hinder Jacob; and then he sends him word, that he might try Jacob. Wisdom and goodness appear in this.

Learn from it.

D. 1. Providence ordereth tidings of his delivering his servants, to come to their enemies, when they are not to be hindered by them. Job. 5. 12. 13.

D. 2. Tidings of mercy to Saints may come to the wicked soon enough to try them. Ver. 22.

2. Laban's pursuit to the overtaking them, wherein note.

1. His

Ver. 23.

1. His preparation for associates, *And he took his brethren with him*, Cald. fame. His sonnes and brethren. Sept. Hereabout observe.

1. The undertaker, Laban, at this time moved with rage against Jacob, full of thoughts to pursue him and be avenged, either by reducing him to slavery or destroying him and what he had; such a frame of spirit is presumed now to be in Laban, and no less doth he discover, but that God bridled him, and kept him back from his purpose.

2. The parties here associated, are set out under the name of brethren, who were doubtless, of his kinned, neighbors, fellow citizens, whom he call's in to his help, for revenge upon Jacob; and these doubtless armed, and fitted for such an enterprise.

3. The ingaging of these, it is said, *He took them*, that is, either by command ingaged such as were under him, or by false pretences perswading others, that Jacob was a thief, deceiver, sacrilegious person, had stolen his Gods, such as they all worshipped, and so had reproached their religion; doubtless by such suggestions as these he raised his troop now to pursue them.

2. His prosecution, *And he pursued after him the way of seven dayes*, Sept. and Cald. fame.

1. His motion is here to be noted, he followed after him, that is, in such a motion, as his fury and thoughts of revenge could suggest, speedy enough, subtle enough, cruel enough, to the terrifying of Jacob.

2. His continuation of it, *the way of seven dayes*, or seven dayes journey. Some variety there is in numbring these dayes and journeyes, upon this doubt, whether Laban pursued from the place of sheep-shearing; or whether first he went home, and gathered his company and harnessed himself for pursuit. The last is most probable and then the seven dayes journey must be reckoned from the time that Laban set forth from Haran; so that it was three dayes, from Jacobs departure, before Laban heard, and three dayes of his coming to Haran, which were six; wherein Jacob had bin travelling, and seven dayes after this did Laban march, before he came to Jacob, which was the thirteenth day, of Jacobs motion.

3. His overtaking of him. *And he overtook him*; *In the mount Gilead*. Sept. and Cald. to fame. He comprehended him, not by laying hold on him, but fetching him up in his way, and coming within sight of him. Herein are.

1. His approach, God let him march on so far with his troop, in his rage, and now at the seventh even, to pitch within sight of Jacob; which was doubtless an hard temptation to Jacob, and all his family to see such a pursuer.

2. The place is mentioned *mount Gilead*; in what part of the mount either were pitched, is not mentioned, neither is it of that moment; but hitherto is Laban come with a mind full of rage; and his seventh night rest he taketh here, wherein God meets him.

Learn from it.

D. 1. Laban's upon tidings of Jacobs deliverance, hast in fury to avenge themselves on them.

D. 2. Wicked men of might joyn to themselves their allies, to help on their furious revenges.

D. 3. Injustice and cruelty will spurre soules on to the persecution of the innocent many dayes.

D. 4. Envy and revenge will not give over pursuing the innocent until they overtake their prey. Ver. 23.

3. Gods meeting with Laban, that seventh night; wherein.

Ver. 24.

1. The manner of it is described. *And God came to Laban the Syrian in a dream of the night*. Septuagint. fame. The word came from the face of the Lord, &c. Cald.

1. The approacher is the almighty God.

2. The approached is Laban a poore angry creature; led by the lawes of his own lust and country.

3. The manner of approach is by dream; but such as was divine, wherein God left such impressions, that soules knew it was from God; and to wicked men hath God so appeared as to awe them for the good of his.

2. The scope of it. *And he said unto him, take thou heed lest thou speak with Jacob from good to evil*. Cald. fame. That thou speak not evill, &c. Sept.

1. The authority charging, Gods word.

2. The matter charged, wherein.

1. Menacing, *take heed*, look to your self, you are a dead man if you obey not my word.

2. Command, *speak not from good to evil with Jacob*, which in general imports, not a word to hurt him, much less to express an action; some conceive it to this purpose, neither speak good by flattery, nor evil by reproof, to draw Jacob back again to Padan-Aram; which he did forbear, how ever he speak's not without reproof.

Learn thence.

D. 1. The almighty God appears suddenly

sonably to stop the rage of cruel oppressors against his Saints.

D. 2. Night apparitions in dreams God can make to terrifie wicked enemies from their purposes.

D. 3. God Item's envious Spirits, that they do to themselves, if they oppress his Saints.

D. 4. God curbs the Spirits of wicked men sometimes, & charge's them not to speak an evil word to his people. Ver. 24.

4. The pitching of Laban and Jacob neer together, under the great Supervisor, who keep's them distinct from hurting. Wherein is recorded.

Ver. 25.

1. Labans fetching up of Jacob. And Laban overtook Jacob. Sept. and Cald. to same. The same as before, now Laban began to ken Jacob at the end of the seventh dayes journey; and was neer to him.

2. Jacobs pitching his tents. And Jacob had pitched his tent in the mount, Sept. and Cald. same. Whether this was before Labans approach or after, it matters not; it is likely Jacob pitched all the tents, and ordered his company so as to keep themselves from harme.

3. Labans pitching neer the same place, And Laban pitched with his brethren in mount Gilead. Settled or placed his brethren in mount Gilead. Sept. and Cald. Doubtless this was somewhat neer, whence they came to parly the next morning.

Learn thence.

D. 1. It's no harm for the wicked to overtake the righteous, while they are curbed by God.

D. 2. Providence may bring enemies neer to his Saints, and yet keep mischief far of from them.

D. 3. God can cause the righteous to pitch neer their oppressors and yet secure them. Ver. 25.

2. Now followeth Labans contest with Jacob, made up of expostulation, menacing, and charge of injury done by Jacob unto him. ver. 26. to 30. Herein note.

Ver. 26.

1. His expostulation about his fact generally, And Laban said unto Jacob, what hast thou done? Sept. and Cald. same. This is but a general challenge upon the whole; knowest thou what thou hast done?

2. About his fact specially in two points.
1. Pretended wrong to him, And hast stolen my heart, or from my heart. Why hast

thou run away privily, and hast stolen me? Sept. And hast concealed from me? Cald. The phrase was used before, it note's private withdrawing, or secret bereaving Laban of his heart, or his desire. Why hast thou so done to steal from me?

2. Pretended wrong to his daughters. And hast led away my daughters as captives by the sword? Sept. and Cald. same. This is falsely pretended, for they went voluntarily; yet willing to pick a quarrel, thus he questions with him, as a man-stealer. He forgets, that they were wives to Jacob. v. 26.

3. About the reason of his fact, wherein we have.

1. A pretended crime. Wherefore didst Ver. 27.

thou hide thyself to fly, and hast stolen me, or from me, and didst not tel me? All this is left out in the Sept. Why didst thou go away secretly, and concealst and didst not declare it to me? Cald. In all this Laban expostulat's about the reason of Jacobs secret departure from him, insinuating that he had no cause so to have done; and surely then had he bin to blame if he could shew no reason, but he giveth sufficient afterward.

2. A pretended reason for such expostulation. And I should have sent thee away with mirth, and with songs, with timbrel and with harp. And if thou hadst told me, I had sent thee away with mirth, and musicians, &c. Septuagint. Cald. as Hebr. Here we have an hypocritical pretence of that, which was never intended; but something he must have to make his queries plausible. He that grinded him and them at home, would hardly have sent them away with so much honour. Ver. 27.

4. About the aggravation of his fact Ver. 28.

from some unnaturalness, in keeping a Father from due respect unto his children, And hast not suffered me to kiss my sonnes and my daughters? Cald. same. And I was not counted worthy to kiss, &c. Sept. Herein he thinks to load Jacob with sinning against the law of nature, and yet when he had his sonnes and daughters at home, he was so far from kissing them; that he used them as slaves, and oppressed them.

Secondly. His charge upon all, Now thou hast plaid the fool in doing all this. Thou hast done foolishly. Sept. and Cald. This is his plain charge, that Jacob had done wicked in all this matter of his departure; folly and wickedness, are synonymous here; thou hast acted wickedly in all this. Ver. 28.

Learn hence.

D. 1. The worst dealers, are most apt to question others for their doings though good.

D. 2.

D. 2. Violence question's innocency for escaping from it's heart though God call it.

D. 3. The interrogatories of oppression pretend captivity of daughters, when they go freely. Ver. 26.

D. 4. Unreasonable oppressors require a reason of the innocents escape, where there needs none to be rendered; it being apparent.

D. 5. Injurious men are displeased when the righteous escape without their knowledge.

D. 6. Hypocritical violence may pretend a free dismissal of the righteous, which it never meant. Labans musick. Ver. 27.

D. 7. Unnatural fathers are apt to question others as causes of their unnaturalness to children.

D. 8. Wicked and foolish men are very forward to charge the innocent with doing wickedly. Ver. 28.

Thirdly. Labans menacing of Jacob is the next thing observable in this contest, Ver. 29. Wherein we have to note.

1. His bragg or boast of what mischief he could do to Jacob, It is in the strength of my hand to do with you hurt. so Cald. And now my hand is able to afflict thee. Singular. Sept. The very letter is, My hand is unto strength or power to do evil with you. Herein note the genius or disposition of the man, to expreis his revengesfull desire, though God had rebuked him, note.

1. The matter of his boasting, that he had strength and power, when alas he could do nothing against God; however he had armed men with him.

2. The readines he was in, his hand was up to his power to put it out against Jacob, and his.

3. The scope of all this boasted of, to do evil or hurt, or mischief unto you all, it is in the plural, that is, to destroy Jacob and his family. His hand was to power, but not to justice to do so.

2. His curb, which he is not ashamed to acknowledge though to his own condemnation, But the God of your Father the last night spake unto me, saying, keep watch of thyself, from speaking with Jacob from good to evil. Cald. same. Yesterday spake to me, saying, keep thy self that thou speak not evil with Jacob. Sept. wherein we have to note.

1. The power confessed, which held his hand, the God of your Father; see the man, your God, not mine, yet Laban doubt-

less confessed the same God in being abstracted, but not the same in will and worship as Abraham, Isaac, & Jacob had; therefore he stiled him, the God of your Father; wherein yet he grant's, that the God of Jacobs Father was stronger than his God, and better too; for his God let him go on to revenge, but Jacobs God kept him of: where also is a malicious complaint, had not your God curbed me I should have caught you for flying away.

2. The curb imposed, he spake to me last night, and threatned me to look to my self, and not to speak with Jacob from good to bad; he hath over-awed me, that I cannot do what I would. See, a vile man bewraying himself, so God wrestled this confession of his mouth; the phrases here were opened before. In summe the charge of God upon him was to doe Jacob no hurt in word or deed. Ver. 29.

Learn thence.

D. 1. It is the property of wicked oppressors to boast of their strength, which is more than they have.

D. 2. Wicked injurious men boast that they can do mischief against the righteous. Tsal. 52. 1.

D. 3. The hand of the wicked is ready to oppress the innocent, if God hinder not.

D. 4. Wicked oppressors complain that God hinders them in their cruel designs.

D. 5. The ungodly will not learn to own God, though they find him too mighty for them.

D. 6. Fear of self-destruction keeps oppressors from destroying Saints.

D. 7. God worshipped in truth by his, is stronger than God falsified by the wicked.

D. 8. God maketh the wicked enemy confess his sovereignty sometimes against their will. Deut. 32. 31. Ver. 29.

4. Labans postulating crimination of Jacob about facitledge. Ver. 30. Wherein we have.

1. A dissembling confession recorded, Ver. 30. And now going thou art gone because longing thou didst long after thy Fathers house. Cald. same.

Now therefore he go's for with desire thou hast desired to goe to thy fathers house. Sept. This is a dissembled concession of departure; as if he had said;

said; you are eagerly departed, and have strongly desired your Fathers house, let it be so, let that pass; see the expressions of a forced spirit, *be it so*, patience perforce.

2. A most lying charge, *wherefore hast thou stolen my Gods?* Sept. same, — My fear, Cald. Wherein we have to consider the charge.

1. In the act, which was stealing, whereof Jacob was not in the least measure guilty; yet he is bold to lay it to him in his question, as if he had said, you pretended it was for love to your Fathers house, you would depart, but your intent was to play the thief. Why did you steal?

2. In the matter of this stealth, no less than his Gods, so he saith, *my Gods*, that which went under the name of *Teraphim* before Laban put's under the name of the true God. *Elohai*: the same name whereby God was known to Abraham, Isaac, and Jacob. See the idolatrous spirit of the man, to frame God after the images of men, and persuade himself, that these were the right way of apprehending and worshipping God; which was the religion of all his armed troop, that followed him; and probably this was the greatest argument of persuading them, to ingage with him, even for their Gods and Religion. How Laban could be so stupid, as to call them Gods, as if he thought, the work of his hands, could be God, it is not to be thought; but he giveth the name of God unto the representations which his invention made of them; a metonymical expression, where the *figum* is called the *signatum*. Little help then have the Popish Idolaters hence, because they say, they do not call their images Gods; grant it; yet they make the same use of them, which is to worship God by them, as their Doctors affirm; which indeed is to falsify God, and make him so their God, and no other, than he, that will be worshipped by these lies. Ver. 30.

Learn we here.

- D. 1.** Wicked oppressors may grant liberty to innocent ones, when they must, whether they will or no.
- D. 2.** It is the part of wicked ones, to make Saints pretenders of good, to do evil, even like themselves.
- D. 3.** The most upright innocent soul, cannot escape the false and lying accusations of the wicked.
- D. 4.** Oppression of men, and corruption of Gods worship usually go together.
- D. 5.** Images, and God worshipped by them, are all one: he is images,

and they are Gods. Worship alter's God, as to our notion of him.

D. 6. Idolaters are most zealous for their Gods, to vindicate them from stealing by others.

D. 7. Bad and simple Gods are they, who cannot keep themselves from stealing.

D. 8. Bewitted spirits have idolaters, to be still doting upon such Gods. Ver. 30.

3. Jacobs answer followeth to all these expostulations and charge of Labans. Ver. 31. 32. Wherein is observable a double answer to his charge.

1. Against stealing away Labans heart; or his furtive departure, wherewith Laban accuseth him, he replieth ver. 31. Herein may be noted.

1. His allegation of the just ground for his secret departure. *And Jacob answered and said to Laban, because I feared;* Cald. same. — The Sept. leave out *I feared*. Here he renders the very reason of his secret withdrawing as it concerned him with respect to Laban. He might have urged his call from God to return, to stop his mouth, but as to Laban, he replieth, it was his fear that moved him to this concealed flight, under Gods call.

2. His allegation of the reason of his fear, *For I said, least thou take away by violence thy daughters from me, or from with me.* — Cald. same. — And all my things, or possessions. Sept. These particulars are considerable in the reason of his fear.

1. His own apprehensions, *I said*, that is, I thought, and reasoned, and determined with my self.

2. The matter of these thoughts, and that was Labans violence, least he should spoil him of his wives, being acquainted with the subtilty and cruelty of Labans dealings before time. This he simply urgeth in apology for himself; which was a just plea as unto him. The Sept. add his goods also, least he might be spoiled of them, but that is not expressed in the Hebr. He sheweth his main care was of his wives, and children, and his fear thereupon least evil should befall them. Ver. 31.

Secondly, Against stealing Labans Gods. Ver. 32. Wherein.

1. His confident concession to him. *With whomsoever thou findest thy Gods, let him not live.* With whom thy Gods are found, he shall not live before our brethren. Sept. Only this they read in the second place. Hebr. in first. — Let not the place abide, wherein thou shalt find thy God. Cald. Wherein out of zeal against Labans idols, and too much confidence of the innocency of his own family, he yields two things.

1. The

1. The search of all his stuff, for find Laban could not without searching, where they should be.

2. The just doom of death, upon any that should be found guilty of that fact in stealing such things for idolatry; herein he fully voucheth his own innocency and abhorrency of such a fact, but rashly subjecteth others unto danger.

11. His plain honest offer to an arbitration of their brethren, for taking away Labans groundless suspicion, of any wrong that Jacob might do him.

Before our brethren discern thou for thee, what is thine with me, and take it. Cald. same.

— The seventy add, and he knew nothing with him. Herein he offer's.

1. The judges, the men of Labans company, whom he calleth *Brethren* in kind respect.

2. The trial before them, *search*, discern, and know thou whatever is with me, that belongs to thee.

3. The judgement, let them determine it for thee, and take it to thee; and let me suffer in judgment.

111. The reason of his confidence, and offer so freely made. *But Jacob knew not; that Rachel had stolen them.* Rachel his wife, &c. Sept. — Taken them. Cald. Herein Jacobs ignorance of the sin of Rachel causeth him rashly to give her over to death, which he would not have done, but would some other way have purged his family, had he bin conscious unto such a fact. Wherein we may read.

1. Jacobs weakness, in being so hasty to avouch for his family, of whom he could not be confident.

2. Jacobs innocency, and detestation of all injurious dealing, in that, he so vehemently declareth against it. ver. 32.

Learn From it.

- D. 1.** Plain and ready answers become the Saints against the charges of the wicked.
- D. 2.** Just fear of violence, is a just ground of the Saints escaping it, under Gods call.
- D. 3.** Gods call and Saints fear of dangers from men, may well consist together.
- D. 4.** Violent rapture of wives and children by cruel men, may make the Saints afraid of, and fly from it. Ver. 31.
- D. 5.** Holy soules abhor idols, and much more the covering of them.
- D. 6.** Innocency is not afraid to put itself upon trial of life.
- D. 7.** Plain honest hearts dare put

themselves upon the search and judgment of their enemies.

D. 8. Good Fathers of families, would have all with them innocent as themselves.

D. 9. Good men may be too confident of the goodness of such as are under them.

D. 10. Ignorance of others hearts and actions makes men so rash and confident of them. Ver. 32.

4. Labans search followeth hereupon, together with the event, wherein more particular occur.

Ver. 33.

1. The places of his search, which were five tents, pitched to lodge themselves and their stuff. Jacobs, Leahs, Zilpahs, Bilhahs, and Rachels, — Two Concubins, Cald.

2. The diligence & strictness of the search.

1. For the person, Laban searcheth himself.

2. For motion, he went up and down from one to the other with much activity.

3. For trial, he handled and felt every thing he suspected; he came, and he went out, he searched or felt, and searched, &c. These four words shew, what a stir he made to find his lost idols.

3. The conveyance of them by Rachel. Wherein.

Ver. 34.

1. Her hiding of them is described. *And Rachel had taken the Teraphim & put them in the Camels furniture.* Sept. & Cald. to fame. Herein is her first project to conceal her theft.

2. Her posture, when Laban came to search, *she sat upon them.* Her self by her posture becomes a greater covering.

3. Her pretended excuse to her Father, in which.

Ver. 35.

1. Her petition is discovered. *And she said to her Father, let it not be anger in the eyes of my Lord, that I cannot rise up before thee.* Cald. same. — Take it not heinously my Lord. Sept. Wherein her theft put's her upon an Hypocritical desire to her Father, to deceive him.

1. In her title, *my Lord*, fair words she giveth him, to please him.

2. In her request deprecating his displeasure, for her uncivil carriage to him.

11. Her reason pretended, *for the way of women is upon me.* Sept. and Cald. same. Whether such were her condition or no, is to be questioned. However by this pretence, she elude's her Fathers inquisition, who sought the occasion of hurting innocent Jacob, and of taking occasion of reproaching him.

Qu. Did Rachel well in such pretences? Answ. Surely no; for had they bin true, yet she used them to deceive, and add's one sin to another, however

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providence orders her sin at this time to frustrate Labans wicked intentions toward Jacob.

4. The event or issue of all his search, *And he found not the Teraphim.* The images. Sept. and Cald. He lost his labour at last, and missed of his purpose to leave reproach upon Jacob, and to make good his charge upon an innocent man. Ver. 33. 34. 35.

Hence learn.

D. 1. False accusers of the Saints are willing to turn every stone, to make good their charge upon them. Ver. 33.

D. 2. God in his wisdom useth the sin's of one creature to frustrate the sin of others. Ver. 34.

D. 3. Sin once committed putteth foules upon more sin to conceal it.

D. 4. Hypocrisie and lying is the way that sinners use to cover stealing.

D. 5. God may bear with the iniquity of some to clear the innocency of others.

D. 6. Such as seek occasion against the Saints, God so orders, that they find it not. Ver. 35.

5. The last thing in Labans pursuit of, and contest with Jacob, is Jacobs defence of himself and reproof of him. Ver. 36. to 42. Wherein note.

Ver. 36.

1. Jacobs disposition or frame of spirit in doing what followeth, after Labans search *And burning wrath was to Jacob.* Jacob was angry. Sept. Cald.

1. The subject is Jacob, a man of much patience formerly, yet now provoked.

2. The passion attributed to him *anger, wrath, burning displeasure*, which is here spoken of him.

Quest. Was this anger good and lawful in Jacob here?

Ans. It is conceived by some to be so, as arising from that reproof which God gave Laban, which might be a cause of Jacobs displeasure with him also, to be angry where God is angry. Yet by others it is condemned as evil, arising from the sense of Labans crimination, & search which he had made amongst his goods, but it may very well be cast between both, for it was partly good so far as it was on Gods side, and against sin to maintain innocency; and partly evil so far as it looked toward self-injuries, and was grounded upon a mistaken confidence of the innocency of his family,

whereas guilt was among the men in stealing, though he knew it not. It seemeth no less to carry something of rashness, to burn in displeasure and expels it to them, that might be provoked to do mischief, as Laban and his company were intended.

2. Jacobs dealing hereupon with Laban *And chode with Laban*, that is, pleaded; strove, contended with him in angry words out of this heat. Cald. same.

He fought. Sept. That is, with words. It noteth in all the terms, a very hot and sharp dispute, that Jacob now undertakes, after Labans hot pursuit of him, and searching of his stuff. This doubtless was the fruit of his passion, and therefore must carry some mixture of evil and infirmity, though it were fully deserved by Laban. The wrath of man worketh not the righteousness of God; something then of failing might be herein.

3. Jacobs defence for himself, which is perfected in these particulars.

1. In quitting himself from the charge of theft. Ver. 36. 37.

2. In minding Laban of the good done by him. Ver. 38. 39.

3. In pleading his hard labours for all. Ver. 40. 41.

4. In charging Labans injustice done and intended. Ver. Part. 41. 42.

5. In producing Gods testimony for him. Ver. 42. The first part of his Apology containeth two heads.

1. His expostulation general with Laban, concerning any fault that he could charge on him, which deserved such a violent pursuit of him. This he offer's in a double question.

1. *What is my transgression, or trespass?* my unrighteousness? Sept. and Cald.

2. *What is my sin?* (Sept. and Cald. to same.)

3. The ground of these expostulations, *Because or that thou hast hotly pursued or followed after me.* Here Jacob expresseth, that Laban did in all heat of heart or spirit, persecute Jacob to revenge himself for pretended injuries; but withal suggest's in his two questions, which are to be resolved negatively, (and unto which Laban could make no reply) that, there was not a fault for twenty years, that Laban could lay to Jacobs charge, for which he should pursue him: some make the first word note sin of omission, and the second sin of commission, and so the meaning to be, that Jacob had neither omitted duty, nor committed evil, which might deserve this persecution. Ver. 36.

2. His expostulation special, whereof occur.

1. The ground of it, *Whereas or because thou hast felt at my vessels or my kins old stuff.* Sept. and Cald. to same. So Laban had done upon Jacobs offer to clear his own innocency from stealth, and he did it to the purpose, handling and feeling every vessel and piece

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piece of household stuff that his covetousness could suspect. Hereupon Jacob questions in special.

2. The query itself, *What hast thou found of all the vessels or stuff of thy house?* Sept. and Cald. same. This question supposeth nothing found, yet put's Laban to it, to consider whether he were able to produce any thing for making good his charge against Jacob for theft.

3. The scope and drift of this question. *Set it here before my brethren and thy brethren and let them judge between us two.* Convince, &c. Sept. or reprove between us both, whoever is in fault. Cald. as Hebr. This Jacob drives at to clear his innocency before competent witnesses and judges: Wherein he demands.

1. The production of the stolen.

2. He appeal's to judges of his side as his own, such as came with Laban, as well as they who were with himself.

3. He submits to the judgment of all, if he had offended in any thing. Let them reprove and judge me if I have wronged thee, if not, let them justify me and condemn thee. ver. 37.

Learn from it.

D. 1. Unjust charges and inquisitions may stir up anger in a gracious, patient soul.

D. 2. Lawful wrath, may be unlawfully managed, and grow exorbitant in the Saints.

D. 3. Innocence may justly chide with unjust accusers; but it is subject to mistakes.

D. 4. It becometh Gods Saints to prove innocency so exactly, as to stop the mouths of all reproachers.

D. 5. Persecution of the wicked, should put Gods servants upon their full purgation.

D. 6. It is not strange that the wicked persecute the righteous without their fault. Ver. 36.

D. 7. Subtle and severe is the inquisition of the wicked into the just soules state, to reproach him.

D. 8. It is good, when men of the world can find no justification of accusing Saints.

D. 9. Innocency dar'st make enemies as well as brethren, judges of thy actions. Ver. 37.

2. The next head of his Apology, is a mention of all the good he had done for Laban, which little deserved such returns. Wherein note.

1. The term of duration. *These twenty years have I bin with thee.* Sept. and Cald. same. All these years he spent in the faithful service of Laban, upon what account, it is declared hereafter.

2. The success of these twenty years service set out in three events.

1. The safe production of his cattle according to their kinds. *Thy ewes and thy she-goats have not cast their young or bin abortive.* Sept. and Cald. same. This was no small mercy, that for Jacobs sake, not an ewe should miscarry for twenty years together.

2. The faithfulness of Jacob in preserving them. *And the rams of thy flock I have not eaten.* Sept. and Cald. same. That is, Jacob did not devour his flock, but preserve them. Evil shepherds do otherwise, destroy all to enrich themselves. ver. 38.

3. The freeness of Jacob in answering all cross providences, though the Law required it not.

1. In case any of the flock was torn by wild beasts. *The torn I brought not to thee, I bore the loss, or made recompence for the fault,* or made it good; I bore the punishment of it my self. Sept.

What was wanting of the number, thou requiredst that of me. Cald. This Laban exacted against the law. Exod. 22. 13. And yet this Jacob was content to pay that Laban should be no loser.

2. In case of their being stolen. *Of my hand didst thou require it, stolen by day or stolen by night.* I bore the loss of thefts by day, and thefts by night. Sept. I kept by day, and kept by night. Cald. In this also, was the cruel exaction of Laban, and yet hereunto the submission of Jacob, to seek the prosperity of Laban. Now all this considered, should Laban return nothing but violence, and evil for good? This was unnatural. Ver. 39.

Learn hence.

D. 1. Grace maketh soules endure long in doing good to those that deserve it not.

D. 2. Gods bounty his faithful ones sometimes so much, that nothing miscarryeth under their hand.

D. 3. Upright soules destroy not their trust, but carefully preserve it. Ver. 38.

D. 4. The hardest equations of worldly men, goodly persuader poore soules to satisfy, as they can.

D. 5

D. 5. Day and Night, sad providences, wicked Lords lay upon good servants, to save themselves.

D. 6. Such hard dealings are justly charged upon such cruel dealers.
Ver. 39.

3. The next head of Apology is the hard labour which Jacob underwent for Laban, which was ill required by such an envious and cruel pursuit of him. Hereabout we have to note.

1. The greatness of his labour, set forth here.

Ver. 40.

1. By his day-labour, *I was by day, the heat consumed me.* So Cald. *I was burnt up with the heat of the day.* Sept. Two assertions are here.

1. *I was in the day,* a defective speech, thus supplied, *I was feeding; keeping, ordering the flock.*

2. *The heat consumed me* or *eat me up*, that is, his spirits were wasted, labouring in the sun, sweating out his life; he fat not idle by day.

2. By his night-paines, in two expressions.

1. *And the frost in the night consumed me.* And with the frost of the night. *Sept. The frost fell upon me by night.* Cald. Here he sheweth his hard toil to rise in cold frosty nights, and to look to the flocks, enduring the sharpest cold as well as the greatest heat to prosper Laban's flocks.

2. *And my sleep fled from mine eyes.* So Sept. and Cald. The summe is, that many restless nights he had in caring for Laban's flocks; his solicitousness thereabout, oftentimes broke his sleep; yet all was he willing to undergoe for Laban, little then had he deserved such persecution. V. 40.

Ver. 41.

2. The continuance of his labour thus expressed, *This to me were twenty years in thy house.* I am, or was in thy house. Sept. *I served thee.* Cald. This term of years was long, and mentioned Ver. 38.

3. The price of his labour *I served thee fourteen years for thy two daughters, and six years for thy cattle.* Sept. and Cald. same. He had not a wife but what he purchased by seven years labour, and so fourteen years he served hardly for them; therefore they were his own; he stole not away Laban's daughters, as charged before, nor had from Laban a sheep, goat, but what he hardly laboured for, and earned.

4. The next head of his defence, is the hard dealings of Laban with him, notwithstanding all this his grievous labour for him, charged on Laban.

1. In respect of time, *what he had done.* Thus recorded, *And thou hast changed my wages sometimes.* Cald. same.

Thou hast deceived my wages often lambs. Sept. This injury Laban had done him already, very many times, breaking his bargain, abating his wages as much as he could, and changing them as he thought for the worst still; otherwise change for better were no injury or matter of complaint. Of this was it spoken. Ver. 7. And here he justly urgeth it for his defence in leaving Laban's house. ver. 41.

Ver. 42.

2. In respect of his purpose to undo Jacob utterly if he could, *Except the God of my Father, the God of Abraham and the fear of Isaac had bin with me, surely now hadst thou sent me away empty.* Sept. to same. And he whom Isaac feared had bin for my help, &c. Cald. All this verse is read by some under, *Nisi*, as being elliptical and making an apologetis. *I am.* But no need of it, for the sentences are distinct. This justifieth Jacobs departure, and condemneth Laban for his malicious pursuit. Wherein we have.

1. A supposition, if God had not helped me;

1. The subject of supposition, God, described. (1) The God of his father. (2) The God of Abraham. (3) The fear of Isaac, objective, the God whom Isaac feared, as Cald.

2. The attribute supposed, *If he had not bin with me*, that is, for my help, to give me my wages; as he did, in making still the cattle of that colour which Laban allowed.

Secondly a position express, *Thou hadst now sent me away empty*; that is, stript me of all, and sent me away a beggar. This was Laban's spirit.

5. The last thing in his defence, he bringeth in God as a witness for him, which is the strongest of all. *My affliction and the labour of my hands God hath seen, and rebuked yesternight, rebuked thee, &c.* Sept. My affliction and labour, &c., was manifested before the Lord, &c. Cald. Wherein is.

1. Gods respect to Jacob, God saw, and observed all Jacobs faithful labours, and sorrows endured in Laban's service; and God took notice, so as to preserve, and reward him fully.

2. Gods respect to Laban, he rebuked, and chode him in the night season, and charged him to do no hurt to Jacob; now when God appears blaming Laban, and comforting Jacob. This must needs justify Jacob in all the charge laid on him by Laban. Ver. 42.

Learn from it.

D. 1. Faithfulness in good servants make them undergoe day and night labours for the good of their rulers.

D. 2.

D. 2. Heat and cold, consumptions with restless nights will grace incline to endure, to honour God in service.

D. 3. Such faithful service is a testimony against the wrongs and injustice of cruel Masters. V. 40.

D. 4. Unwearied doth grace make souls to be in the service to which they are called by God.

D. 5. Faithfulness will not let a soul to take wages or receive good grath.

D. 6. The best service may be repaid with hardest measure from griping Masters.

D. 7. Good service will rise in judgment, against the hard dealing's of evil rulers. Ver. 41.

D. 8. Where man is injurious, God himself will plead for righteous servants.

D. 9. The true God is known to be the God of Abraham, Isaac and Jacob.

D. 10. Propriety in God and fear of him is the best way of knowing God.

D. 11. It is the design of wicked men to undo those in this world whom God doth own and will prosper in it.

D. 12. God takes special notice of the sufferings and faithful doings of his servants towards wicked men.

D. 13. God rebukes the envious and malicious spirit of cruel men against his righteous servants.

D. 14. Gods approbation of his own and reprehension of the wicked, is a full defence against false charges, or criminations. Ver. 42.

3. The last general of the chapter now followeth, which is the covenanting between Laban and Jacob. Wherein we have to consider.

1. The occasion of it, Ver. 43, 44.

2. The making of it with its circumstances, ver. 45 to 53.

3. The consequents of it, ver. 54, 55.

1. The occasion of this Covenant-making is Laban's reply and motion, ver. 43.

44. Wherein.

1. His answer, or reply occurs, *And Laban answered and said to Jacob, &c.* Sept. and Cald. to same in the whole, about which note.

Ver. 43.

1. The manner of his answer, it is subtil, prevaricating, not one title against anything that Jacob had urged for his own defence; as a man struck in the head, and self convicted, he hath not a word to speak for himself, against what Jacob had pronounced; but waveth all and turneth his speech another way.

2. The matter of his answer taken up. 1. In an arrogant proud assertion painted with dissimulation enough, *These daughters are my daughters, &c.* All is mine. Wherein.

1. His bragg of propriety.

2. His hypocrisy in owning daughters and children whom he desired to destroy.

3. His iniquity, in making Jacob as if he were beholden to him for all, when it was Gods dowry.

2. In a cunning expostulation with him, *And to these my daughters, what shall I do this day, and to their sons which they have brought forth?* As if he should say, they are mine, I dare not hurt them, good I would do for them, thus the terror of God and guilt of conscience drive him from his former fury to pretend a little natural affection, which was by sin almost worn out.

Ver. 44.

2. His motion to Jacob therein, *And now come let us strike a Covenant, I and thou, and let it be for a witness between me and thee.*

See the wolf turned to a fox; being under such restraints by the hand of God, he now will become a Covenanter with Jacob for peace; who was but now a bloody persecutor, yea and is first in the motion of it. This giveth occasion to Jacob of his following work. Ver. 44.

Learn hence.

D. 1. False accusers, though silent at a just defence, yet are not ready to clear the innocent.

D. 2. Guilt makes wicked men dumb to answer the plea of the righteous. Laban knew his guilt, but own's it not.

D. 3. Proud oppressors, when they cannot hurt, yet they bragg, all is theirs.

D. 4. Unnatural parents when found out, pretend nearness, and interest in the offspring.

D. 5. Cruelty is sometimes crafty to pretend to spare for relations sake. Ver. 43.

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D. 6. Bloody men over-awed by God are forced to seek peace with the righteous whom they hate.

D. 7. Oppressors are wily to secure their peace by Covenant, with the innocent, when forced to it.

D. 8. Crafty persecutors overcome, desire ingagement from the persecuted for their safety. Ver. 44.

2. The framing or making the Covenant between them is the next matter considerable. Wherein concur.

1. The signal or visible tokens of it, ver. 45, 46.

2. The nomination and interpretation of them, ver. 47, 48, 49.

3. The articles of the Covenant expressed, ver. 50, 51, 52.

4. The confirmation of it by oath, Ver. 53. First, the signal or visible token of the Covenant is recorded, as in preparation, and order to the accomplishment thereof, wherein note.

Ver. 45. 1. The principal, or first mover, and his work, *And Jacob took a stone, and set it up a pillar, Or for a pillar or statue.* Sept. and Cald. same. Herein are set out.

1. The agent, Jacob, the party most injured, yet most ready, to pass by, and to entertain peace and secure it with an injurious man.

2. The work. Whereof is reported.

1. The immediate act, *he took a stone, such doubtless as was at hand in the place.*

2. The ultimate, which was the end of his taking, *And raised it or set it up as a pillar;* such was the custom of those times, to have some visible token of mens agreements; the grounds of it are in part mentioned afterward. This seemeth to be set as a middle stone raised up to some height above the rest. Ver. 45.

2. The accessories who assist, about whom note.

Ver. 46. 1. Their invitation to it, *And Jacob said to his brethren gather stones.* Sept. and Cald. same. As he is first himself, so he incites others toward the work of peace; therefore calleth he them to help as to the visible signal, to erect it.

2. Their action herein, *And they took stones and made an heap.* Sept. and Cald. to same. *ovlaktaw.* That is, they gathered stones and built round about the pillar which Jacob erected, to make it stand fast and indure; not to be easily shaken down.

3. The mutual communion kept thereupon the work when it was finished, *And they did eat there upon the heap.* Sept. Cald. *—* Eat and drink, Sept. But in relating this, there is a prolepsis, for

this was not done until the whole Covenant was finished. Ver. 46.

Learn hence

D. 1. Innocent, righteous soules are readiest to intertain a righteous peace with their oppressors.

D. 2. Outward signals of peace concluded between man and man are lawful, and may be useful. Ver. 45.

D. 3. Peaceable soules are stirring up others to help on peace also, which is good.

D. 4. Ingenuous Spirits are easily called to give helping hands to settle a righteous peace.

D. 5. Outward commerce in eating and drinking is suitable with the transactions of peace.

D. 6. A sony or durable Covenant of peace do righteous soules desire and intend with their adversaries. Ver. 46.

2. The nomination, and intitling these stones, together with the interpretation of the name followeth.

1. The nomination by Laban, *And Laban called it, Jegar-sabadutha,* that is, *the heap of witness.* Sept. and Cald. same. Thus Laban speaketh in the Syrian tongue; though himself was of the family of Heber, yet he turned Syrian in language, as well as Religion and manners.

2. The nomination by Jacob, *And Jacob called it Galeed,* which notes the same, as before, the heap of witness. — Cald. same. *—* *birds magrov.* Sept. Jacob keeps the language of the Church. Ver. 47.

3. The reason of this name given by Laban, *And Laban said, this heap is a witness between me and between thee this day, therefore was the name of it called Galeed.* Cald. same. *—* *birds magrov.* — Sept. Herein note.

1. The proposition of the use of this heap of stones, *This heap is a witness, &c.* It is a metonymical and sacramental speech, to this sense, this is the signal or token of witness, for indeed God himself properly was witness, as afterward. Now this heap in use was but a signal.

1. For solemn confirmation, stones are durable.

2. For mutual obligation.

3. For a signal to posterity, to keep such Covenants in remembrance,

2. The

2. The illation thereupon, *Therefore was the name of it called Galeed.* So he giveth the reason of that. Ver. 48. This by anticipation.

4. The addition of another name to this pillar by Laban, wherein also we have to note.

Ver. 49. 1. The name imposed *Mitspah*, which signifieth a watch-tower or beacon; now this name also doth Laban leave upon the heap; and in after-times near to this were built two townes, bearing the name of *Galeed* and *Mitspah*. Numb. 26. Josh. 13.

2. The reason of this pretended, *because he said, the Lord watch between me and thee when we shall be hid, each from his neighbor; that is, one from another.* — Cald. same. — And the vision which he spake, the Lord look between me and thee, because we shall depart one from another. Sept. Herein.

1. The fair pretence of a malicious spirit calling in God to fee.

2. The guilty fear, lest it should be returned to him according to his deserts, when Jacob should be separated from him. Therefore thus doth he seeme to bind Jacob for the future. Ver. 49.

Learn from it.

D. 1. The righteous and wicked in Covenants of peace may agree in the same terms, but not in the same heart.

D. 2. Good and bad have inclination to use terms consonant to their country and religion.

D. 3. Imposition of names upon dead things may tend to the information of the living. Ver. 47.

D. 4. Visible tokens may lawfully bear the titles of things signified by them.

D. 5. The worst soules may be ready in word to appeal to witness, but such, as they conceive cannot hurt them.

D. 6. Pillars and places may bear the name of memorable actions to teach posterity. Ver. 48.

D. 7. Titles and words enough the falsest hearts may use for their own ends.

D. 8. Jehovah may be appealed unto by false hearts, as to self-seeking and their own security.

D. 9. Fair pretences, and guilty

fears may move wicked soules, to lay bonds from God upon the innocent for their own safety.

D. 10. God doth over-see and watch all parties covenanted, what they do, when they are separated. Ver. 49.

3. The Articles of the Covenant now follow, which are taken up in two heads here expressed.

1. Concerning Labans daughters, which were Jacobs wives; here in we have to consider both the Articles, and the attestation.

1. As touching the articles, we have to note the form of them, they are delivered conditionally, *if*, and *if*, which importeth a negative charge, and if Jacob should forget it, no less is laid upon him than Gods animadversion for it.

2. The matter of these Articles are twofold.

1. Against afflicting his wives who were Labans daughters. *If thou shalt afflict my daughters, that is, in any kind to grieve or vex them, by carriages unfurtable to an husband; great care Laban would seem now to have of his daughters.* — Cald. same. — *in tamand.* Sept.

2. Against taking any other wife besides them, they surviving, *And if thou shalt take wives besides, or unto or over and above my daughters.* Sept. and Cald. same. Herein he bind's him from Polygamie, unto which by his wicked designe, he had formerly perwaded him. See the shape of an Hypocrite, great charge's he layeth on others and yet guilty of breaking them himself; great care he had sold as slaves before, yet now he presseth Jacob of whom there was no cause of fear, that he must not wrong them.

2. The attestation by which he presseth this charge, is expressed two wayes.

1. Negatively, *There is not a man with me.* Sept. and Cald. same. His meaning herein is,

1. There is no man now with us meet to witness, for all were alliance or kindred upon one side and other.

2. There may be none with us when we are parted, to see injuries done to my daughters, and require them; yet let not this work security in doing evil.

2. Affirmatively, *See God is witness between me and thee.* Sept. same. — That the word of the Lord is witness, &c. Cald. Herein he puts him hard to it.

1. To see & consider & assure himself.

2. God is set against him, if he should break this article. The almighty God is witness, and he will require it, and judg in this case if thou do wrong. Ver. 50.

Ecc 2 Learn

Learn here.

- D. 1. Injurious persons are most apt to suspect the innocent for doing wrong.
- D. 2. Wicked men would not have others wrong their children though they do it themselves.
- D. 3. Nature denieth polygamie though mens lusts designe and plead for it.
- D. 4. Want of humane witness to require fealty, is no ground of breaking Covenant security.
- D. 5. God himself is witness to the Covenants of men, and will see right to be done by them or judge for it.
- D. 6. The most fraudulent men may be strict upon others to press on them the testimony of God. Ver. 50.

2. The other articles concern Laban himself and Jacob, in the proposal whereof note.

1. Labans pointing at the signal assurance between them, wherein appear.

Ver. 51. 1. His zeal in producing, Behold and behold. He calleth on Jacob again and again.

2. The matter produced, This heap, this pillar, which I have cast between me and thee. Sept. and Cald. same. Ver. 51.

Ver. 52. 3. The use of these proposed, to be signal testimonies of the present transactions, This heap be witness and this pillar be witness. Cald. same. Which I have set up doth witness, Sept.

Quest. Was not God witness? How can stones witness in such a case?

Ans. God doubtless properly and truly is the only witness, who will see right done; but these stones and heaps are sacramentally or signally witnesses, being set up as visible monuments to keep matters in remembrance.

2. The article itself drawn up mutually.

1. That I will not pass to thee over this heap for harm.

2. And that thou shalt not pass over this heap and this pillar to me for harm, Sept. & Cald. to same. See here the solicitous care of a guilty soul, inculcated for his own safety, he knew what he had done and deserved and fearing retaliation, he is very solicitous, with many words to make himself secure from harm; when alas Jacob had no thought of hurt, and therefore here useth not a word for his own security, but condescend's freely to Labans motion. Ver. 52.

Learn hence.

- D. 1. Treacherous deceitful men are most fearful of hurt pursuing them. So Laban.
- D. 2. Gutty fear make's men solicitous and intent to save themselves.
- D. 3. Sinful solicitude for safety is full of words to little purpose. Ver. 51.
- D. 4. Jealousie groundless, contents not itself with Gods witness, but will have visible assurance.
- D. 5. Wickedness may sometimes be content not to do harm to others, when it is afraid itself.
- D. 6. The most injurious are most solicitous to secure themselves from the innocent, who think no harm unto them. Ver. 52.

4. The confirmation of this Covenant followeth, which is by mutual oath made to each other. Wherein.

1. Laban lead's, and he sweareth after this manner, The God of Abraham, the God of Nahor judge between us (even) the God of their father. Cald. same. Ver. 53. Sept. leave out their father. Herein.

1. The party swearing, Laban, an idolater to God, as well as an oppressor to man.

2. The power sworn by, is God, whom he stileth the God of Abraham, and he was the same in being as God by whom Jacob sweareth, but falsified in Worship, in that he is called the God of Nahor and Terah, of whom its said by Ioshuah, that they worshipped other Gods. Ios. 24. 2. Yet it was the same God, but diversified by their corrupt worship, which is as bad as to set up another God in opposition to the true; so then he sweareth by idols.

3. The matter sworn by imprecation, they judge, or he judg, it is plural; that is, discern our carriages of one to the other and take vengeance of the evil doer, who ever it be according to his own righteous judgment.

2. Jacob followeth, but in a better way, And Jacob swear by the fear of his father Isaac.

1. The Jurate is, Jacob a true worshipper.

2. His oath is the true worship of God.

3. The power sworn by is the fear of Isaac, that is, the God whom Isaac feared, and as he was feared & worshipped by him; or in the fear and religion of Isaac toward God.

4. The

4. The matter sworn is the Covenant between him and Laban, to secure him from fear of harm. Ver. 53.

Learn from it.

- D. 1. An Oath of God is a just means of confirmation to a lawful Covenant; for setting things out of doubt.
- D. 2. Superstitious men, though convinced of the true way of God, yet worship and swear in old corrupt wayes.
- D. 3. Oathes taken by false Gods, or the true in false wayes, are yet binding.
- D. 4. In making peace with idolaters it is lawful to take their corrupt swearing, but not to follow it.
- D. 5. True Saints when called to swear must do it in the true fear of the true God.
- D. 6. It is just for Saints to glorifie God by swearing in just cases and making him judge. Ver. 53.

3. The conclusion of this sad stage now followeth in a more amicable treaty; two events are the issue.

1. Jacobs entertainment, and feasting of Laban and his brethren, wherein, occur to consideration.

Ver. 54. 1. His provision made for them, And Jacob slew a slaughter in the mount, that is, of beasts fit for food. Sacrificed a sacrifice, so Sept. and Cald. where ours read, Jacob offered a sacrifice. But the words used note any common slaughter of beasts for meat, and in this place it is most meetly so taken from the invitation following; which is thought, that Jacob would not invite idolaters to his sacrifice, but only to eat and drink in civil communion. It is likely therefore mutton and kid he did provide. Such as take it for sacrifice, make it to be another confirmation of the Covenant; but this act is not mutual between them, only Jacobs free expression of his kindness to his brethren.

2. His invitation of them, And he called his brethren to eat bread, Cald. same. Sept. read only called.

1. The inviter Jacob, full of affection.

2. The guests, Laban and his company whom he stileth brethren.

3. The invitation, to eat bread, that is, partake of all his provisions made for them. Such return's grace makes to its enemies.

3. Their acceptance and friendly communion, And they did eat bread and lodged all night in the mount. They slept. Sept. and Cald. So now all the hot disputes end in a friendly banquet; So God overpowered the spirit of Laban and his confederates, to make them eat, and lye down, and sleep with Jacob in peace. Ver. 54.

Learn hence.

- D. 1. It is suitable unto a day of peace-making, for Gods servants to make a feast.
- D. 2. The Spirits of good men are free and ingenuous even to such as have bin adversaries to them.
- D. 3. Friendly invitations and communion, are the best issue of hot debates.
- D. 4. The power of God so overrule's, as to make persecutors sleep under the shelter of such, whom they have oppressed. Ver. 54.

2. Labans departure, wherein occur these things.

1. His early preparation for it, And Laban morninged it in the morning, that is, rose very early, speeding now to return from his hot pursuit, Sept. and Cald. to same, 2. His taking leave.

1. By saluting his children, And he kissed his sonnes and his daughters. Sept. and Cald. same. Now Laban is turned natural, some affection worketh at last to his own flesh.

2. By blessing them, And he blessed them. Bid them farewell, as some; but it was doubtles with some expression of wishing well from God; where he is still convinced; that only can do men good to have good from God, though he have little interest in him to obtain it. Not a word of Jacob in his blessing.

3. His departure, And Laban went and returned to his place. Septuag. and Cald. to same. So God wrought, that he who came enraged to destroy and lead captive, is now returned alone to his own place; and the innocent discharged from their fears and troubles. ver. 55.

Learn from it.

- D. 1. The purposes of wicked men are not in their own hands to effect them; Laban goeth changed home.
- D. 2. Furious pursuits of the inno-

cent God turneth to early departures of their enemies.

D. 3. Over-ruling providence can make unnatural men shew natural affection.

D. 4. Wicked men are convinced there commeth good to men onely from the blessing of God.

D. 5. Ungodly ones may use forms of blessing, when yet they can procure none from God.

D. 6. God turnes oppressors to their own with rebukes, who thirsted after the possessions of the innocent. V. 55. So God delivereth his out of temptations.

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1. The term of connection sheweth this to be immediately coupled with Labans departure, Laban returned and then Jacob went forward in his journey; this therefore might have bin put to the former Chapter, with this first and second verse; the seventh section of the Law beginning at the third verse according to the Hebrewes.

2. His motion, whereabout may be observed.

1. The mover Jacob, now freed from Labans stop.

2. The motion, he walked forward, according to the state of all those parties and retinue which he carried with him.

3. The course wherein he moveth, His way, that is, his as appointed of God, for it was Gods way primarily, he commanded Jacob to return; it was his obedientially as submitting unto God, and directed by him; in this way he goeth on.

2. Jacobs friends that presently mett him, And the Angels of God mett him, — And looking up he saw the camp of God incamping him, and the Angels of God mett him. Septuagint. Cald. as Hebr. Wherein note.

1. The subjects spoken of, Angels of God so called not onely for their office which was to be messengers, as sometimes men are called who are sent of God, or by men, as, ver. 3. But for their nature, they were true Angels ministring spirits, which stand about the throne of God ready at his word to execute his will towards them that are heirs of salvation; these from God are sent now to visit Jacob, after his conflict with Laban, and before his meeting with Esau his brother, of whom he was more afraid.

2. The matter spoken of them, they mett Jacob, they appeared comming towards him, to wait on him, and conduct him in his way, unto which God had called him. The word noteth the falling upon any to kill them sometimes, as Judg. 8. 21. But sometimes to put in by way of intreaty. Gen. 23. 8. Here it must needs be taken for a friendly meeting or falling upon Jacob in his way; such as friends use to express, for comforting and encouraging others in their way. These and God with them do thus go forth to meet Jacob and guide him homeward. Ver. 1.

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1. Jacobs sight, he saw them, doubtless with his eyes, as going along in his way; and therefore they must needs appear in some visible shape, and it is likely they appeared as an army; horse and foot; horses of fire and charrets of fire, as. 2. Kings. 6. 17. Thus they appeared pitching camp about Jacob in his way.

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4. Jacobs memorial which he maketh of this meeting, in leaving a name upon the place. And he called the name of that place Machanaim

יַחְזִקְבוֹן
מַלְכֵי
אֱלֹהִים

Ver. 21

מַחֲנַיִם

Machanaim. Camps. Sept. — Cald. as Hebr.

1. The imposer is Jacob, he whom God favored in sending such friends to meet him, he cannot forget such a mercy at such a time.

2. The imposition, an act of gratitude, leaving with the name a memorial of the providence.

3. The name itself imposed Machanaim, which is looked on as in the plural number, noting two hosts or Armies, upon which, vain conceits have bin made by the Jewes; viz. That one army of Angels were tutelaries for Syria, and they brought Jacob so far, and then another host of Angels which were tutelaries for Canaan, mett him, and conveyed him along thither; but this is a meer phansy. Others think, the Angels were one Army, and Jacobs company another; and these made two. But, this Jacob speaks of them that mett him, and by reason of them, and not of himself and his own company. It is more plain and simple that he speaketh plurally, to note the great strength God had sent him, and thereupon to leave a monument of praise. Others conceive, two they might be, either in front or rear, or on left and right side; but no need of any such critical exposition. This became afterward a name of a city where the Priests inhabited, as is presumed about this place. Ios. 21. v. 38. This is not restrained to Jacob but allowed also to the Church of God to have such a guard. Cant. 6. 13. Ver. 2.

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cies by their right names; Gods Angels are called Gods hosts.

D. 9. It is proper to Gods saved ones, to leave memorials of Gods strength in saving them. Ver. 2.

2. At this second head noted in this Chapter, beginneth the section of the Law, according to the division with the Hebrewes, but is not distinguished with great letters as others be. It is called *Vaischlae*. From the first word, *And he sent*; and it is continued to the 37th Chap. According to which division, the two former verses belong to the Chapter foregoing, as indeed they depend upon the matter related therein. But to take it according to its place in this Chap. It is the second head, from the third to the end of the 8th verse. Wherein we are to note.

1. Jacobs mission unto Esau. Ver. 3. 4. 5. Herein first. The party sending, And Ver. 3. Jacob sent. Sept. and Cald. same.

1. The terme of connection is to be noted as annexing this act of Jacob to his condition immediately foregoing: Jacob had the Armies of God attending him, and he rejoiced doubtless in their appearance; his faith made his gratulation upon that account, and he was doubtless at present above fears of any dangers that might meet him in his way: immediately now upon this he sends away to Esau; to what purpose will appear hereafter.

2. The subject spoken of is Jacob, accepted with God, & in confederacy with him.

3. His act is a mission, or dispatching an expresse.

Secondly. The parties sent *Messengers*; מַלְכֵי. — Angels. Hebr. It is the same word as Ver. 1. But here it noteth onely office. Some have vainly therefore conceived, that Jacob sent those Angels of God to Esau; but it is vain.

1. Jacob had no power to send them.

2. Such messengers, if Esau had seen them, would have stoppt his course. It is therefore plain messengers. Cald. — Sept. omitt's the word.

1. These messengers were men, either his servants or friends; such he sendeth.

2. The order of sending them, before his face, that is, before himself to visit Esau; before he come to him.

Thirdly. The party to whom he sends, to Esau his Brother. Sept. and Cald. same. To him from whom twenty years before he fled, who had vowed the death of him, and yet his brother, not onely of the same womb but of the same time; he of whom he bought the birth-right, and from whom he got the blessing; therefore it is rationally conceived he sends to him to feel now his temper.

Fourthly. The place whether he sends them, To the land of Seir, the field of Edom.

— To

cent God turneth to early departures of their enemies.

D. 3. Over-ruling providence can make unnatural men shew natural affection.

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cies by their right names; Gods Angels are called Gods hosts.

D. 9. It is proper to Gods saved ones, to leave memorials of Gods strength in saving them. Ver. 2.

2. At this second head noted in this Chapter, beginneth the section of the Law, according to the division with the Hebrewes, but is not distinguished with great letters as others be. It is called *Vaischlae*. From the first word, *And he sent*; and it is continued to the 37th Chap. according to which division, the two former verses belong to the Chapter foregoing, as indeed they depend upon the matter related therein. But to take it according to its place in this Chap. It is the second head, from the third to the end of the 8th verse, Wherein we are to note.

1. Jacobs mission unto Esau. Ver. 3. 4. 5. Herein first. The party sending, And Ver. 3. Jacob sent. Sept. and Cald. same.

1. The terme of connection is to be noted as annexing this act of Jacob to his condition immediately foregoing: Jacob had the Armies of God attending him, and he rejoiced doubtless in their appearance; his faith made his gratulation upon that account; and he was doubtless at present above fears of any dangers that might meet him in his way: immediately now upon this he sends away to Esau; to what purpose will appear hereafter.

2. The subject spoken of is Jacob, accepted with God, & in confederacy with him.

3. His act is a mission, or dispatching an expresse.

Secondly. The parties sent *Messengers*, מַלְאָכִים. Angels. Hebr. It is the same word as Ver. 1. But here it noteth onely office. Some have vainly therefore conceived, that Jacob sent those Angels of God to Esau; but it is vain.

1. Jacob had no power to send them.

2. Such messengers, if Esau had seen them, would have stoppt his course. It is therefore plain messengers. Cald. — Sept. omitt's the word.

1. These messengers were men, either his servants or friends; such he sendeth.

2. The order of sending them, before his face, that is, before himself to visit Esau; before he come to him.

Thirdly. The party to whom he sends, to Esau his Brother. Sept and Cald. same. To him from whom twenty years before he fled, who had vowed the death of him, and yet his brother, not onely of the same womb but of the same time; he of whom he bought the birth-right, and from whom he got the blessing; therefore it is rationally conceived he sends to him to feel now his temper.

Fourthly. The place whether he sends them, To the land of Seir, the field of Edom.

— To

— To the region of Edom, Sept. and Cald. It was the portion of the land that Esau chose, and it was possessed formerly by the Horites, and had its name from Seir the father of them. Seir is called a mountain, some eminent part, and Edom note's the country, or region wherein Seir was, whereof more is to be spoken. Chap. 36. 6. Some think it was called Edom afterward, and here is mentioned by *prolepsis*.

Quest. how did Jacob know that his brother dwelt there?

Ans. There can rationally be no doubt but that intelligence passed in the compass of twenty years between Syria and Canaan; though all passages are not related; and now Jacob being to pass that way into Canaan, whether of necessity or choice, thither he sends to Esau. Ver. 3.

5. The message which he sendeth his brother by them, and it containeth three special heads.

Ver. 4.

1. He chargeth them to give his due salutation, thus, *And he commanded them saying, so shal ye say to my Lord Esau, so saith thy servant Jacob.* — Sept. and Cald. same.

1. The power charging. *Jacob* the master of those messengers, and he sets on his word by command.

2. The charge itself, *Say to my Lord Esau*, Jacob is thy servant; and saith thus as followeth.

Quest. Was this truly said of Jacob? Or if so, well? Did he not deny Gods oracle?

Ans. Gods oracle was not denied, for.

1. It mainly concerned spiritual dignity, which he giveth not to Esau.

2. As to the temporal it was intended for Jacobs seed, rather than his person. Mal. 1. 2.

3. What Jacob saith, was in truth, honoring Esau in his own earthly peace and territories, which was lawful. He was Lord of Seir though not of Canaan.

2. He commands them to give his declaration to Esau.

1. Concerning the space of his absence. *I have sojourned with Laban, and tarried until now.* — Sept. and Cald. same. This he declares that Esau might know his being with his uncle, and his long stay there among strangers, with his present desire now to put an end to it, and visit his own kindred, it might also mind him of his sad departure; and after so long a time to move natural bowels. Ver. 4.

Ver. 5.

2. Concerning his present state and possessions, *And I have ox, and ass, sheep, and servant, and maid servant,* Sept. and Cald. plural. — I have oxen and asses &c. As it must be. In summe he saith, he had much wealth; and this not in way of boasting, but to let his brother know, he came not for want to him, onely desired

to visit him, and pass by his place onward to his country. So did the seed of Jacob, bespeak the children of Esau, when they came out of Egypt to their own country. Numb. 20. 14, &c.

3. He chargeth them to shew his right intention, *And I have sent to tell my Lord to find grace in thine eyes,* Cald. same.

To my Lord Esau, that thy servant may find, &c. Sept. In these the end of his message is declared, viz. Brotherly love and to conciliate him, acknowledging his earthly dignity in his place, which God gave him. His end is good to seek peace with all, and keep it; and so under providence to passe safely in his way to his desired place. Ver. 5.

Learn hence.

D. 1. Gods appearance to his Saints for help, forbids not reasonable duties to wicked men. From connect.

D. 2. It is just and rational to prevent enraged and wicked men, with real messages of kindness.

D. 3. It's Gods will, that all sorts of men should be duly intreated in their own place. Ver. 3.

D. 4. It's rational that masters give messengers their charge and instructions for their service.

D. 5. It is suitable to Gods will, that Saints who have preeminence in heavenly things, should yet acknowledge Lords below.

D. 6. Long absence, and hard service declared, is a rational ground to persuade tenderness in natural relations. Ver. 4.

D. 7. Saints as they boast not of their own, so they dare not hide Gods blessings.

D. 8. Gods Saints in desiring peace with the world, desire not to be burdensome to them.

D. 9. It is just for Saints to seek peace with the wicked, and to keep it in outward things. Ver. 5. Jacob sues for it from an Esau.

2. The answer of Jacobs messengers; with the issue of it. Wherein we have to note.

1. Their return to him, *And the messengers returned to Jacob saying,* Sept. and Cald. same. Ver. 6.

same. No difficultie here; it is plain that they whom Jacob sent to Esau, came back from Edom to him again.

2. The account of their business and journey given him. *We came to thy brother to Esau, and also he is coming to meet thee and four hundred men with him.* Sept. and Cald. same. Two things they give account of.

1. Their accels to Esau, and that doubtless they did their message sent by them in all parts of it.

2. Tidings of Esau's coming with four hundred men and them armed now to meet him; which could not but be somewhat strange and terrible. ver. 6.

Secondly. The issue of this with respect to Jacob, in a double event.

Ver. 7.

1. The stirring of his affection, *And Jacob feared greatly, and straight were upon him.* Cald. same. — He was in doubts. Sept. Herein though he were a Saint, he sheweth himself a man subject to fear. It is foolish what the Jewes feigne, that he was guilty of Labans idolatry, and his guilt begat his fear, it is evident that Jacob hated his idolatry, however forced to dwell with him; doubtless, former dissensions raised these fears, which were agreeable to mans nature, though he had very great cause by Gods appearance to live above them.

2. The betaking of himself to a prudent action hereupon, *And he divided the people that was with him, and the flock and the oxen, & the Camels into two bands,* Sept. and Cald. same. This action is prudent to prevent the damage that might be by a military troop, which he heard was coming against him; therefore he so ordered, that he might secure something under Gods providence. Ver. 7.

Ver. 8.

3. The reason of this action thus expressed. *And he said, if Esau come to the one company and smite it, then the company which shall remain, shall be for escaping.* The second shall be to be saved. Sept. — Cald. to same. Herein we may see.

1. He supposeth Esau to come as an enemy to destroy.

2. Hereupon he casteth that he would be too strong, and smite the first troop.

3. Yet he casteth about under providence to save some, therefore put he them into two troops at a distance, that the danger of the one might be a warning to the other, so judging in his sense and reason, he wisely determin's; though none of these evils came on him, by Gods good hand preventing them. Ver. 8.

Learn hence.

D. 1. Providence ordereth returns of messages sometimes to be cross to the expectation of his Saints.

D. 2. Messages of peace are deli-

vered to wicked men from Saints sometimes without answerable return.

D. 3. Faithful messengers will perform their charge whatever the issue be. Pro. 25. 13.

D. 4. Wicked men though intreated, may shew themselves in their power and terror to the Saints. Ver. 6.

D. 5. Creature-terrors are apt to stir up fears vehemently in the hearts of Gods dearest ones.

D. 6. Fears in Saints are not so violent, but that they rationally provide for their safety under them.

D. 7. It is good prudence to save part from ruine when the whole is in danger.

D. 8. Military order in setting troops in place, is not unbecoming Saints. Ver. 7. Genes. 14. 15.

D. 9. Gods armles do not quiet Saints sometimes, when sense worketh on outward danger.

D. 10. Smittings of some by enemies are reasonable warnings for others to escape. Ver. 8.

3. The next head is Jacobs refuge; which he taketh up in God, by prayer. Ver. 9. to 12. Wherein are eminently considerable.

1. The due representation of God, the object of prayer. Ver. 9.

2. The low dejection of himself, the subject of prayer. Ver. 10.

3. The prayer itself, *Deliver me.* ver. 11.

4. The grounds moving to this are two.

1. His own fear of Esaus cruelty, Ver. 11.

2. Gods Covenant and ingagement. Ver. 12.

In the first, God is eyed by him three ways.

1. In his relation, to his fathers thus, *And Jacob said, O God of my father Abraham, O God of my father Isaac,* Sept. and Cald. same. Ver. 9.

1. The term of connection here is considerable, it connect's closely faithfull prayer to fear, and recourse to God with mans own care for safety.

2. The way of his apprehending God, as in relation to Abraham and Isaac, his fathers, and truly he is a God gracious and graciously Covenanting with man in

FFF them

them for blessing, it carrieth in it, that name, *the God and Father of our Lord Jesus Christ*. So from relation he is bold to call upon him, Isaac was my father, and the Lord was his God, and Abraham was my father, and the Lord also was his God, and gave them his Covenant, and I am heir to them, even to inherit their God. So if we transfer it to Christ, God is his Father, and we are his, coheirs with him to enjoy all the fathers right for happiness. A sweet apprehension of God in the hour of tentation, and prayer.

2. In his sovereignty over himself, and command upon him, *O Jehovah who saidst unto me, return unto thy country and to thy kindred!* Run back to the land of thy nativity, Sept. Cald. as Hebr. Herein God is set forth.

1. In the name of his being, and as cause of all being, *Jehovah*, even the name of making good his word. Exod. 6. 2. In the special warrant or word of command which he laid upon Jacob, for his present expedition toward Canaan. Jehovah had commanded him, therefore he eyeth him as not leaving Jacob in his obedience; thou hast bid me go to my fathers house, and wilt thou not go with me? To this purpose is it mentioned in this place.

3. In his promise specially made of God to himself upon obedience to this command, *And I will do good or deal well with thee.* I will do good to thee, Sept. and Cald. Herein he eyeth God in promise, which prevented this tentation.

1. The weight of the promise, *I will do thee good*, (1) Privatively, delivering him from evil in his way, that might he intended by men or devils, so God had done already from Laban; so he engageth to do in all his ways. (2) Positively indowing him with all blessing compassing him about with loving kindness and mercies every where in his way.

2. The dependance, it is annexed unto Gods command for obedience; do thou return Jacob as I command, trust me, I will do thee good in every kind. Ver. 9.

Learn hence.

- D. 1. Faith in prayer to God is the Saints immediate help against fear in the hour of tentation.
- D. 2. The Saints providence for themselves is but in order to their refuge in God.
- D. 3. God in gracious relations to poor soules is the proper object of prayer. God of Abraham, Isaac, Jacob and CHRIST.
- D. 4. Saints may be bold to fly to God

for help in the execution of his commands.

D. 5. God in the promise of grace to his people is the special object of their faith and prayer.

D. 6. Special faith evidencing and applying promises is very necessary to effectual prayer in tentation. Ver. 9.

2. Jacobs disposing himself as the subject of prayer is now also to be weighed, wherein occur.

1. His self abasing, *I am little beneath all the mercies, and beneath all the truth which thou hast done to thy servant.* Let it suffice me from all the righteousness, and all the truth, which thou hast done, Sept. My deserts are less then all mercies and benefits which thou hast done. Cald. Wherein.

1. The subject diminished, *Jacob*, Gods favorite, heir together with Abraham and Isaac of the same promise, yet he thus emptieth himself, *a servant*.

2. The things under which he abaseth himself, two.

1. *All mercies*, viz. Those flowings of Gods goodness and grace to him, ever since he was; choosing him by his oracle, and conveying birthright and blessing on him, with all the abundant favors of which God made him sharer in his life time. The good with the universality is to be conceived, all his bread and clothing, &c.

2. *All truth*, that is, Gods fidelity in his Covenant and the event of it in making good to Jacob all that he had promised unto Abraham and Isaac. The sure effect of all that truth of God in making him to inherit the blessing is here carried.

3. The term of diminution, it is expressed comparatively, *I am little before*, or beneath, as more properly, as much as to say, *I am less than all*; a poor servant of thine, not worth the bread which he eateth, nor the cloths he weareth, less than all mercies and fruits of the promise.

Quest. Was this a true expression, that Jacob was less then all? Was he not better then the beasts, and those things which God gave him?

Ans. In mercy are to be considered.

1. The matter or effect itself, as the blessings of life enjoyed, as bread, &c.

2. The formal part of mercy which is Gods love, and goodness in the event. So Jacob professeth himself, not less than the beasts or bread, but the mercy in it; that which is mercy is far above poor soules, that there can be no deserving it from God, as Cald. Less he was, both in desert and being.

2. The reason of this self humbling is double.

1. Taken

1. Taken from his own poor condition, *For with my rod or staff I passed over this Jordan.* With this my rod. Sept. I passed alone. Cald. In this expression, he acknowledgeth his own former poverty, his nothingness, having but a staff for his journey, when he was sent from his fathers house to Padan-Aram. He was a poor pilgrim, and went to be a servant. So he remembers his poor and low estate: his passage over this Jordan he mentioneth, either as now seeing it, and pointing at it from some part of mount Gilead: or else calling it now at present in his mind. The whole sheweth, what a poor creature Jacob was, and therefore he could deserve nothing at all from God.

2. Taken from Gods gracious dealing with him at this time. *And now I am for two bands or am become two companies, two troops.* Cald. same. I am become into two Camps. Sept. This was his present estate by the mercy and truth of God that he came back again to Canaan, full, as Lord of two bands; for so great was his possessions and his company, that they were fain to divide for a more convenient march, and progress in their journey. So he makes his greatness to be from mercy, and himself nothing. ver. 10.

Learn from it.

D. 1. An humble self-denying frame is best for prayer of faith to God in time of tentation.

D. 2. It is a special way to humble Saints, by comparing themselves with Gods mercy and truth.

D. 3. The mercy and truth of God go alwayes joyntly together. Psu. 25. 10.

D. 4. Gods servants have experience of his mercy and truth in their pilgrimages below.

D. 5. Gracious soules judge themselves less than any mercy or truth of God.

D. 6. It is good to keep soules low to remember their former empty conditions.

D. 7. God can make the solitary a multitude, and make the poor to be full.

D. 8. The remembrance of such mercy from God should humble soules in their approaches to God. Ver. 10.

3. The prayer itself now followeth in the entrance of the 11th. Verse, *Deliver me, I pray thee, from the hand of my brother, from the hand of Esau.* Cald. same. Septuagint. omit *me*, *questio*.

1. His petition is for deliverance, that is, to be prevented by Gods timely help from the evil feared.

1. The matter desired, safety.

2. The subject to be saved, himself and all his with him.

3. The danger whence, cruelty of Esau suspected; expressed twice.

1. From the hand of his brother, an envious one he was, and therefore most wickedly intended.

2. From the hand of Esau, who was a cruel hunter, and had vowed the death of him; a Brother, and a bloody one, now in power, is a terrible danger.

4. The reasons of this prayer moving to it.

1. His fear that was upon him. *Because I fear him.* Sept. and Cald. same. Whereof a double object.

1. Danger to himself, *Least he come and smite me.* Sept. same. Cald. omits (me.) Esaus assault and smiting on himself suspected, raised this fear.

2. Danger to all his, least he smite also, the mother upon the children. Sept. and Cald. same, which notes the utmost of cruelty. Hof. 10. 14. Destruction without mercy. ver. 11.

2. His faith in Gods Covenant in two parts futable.

1. Concerning himself, *And thou hast said, in doing well I will deal well with thee.* So Cald. Sept. Ed. *et non*.

Wherein he takes hold of the promise of personal security; thou hast promised well to me, therefore deliver me now.

2. Concerning his seed, *And I will set thy seed as the sand of the sea, which cannot be numbered, or multitude.* Sept. and Cald. same. This promise was made to Jacob, as well as to his fathers. Gen. 28. 14. And now he plead's it; that seeing his children were in danger as well as himself, God would now remember his promise to his seed and save them. Ver. 12.

Learn here.

D. 1. The greatest fears do not drive away holy soules from prayer: faith looks to God for help.

D. 2. Jehovah alone is the rock of salvation to whom believing soules fly for deliverance.

D. 3. Dismissal is the danger by the hand of a brother engaged that is cruel and bloody.

D. 4. Fears may possess the hearts of
Fff 2 Gods.

Ver. 11.

Ver. 12.

Gods Covenanted ones in respect of such cruel instruments and of danger by them to them and theirs. Ver. 11.

D. 5. Gods promise of salvation quicken's faith and strengthens prayer in his Saints against their own unworthiness.

D. 6. It is fit for faith to presse God with the certainty and enlargedness of his promise to his servants.

D. 7. General promises of grace are to be drawn to special use in times of temptation.

D. 8. Upon such promises Saints dare trust God with themselves and children. Ver. 12.

4. The next general in the Chapter, is Jacobs prudence, after he had intreated God, to attempt the appeasing of his brother by a present, the relation whereof is from ver. 13. to ver. 23. Wherein.

1. The preparation of his present. Ver. 13. 14. 15. And herein we have to note.

1. Jacobs stop after prayer, *And he lodged there that same night.* And he slept. Sept. and Cald.

1. The term of connection is orderly and to be observed, *and then, afterward* it is rendered, that is, soon after he commended himself to God by Prayer, having implored his presence and salvation he lieth down.

2. His posture, he lodged, lay down to rest, and slept.

3. The point of time, in that very night, when the messengers brought him tidings of his brothers marching toward him, and he thereupon had poured out his soul to God, in that time he quieted himself and slept.

2. Jacobs work, upon his waking, viz. his setting apart a pacifying gift for Esau, expressed here.

1. Generally, *And took of that which came to his hand a Mincab or pacifying present for Esau his brother.* Took gifts of what things he brought, Septua. of things which he had in his hand. Cald. Wherein.

1. The subject seeking peace, Jacob, in his faith, and not without his fear, after he had fought God, he applieth himself lawfully to win man, even a cruel man.

2. His act, he took, that is, set apart an dordered.

3. The object or matter, both in the things themselves, such as he had; next at hand, not gold or silver but cattle, and in the formality of it, a *Mincab* it was, the word is used for an offering to God, for making peace, and here used for a pacifying present unto man.

4. The subject, *cul*, to whom this is aimed for peace, *Esau*, Jacobs brother; a violent man, yet not to be slighted by the innocent, under Gods providence. Ver. 13.

2. Specially expressed, *Two hundred, &c.* Here the matter and number are recorded, which make up the worth of the present, in order thus.

1. Two hundred she-goats, twenty he-goats.

2. Two hundred ewes, twenty rams ver. 14.

3. Thirty milch camels and thirty young ones.

4. Forty cows and ten bulls. — Sept. and Cald. same.

5. Twenty she-asses, and ten he-asses, ver. 15.

In all, the present consisted of 550 head of cattel.

Some think thirty more; if the camels young were thirty more, as is probable; though the numeral term be but once mentioned.

It was a present fit for Jacobs condition; and worthy to be accepted by a Prince. Gods blessing on Jacob; and his bounty to his brother is very observable.

Learn from it.

D. 1. Saints after pouring out souls to God in faith, lye down to rest.

D. 2. In times of danger, made times of prayer, souls may rest sweetly.

D. 3. Faith in God may stand with honest prudence to pacifie the wrath of men.

D. 4. Lawful free-gifts are becomming Saints sometime to give for peace with enraged men. Tro. 17. 8. Ch. 18. 16. Ver. 13.

D. 5. It is rational mens gifts to others, besutable to their own conditions.

D. 6. Gods blessing upon his Saints make's them bountiful to men.

D. 7. Wisdom from God appear's in pastoral work, to sit cattle for increase.

D. 8. An increasing gift is the best, and best becomming Gods servants. Ver. 13 14. 15

2. The ordering of the present to be sent to Esau. Wherein we have to note.

1. His tradition of them to his servants. Wherein.

Ver. 14.

Ver. 15.

Ver. 17.

Ver. 18.

Ver. 19.

Ver. 20.

1. His free act, *And he gave them into the hands of his servants.* Sept. and Cald. same. Here is his despotical power.

2. His order, *Flock, flock by itself.* Cald. same. — Flocks singly.

1. Sept. The meaning is, he divided them into five companies to set them in order one before other.

2. His instructions in charge to all his servants.

1. For their march before him, *And he aid to his servants pass over before me.* Sept. and Cald. same. Prudence in making servants the forlorn.

2. For their order in marching, *And ye shall put a space between flock and flock.* Providence for fitness of journey, and for safety of some in case one should miscarry. Ver. 16.

3. For their speech and behaviour in case of meeting with Esau. Wherein.

1. He supposeth about Esau these particulars.

1. His meeting of them by the way.

2. His parly with them about their matter, about their journey, and about their droves. Ver. 17.

2. He putteth answers to all in their mouths.

1. That they and the flocks were Jacobs his servant.

2. That they were sent to his Lord Esau a present.

3. That Jacob himself was coming behind. Ver. 18. All this he gives strictly in charge to every one of his drovers, to use all the same words unto Esau when they found him, and to tell him also that himself was coming, least he should suspect his flying from him. Ver. 19. 20.

3. The reason of all this, *And he said I will appease his face with the present going before me, and afterward I will see his face, peradventure he will accept my face.* Sept. and Cald. to same. Where we see his reason is prudential; to deal with a man of blood according to his temper, not without license from God neither.

Gifts please men, and may turn an angry countenance to be pleasant.

1. The furious face of Esau must be appeased.

2. The face of Jacob accepted; persons are meant in both. ver. 20.

Learn thence.

D. 1. Prudent disposition of presents must follow the preparation of them.

D. 2. Good servants are fit helps unto good masters for ordering their affairs.

D. 3. Order is as needful as matter unto prudence to pacifie enraged enemies.

D. 4. Wise masters must give instructions to servants for the prosperity of their own affairs.

D. 5. Lawful instructions from Masters must be strictly observed by servants.

D. 6. Humble presentations of Saints to Lords of the world is comely to procure peace.

D. 7. Frequent, & gradual expressions of such goodness and humility is most likely to overcome them.

D. 8. Faces of cruel men are hard to be reconciled unto the faces of the righteous.

D. 9. By foregoing gifts and preventing grace from God, Saints may get a good look from such men.

D. 10. Jacob and Jacobs children are forced so to seek peace in the world.

3. The execution of his orders, Ver. 21. 22. 23. Here.

1. His present is dispatched the same day, *And, then, or so, the present passed over before his face.* Cald. same.

His gifts, Sept. That is, while he looked on, every drove in it's order passed over the brook afterward mentioned; so he seeth that gon, before he moveth his family to go on in his journey; prudence is in this orderly dispatch.

2. His stop a little hereupon, *And he lodged that night in the company.* Slept that night in his camp. Sept. and Cald. In the course of the history this was not the night spoken of before, but another, even the next following that day wherein he had dispatched his present. Where we have the care of a Father of a family to be amongst his own in the night season; at hand to guide and help; and his faith also that he is not distracted in the night. Ver. 21.

3. His care in sending his family after his present. Wherein may be observed,

1. His diligence in it, *He arose that night.* (Sept. & Cald. same.) That is, upon the passing away of the night; & early toward the next day; for if he lodged with them that night, surely some space of rest was given to women and children; neither is it necessary to understand it of the depth of night.

2. His preparation of his family for their motion. *And he took his two wives, and his two hand-maid's, and his eleven flocks.* Sept. same. — Two Concubines. Cald.

1. His act is of preparation, taking

Fif 3 them

Ver. 21.

Ver. 22.

Success in victory in other undertakings. Ver. 25.

2. The other part of the success is Jacobs blessing obtained at last, in the description whereof note,

Ver. 25. 1. The combatants yielding and desire of distinction, *And he said, let me goe for the morning riseth.* Sept. and Cald. to the same, note here.

1. His request, *And he said let me goe.*

1. The petitioner, the party vanquished, God wrestling with Jacob as a man; who had pinched him in his hip, and shaken him in his faith; put him to distress, & grieved him; yet he is ready to give over first.

2. The desire itself, *let me go*, send me away, I will wrestle no more with you, you are too strong, set me loose now. It is conceived by some, that those expressions in the Prophet, *He wept and made supplication to him*, were the Angels words to Jacob; and if so, they shew the prowess of Jacob, the yielding of God very much unto him; but, these words are not so proper to the Angel, but belonging to Jacob. Yet here is a very great condescension, that God should intreat a poor creature to let him alone. Exod. 32. 10. So grace doth at last to the tempted, yield to them as overcome by them.

2. The reason of his desire, *For the morning riseth.*

Quest. Why should the Angel, or God give over for the approach of the day?

Ans. 1. It may be conceived, that God would not be discovered to any, but Jacob at this time, in his present appearance. 2. The morning is the time for escaping out of temptation. 3. God was resolved that Jacob should go out conquerour with the day. All this is of grace also.

2. Jacobs refusal or holding out against him, *And he said, I will not let thee goe, except thou blest me.* Sept. and Cald. to same.

1. The party refusing, poor tempted Jacob, yet mightily believing.

2. His peremptory holding of God by faith and strength of arm; go thou shalt not, thou hast lamed me, and pushed hardly at me, but yet I will hold thee, though thou kill me.

3. The reason of his confidence, and stiff keeping of God, who he now perceived was in the lists with him; he would wrestle out a blessing before he give over, though he strive in the day for it, as well as in the night. *Blessing* doubtless here is the confirmation of all the promises to him, and the present comfort and reviving of his Spirit against those further fears which were like to meet with him. Ver. 26.

Learn here.

D. 1. Great is the condescension of

God to poor tempted soules, to seem as vanquished by them.

D. 2. Grace makes God to give over first and yield the cause to his tempted ones.

D. 3. God sometimes may seem to petition Saints for respite from their wrestling.

D. 4. Gracious discoveries of himself God vouchsafeth not to others which he giveth to his Saints.

D. 5. The morning of Gods love endeth the wrestlings of the night.

D. 6. Faith holds God to it in the hardest trials.

D. 7. Faith shrinks not for a pinch on the thigh for discouragements by sense in the hour of temptation.

D. 8. Blessing, faith will have from God in all temptations or it will not leave him. Ver. 26.

3. Gods expostulation with Jacob about his name. Ver. 27. *And he said unto him, what is thy name?* And he said Jacob. Sept. and Cald. same.

1. The inquisitor is God, who asketh of his Antagonist his name.

2. The replier is Jacob, who giveth his name readily.

Quest. Why doth God inquire after his name?

Ans. 1. Not from an ignorance of it, for providence ordered him that name. 2. To mind Jacob, what he was before under this name.

3. To take occasion this way to change his name, and make known his blessing thereby.

4. Gods actual blessing of him in the alteration of the name, wherein we have to note.

1. The change of name.

2. The reason of it. The former is expressed.

1. Negatively, *And he said, thy name shall not be called Jacob any more.* Sept. and Cald. same.

2. Affirmatively, *But Israel shall thy name be called.* So Sept. and Cald.

Quest. Was he not called Jacob afterwards?

Ans. Yea doubtless, therefore we must understand.

1. That this name notes Jacobs condition under it, now that is as expressed, he was accounted a supplanter of his brother, when he took him by the heel, but then could not prevail; now faith God it shall be no more so with thee, to be so accounted a weak supplanter.

2. If we take it of the name itself, it must

must not be understood simply, that he should not be called Jacob, but not so much in use. Some conceive therefore that Jacob is mostly used in the Prophets to note the Church in a low condition. Psa. 44. 4. Jer. 30. 7.

Quest. What is carried in this new name Israel?

Ans. 1. A sure evidence of his present victory over God.

2. A full indowment with it to be overcoming temptation still. God gives no empty names.

3. A sweet assurance of his prevailing over his brother Esau.

2. The reason of this name imposed, *For as a Prince thou hast bin with God and with men, and hast prevailed.* Thou hast power with God and art mighty with men, Sept. ——— For thou art a Prince before God, and shalt prevail with men. Cald. This reason may be.

1. From that past, that Jacob had got victory over God and Laban.

2. From the state of Jacob present, and that was a mighty wrestler in faith against temptation.

3. From that which was to come, in his conflict with tears about Esau, &c. Wherein God honours him for his past victories, and encourageth him for time to come. Ver. 28.

Ver. 29. 5. Jacobs inquisition more narrowly after his Antagonist, *And Jacob asked, and said, shew me, I pray thee, thy name.* So Sept. and Cald.

1. The inquisitor is Jacob.

2. The matter of inquisition, the name of God, the Wrestler with him, to be made known.

3. The form of inquisition, however humble, yet was it too curious, as appeareth by the answer taking him of from such inquiries.

6. Gods close with Jacob.

1. Curbing his inquiry, *Wherefore is it, that thou dost ask after my name?* Sept. and Cald. same. This question stops Jacobs further inquisition. No more of that now, Jacob; you have seen and felt enough of me now; my name is not now further to be known.

2. Blessing him, *And he blessed him there.* So Sept. and Cald. Here is the sweet close of all this wrestling, God blesteth Jacob though he pinch him, and sends him away with it as a lawrel on his head. The compass of this blessing, doubtless, was not only confirmation of him against fears of his brother, but the securing of all good in Gods Covenant temporal and eternal. ver. 29.

Learn hence.

D. 1. Faith's peremptory holdfast of

God, bringeth Gods special notice upon man. From connect.

D. 2. Gods inquisition into men is not to know them, but to be known by them.

D. 3. God asketh after men, sometimes, to make them know themselves the better. I am poore Jacob. Ver. 27.

D. 4. When man knoweth himself, and his weakness, God is ready to change it.

D. 5. With change of names God giveth change of conditions & estates. He calleth Jerusalem a praise. Isat. 65. 18.

D. 6. By faith Jacob becommeth Israel; a weak supplanter to be a mighty Conqueror. A Prince with God.

D. 7. God honoreth the princely power of faith in acknowledging it.

D. 8. The royal prowess of faith where ever it is, names soules Israel. Ver. 28.

D. 9. Gods condescension to his Saints, sometimes maketh them too bold with God.

D. 10. God curbeth the too curious inquisitions of men into his name.

D. 11. Good soules may desire to know that of God here, which he will not vouchsafe unto them.

D. 12. Though God check his Saints for irregularities yet he blesteth them in the same place. Ver. 29.

3. The last particular observable about Jacobs wrestling is the use made of all in the issue, and that is twofold.

1. By Jacob himself, which is thanksgiving unto God, and making a gratulatory memorial of the providence which met with him in that place. Ver. 30. 31. Wherein we have to note.

1. The monument itself, which was the new name imposed on the place. *And Jacob called the name of the place Peniel.* Cald. same. ——— Of that place. Eisd. 1. Sept. No difficulty in the terms.

1. The imposer is Jacob, having bin by grace tempted and made victorious.

2. The name imposed, *The face of God,* of El.

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3. The

3. The imposition is an act of worship, expressing his thankfulness unto God; he nameth it not *Israel* by his own name given him, but *Peniel*, as if he should say, it is the face of almighty God, and his favour to meet me in this place, and to wrestle with me, and blest me: So Jacob transferred's all to Gods grace, or the light of his countenance: it is called *Peniel* also in the next verse; the Seventy read, the shape of God. So Jacob named some mercies before, *Bethel* and *Mahanaim*. Gen. 28.

2. The reason of this name imposed, twofold.

1. His vision of God, *Because I have seen God face to face*. Sept. and Cald. same. This is the denominating reason, as to the name of the place, wherein occur as observable.

1. The subject of this privilege, poor Jacob. *I have seen*; I less than the least of mercies, I tempted, I hardly put to it, and pinched, yet I.

2. The privileged itself, *I have seen Elohim face to face*.

1. The privilege is sight or discovery of God, Jacob saw, that is, had sensible experience of Gods apparition to him; for at this time it was an apparition to sense, and yet in grace also; wherein faith had its proper and powerful work.

2. The manner of this privilege, *face to face*, which was a special way of appearance to him, full of grace, to humble him, and yet make him conqueror.

Quest. How could Jacob say, that he saw God face to face, seeing the old Testament-discovery was but dark, and the N. Testament face to face?

Ans. The answer may be.

1. That the phrase of seeing face to face as it notes clearness of discovery, is to be understood.

1. *Secundum quid*, in some respect, & that, as compared with Jacobs time, and theirs of the old Testament, who had such privileges; face to face noteth a clearer discovery of God to them, than to any other of their time.

2. As compared with Gospel times wherein God speaketh by his own son unto men; so it truly said we see God with open face, when they saw him but darkly.

3. As compared to the last dayes revelation of God, when we shall see him as he is; in which respect the Apostle saith that Christians see but darkly in a glass, in comparison to what they shall see of God hereafter. Now Jacobs sight was face to face, that is, far clearer than any other had of God in their time. Again, the sight of God may be considered.

1. As taken by sense, such was Jacobs, and so might be more clear then ours at this day, when God vouchsafeth not such appearances.

2. As taken by faith from his will revealed by his Son manifested in the flesh; So

we see God with open face more than Jacob.

2. The other reason is his own safety, *And my soul is delivered*. Is saved. Sept. and Cald. That is, from death, and being swallowed up by Gods glory.

Quest. How could Jacobs soul be in danger? Did not Gods face give life and salvation?

Ans. For answer, we must know, that this was not onely Jacobs fear, but many others of the Saints in that time, and succeeding; as of Gideon & Manoah. Jud. 6. 22. Cha. 13. 22.

Gods appearance therefore is twofold.

1. To fight, and so if God should let out himself to creatures, no man could see his face and live, as he told Moses. Exod. 33. 19.

2. To faith, as he revealeth himself in his word to be gracious to whom he will, and so his appearances give life. Jacob spake of the former, which the Angels cannot indure. Ver. 30.

3. The events consequent which are two.

1. The sun-rising on him, *And the sun arose upon him as he passed over Peniel*. When the face of God passed away. Sept. Cald. ver. 32. as Hebr.

1. This is not onely to note the time of the day, but a special signal to Jacob of further comfort; which is, that God made the very sun that morning to arise for special comfort unto Jacob, that however he had a conflict sharp enough and sorrow in the night, yet the morning should revive him; therefore is it noted specially, that it did not onely arise unto the world, but it arose upon him, as if it were only, for his comfort that day.

2. The very motion of Jacob, hath some interest in this mercy, he was even then passing over Peniel, that is, the brook Labbok, over which he had conveyed his family before; and the sun cheareth him in his way.

2. His own halting upon his former dis-joynting, when he wrestled, *And he halted upon his thigh*. Sept. and Cald. same. This note's the signal of his conflict, and taught him humility in his victory. How long thus he halted is not revealed; but it is probable that his halting appeared not as a deformity, when he met Eſau. Onely God made him carry the mark of grace in his halting; as he doth to his Saints in their afflictions. Ver. 31.

Learn thence

D. 1. Gods blessing on his Saints unites their hearts unto him to seek his praise. Connect.

D. 2. Saints ascribe all their blessings

sings to the face or favour of God.

D. 3. Gracious souls desire that exaltations of God be monumental and perpetual.

D. 4. Gods face-discoveries have bin in measure to fight, towards his Saints of old.

D. 5. Gods sensible discoveries of himself have bin dangerous to the life of his Saints. Dan. 8. 27.

D. 6. Gods appearance visible in grace, hath bin to the preservation of humbled souls. Ver. 30.

D. 7. God giveth a pass to his servants in their way after he hath tried them.

D. 8. The sun-rising may be in special mercy unto tempted persons, as well as good to all.

D. 9. Holy conquerors in temptation may goe out halters.

D. 10. Halting is no evil while it tends to humbling Jacob and his seed. Ver. 31.

2. The next use of this providence was made by Jacobs seed, ver. 32. Wherein note.

Ver. 23.

1. Their practise, *Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day*. Of the sinew which withered. Sept. and Cald.

1. The subject, the sonnes of Jacob in the flesh.

2. The practical use of Jacobs halting, was hereupon not to eat of any part of the thigh of any beast, which was so near to that member hurt in Jacob.

3. The continuance of it, even to the day of Moses, yea and no less do the Jewes observe it to this day.

2. The reason of such practise, *Because he touched the hollow of Jacobs thigh in the sinew that shrank*. The breadth of Jacobs thigh, &c. Sept. and Cald. Gods act upon Jacob, is the occasion of this practise with Israel, that they looked on that place in all beasts, as unclean or accursed, that might not be eaten.

Quest. Was this practise of theirs lawful and justly gathered from Gods hurting Jacobs thigh?

Ans. The judgments of interpreters are divided about this.

1. Some think it was Gods command to Jacob, and therefore his to his children.

2. Others conceive it a voluntary observation of men without any warrant from

God, which grew into great superstition in after-times.

3. Of the rise of this there is no express mention; onely here we read of the occasion, whereupon the Israelites are said to put this in practise. It seemeth therefore rather to be the invention of some after-ages, and the institution from this history, than any ordinance of God to them: for however some abstinence from creatures were enjoined under that pedagogic of Moses, yet of this there is no mention; so that more probably it was a voluntary observation of some foolish adorers of antiquity; as was also that of Jacobs well: Muscul. Iohn. 4. Ver. 32.

Learn we from it.

D. 1. Gods visible actions to his Saints have bin apt to be mistaken by men.

D. 2. Jacobs children have bin forward to turn Gods spiritual intentions to carnal interpretations. Ver. 32.

CHAP. XXXIII.

Hitherto we have heard the providence of God towards the constitution of his Church, Jacobs family, even unto his return from Padan-Aram, and his approach to the borders of the promised land; this Chapter giveth us an account of such providences as were manifested at his meeting with Eſau: the blessing whereof accrued to the Church, then in it's infancy of gathering.

In the whole two general heads are considerable, first the history of the meeting of these brethren. Ver. 1. to 15.

Secondly, the history of their parting and sitting down, ver. 16. to 20.

In the former we have recorded more specially.

1. Jacobs discovery of Eſau.

2. His prudent ordering his family, Ver. 1. 2.

3. His man-like march in the front. Ver. 3.

4. Their mutual meeting and embracing. Ver. 4. 5.

5. Their conference together in many things. Ver. 5. to 15.

First, Jacobs discovery of Eſau is thus expressed, *And Jacob lifted up his eyes, and saw, and behold Eſau came, and with him four hundred men*. Sept. and Cald. same. No difficulty is here in the terms.

1. The order of the history is carried in the term of connection. (1) Which may be here Ggg 2 a note

a note of time and order. Then, after he had passed Peniel, and overtaken his family and had bin comforted by God with a blessing, shortly after, or thereupon, going forward, he looketh before him.

2. The matter related, is a new brunt of trial in the discovery of Esau, and with him four hundred men: such a sight must needs affect Jacob, and put him now upon preparations to break thorough. Though God had honored and comforted him, and promised prevalence over men, which faith might evidence to that establishing of his Spirit; yet the sight of an army might put nature to work, by feare and passion; thus may we suppose it to be with Jacob, between hope and fear, from faith and sense; he faint's not at the sight, but in prudence ordereth his affairs, to best advantage. He saw his five droves past Esau without hurt, and faith evidenced the face of God; therefore he was not daunted at the sight, but proceed's.

2. Jacobs disposing of his family, wherein note.

Ver. 3.

1. He gives to each their charge, *And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.* — Sept. and Cald. same. The sense is plain, he gave to Leah her children in charge, and to Rachel hers, and to the handmaids their children, which they had born to him, to each their own. Ver. 1.

2. He appoints their order in motion, *And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.* —

Firſt. — After. — Last, Sept. — Concubins and their sons in the head, before, Cald. This order might be partly prudential, and partly affectionate, setting that last which he loved best, and so placing them for more safety; or that Esau might know each by themselves, and his Rachel and Joseph especially. Ver. 2.

3. Jacobs leading in the front, wherein we read.

1. His action as to his family, *And he passed over before them.* — Went before them, Sept. and Cald.

1. The subject of motion, Jacob, an husband, father and governor.

2. His motion, he went on his way, he retreated not.

3. His order, he went first and in the head of his family, either to keep of harm, or procure favour for them all.

2. His action upon his approach to Esau, *And he bowed himself to the ground, severall times, until he came neer to his brother* — Sept. and Cald. same.

1. The subject, Jacob, who had victory with God.

2. The action, bowed himself by way of reverence and acknowledging subjection, he bowed to the ground even to prostration.

3 The object, Esau his brother whom

Gods oracle declared to be servant unto him.

4. The iteration of this reverence, seven times. It may be a certain number put for uncertain; yet it may be also that number was observed in those parts, as three times bowing with us, but often he did bow and express reverence.

Quest. How could this stand with the truth of Gods oracle?

Ans. Very well; for,

1. That mainly aimed at Spiritual dignity.

2. It concerned more their seed than their persons.

3. It was an acknowledgement of Esau in his own territories, not in the land of promise, which was Jacobs. And this was well consistent with the oracle. Ver. 3.

Learn.

D. 1. New trials usually follow the Saints after their former victories.

D. 2. Sight of any danger may shake the sense, but not the faith of Saints.

D. 3. Sense of danger distract's not the Saints, but stirreth them to duty.

D. 4. It is prudence in rulers upon fear of dangers to dispose to every one their charge. Ver. 1.

D. 5. Order is commendable in motion, even for honours sake to whom it is due. Servants to yeild to wives, &c.

D. 6. Affection in ordering affairs will put that which is dearest in the safest place. Ver. 2.

D. 7. It is suitable courage, for rulers husbands, Fathers, to goe foremost in dangers.

D. 8. Faith will not let a man leave his station though sense suggest fears.

D. 9. A good man careth more for the safety of his own than of himself.

D. 10. It is not unsuitable for Saints to give honour to the wicked in their own territories.

D. 11. Victory with God take's not away humility to men.

D. 12. Multiplied reverence is but

but needful to procure benevolence from Esau. Ver. 3.

4. The next particular is their mutual congress or meeting. Wherein we have to note.

1. Esau's actions, which are these considerable in him.

Ver. 4.

1. His speed, *And Esau ran to meet him.* Sept. and Cald. same. Not to hurt him, as we shall see, but God so turned his heart, that he who was glad of his departure, run's to meet him at his return.

2. His embracing him, *And he embraced or hugged him.* He took him about. Sept. Cald. An expression of closing of mind and heart with him; he clasped him in his arms.

3. His further expression of love, *And he set on his neck.* (Sept. and Cald. same.) An action of an indulgent brother, as it was of Joseph to his; bowels seem to be melted.

4. His larger discovery of kindness to him, *And he kissed him;* the Sept. puts this before the former. — Cald. as Hebr. This naturally is the token of dear respect of Fathers to children and brother to brother. Critics note this word extraordinarily pointed, noting much love.

2. Their mutual action each to other, *And they wept;* both wept. Sept. — Cald. as Hebr. Here nature works in both, hearts melting toward each other; grudgings are laid aside, and tender bowels now taken up by Esau to poor Jacob, which he cannot but answer with the like. Ver. 4.

Learn hence.

D. 1. Gods promise falls not short in making men yeild to his Saints.

D. 2. Where God moveth, even wicked men will make speed and run, to shew kindness to his servants.

D. 3. The hardest hearts melt in affection when God toucheth them.

D. 4. When men please God, enemies are made friends to them. Pro. 16. 7.

D. 5. Where greatest danger is feared, God turns it to greatest love.

D. 6. It is natural for brethren good and bad, to melt in tears upon providential turns and meetings. Ver. 4.

5. The last thing considerable in this meeting is the conference between Esau and Jacob, which, as here related, was upon 3. heads.

1. Concerning his family. ver. 5. 6. 7.
2. Concerning his present state ver. 8. to 11.

3. Concerning his journey. Ver. 12. to 15. In the first of these we have to observe these particulars.

1. Esau's question concerning his company, *And he lifted up his eyes, and saw the women and the children, and said, who are these to thee?* Cald. same. — What are these unto thee? Sept. reading **וְהָיָה** for **וְהָיָה**. Note herein.

Ver. 5.

1. The occasion of his question, the sight of the women and children, upon whom it is probable after the embracing of his brother he looked with a courteous and favorable eye.

2. The question itself, when he saw these women and children following Jacob, though he might conceive that they belonged unto Jacob, yet he knew not in what relation they stood; therefore he inquireth *who are these unto thee?* that is, in what relation stand they unto thee? This the reply supposeth.

2. Jacobs answer to him, *And he said, the children, which God hath graciously given to thy servant.* The children, wherein God hath had mercy on thy servant. Sept. — Hath given, &c. Cald. Wherein.

1. The relation acknowledged, they are my children, born of these mothers.

2. The mercy acknowledged, God hath graciously given me them, or in mercy bestowed them: here his piety is professed to God before his brother.

3. His humility still expressed towards Esau, naming himself his servant. So answereth he truly to the querie, piously to God, and humbly to his brother. Ver. 5.

3. The orderly address of them all towards Esau.

1. *And the handmaids came neer, they and their children, and bowed themselves.* — Ver. 6. Cald. same. — And worshipped, Sept. They did obeisance respectively. (1) The accels. (2) The reverence noted in all. ver. 6.

2. *And Leah also came neer and her children, and they bowed themselves.* — Ver. 7.

Worshipped, Sept. Here is the second address as Jacob had set them, of whom is reported (1) Their approach, (2) Their obeisance.

3. *And after Joseph came neer and Rachel, and they bowed themselves.* — Cald. same. — Rachel and Joseph, and worshipped, Sept. All this doubtless was acted by Jacobs order, to make his family orderly to humble themselves, as himself had given example. The address and the end of it with respect to Esau is here only mentioned; that he might have no offence from Jacob or from his. Ver. 7.

Learn here.

D. 1. Brotherly respect unto brethren
G g g 3

thren will work kind inquisition after their relations.

D. 2. Love make's queries to know such relations as are to be beloved

D. 3. Truth, piety and humility become all the answers to be made unto queries of love by Gods servants.

D. 4. Children are to be acknowledged the fruit of Gods mercy and goodness to him. Psal. 127. 3.

D. 5. The anger of enraged men, is turned into love and tenderness, best by self-denying submission. The reed overcomes the wind by yeilding, the oakes fall by resisting. Ver. 5.

D. 6. It becommeth family relations to keep order designed by their head.

D. 7. Orderly approach and submission is the way to gain acceptance with great men.

D. 8. Providence work's by motions of creatures to turn hearts from fury to love. Ver. 6. 7.

2. The next part of their conference is about the present, sent before by Jacob, and met by Esau. Wherein.

Ver. 8.

1. Esaus question about it, *And he said, what is all this troop, to thee which I meet?* Cald. same. What are all these to thee? All these bands, &c. Sept.

1. The inquisitor here, is Esau.

2. The question for the matter of it was about the several parcells of the present which Jacob sent by his servants unto Esau.

3. The scope of the querie, was not to know what he knew, that they were Jacobs, but to know his meaning offending such a present to him. So it is well read, *What meanest thou by these?*

2. Jacobs answer, wherein he plainly satisfieth his brother of his intent therein, *And he said to find grace in the eyes of my Lord.* Cald. same. That thy servant may find grace in thy sight, Sept.

1. The answerer is Jacob.

2. The answer, the plain truth, it was to express Jacobs respect to Esau, and to gain favour with him at his return. Such tokens of love are rationally useful to engage affection, love to work love. Ver. 8.

Ver. 9.

3. Esaus reply to him hereupon, *And*

Esau said, much is to me my brother, let be to thee, which is with thee or thine.

Sept. same. Many things. Much good do thee what is thine. Cald. Where.

1. The replier, Esau, the first inquirer.

2. The reply, not of pride or scorn, or undervaluing, but of a free natural spirit; not desiring to take from his brother that which was his, having enough of his own; he was not of that covetous Spirit as Laban was. These moral qualifications are herein set out.

1. Modestly in refusing what he needed not.

2. Contentation with his own.

3. Freeness of Spirit in desiring others also to enjoy theirs. Ver. 9.

4. Jacobs instance yet upon him. Wherein are observable.

1. His vehemency in pressing this on Esau, in these expressions.

1. *Nay I pray, if I have found grace* Ver. 10.

shine eyes, then take my present from my hand. Take the gifts by my hands. Sept. Cald. Here we have.

1. Supplication to accept.

2. Ingagement, *If I have, &c.*

2. *Takes I pray thee, my blessing, which is brought unto thee.* My blessing. Sept. — My gift. Cald. Herein appears.

1. Earnestness.

2. Humility.

3. Freeness and goodness, they were blessings where-with God had blessed Jacob, and wherewith he desired to bless his brother.

3. *And he was urgent on him, or forced it upon him.* Cald. same.

1. *Isidore* Sept. In summe. By all importunity he pressed his brother to accept his present. This Moses relates of him.

2. His reasons of this instance of his, which are two.

1. The good which he had found from Esau, that might makethus much pressing *For therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.* As if one seeth the face of God, and thou shalt bless me. Sept.

As if I had seen the face of Princes, &c. Cald. In summe, Esaus kind respects and unexpected favour kindled this flame of love in Jacob to make him so urgent with him. That Esau should fall upon his neck and kiss him, from whom he expected the most cruel usage, this enlargeth Jacobs heart.

Quest. But how doth Jacob say, that he saw his face as the face of God, Did not this lessen God, and heighten Esau.

Answ. 1. The phrase is common with the Hebrewes to express any matters of eminency by the name of God; so it is no more but that he found great favour with him.

2. Yet

2. Yet if God be taken properly, the sense may be, that Jacob saw Gods face in Esau's, that is, Gods favour in turning the heart of Esau to him. No lessening of Gods glory is herein, but he ascribed all to him.

2. The good which himself had received from God, whereof.

Ver. 11.

1. The cause is recorded, *Because God hath bin gracious to me,* God hath shewed me mercy. Sept. and Cald. The summe is, God hath graciously dealt with me, and should I not express somewhat to thee?

2. The effect which came to Jacob hence, *And because all things are to me, or I have all things.* Sept. and Cald. same. Esau had much and that which sufficed him, but Jacob had all; therefore he urgeth his brother to take his blessing.

3. The issue of this conference is Esaus acceptance, *And he took it.* (Sept. and Cald. same) That is, he yeilded to his brother Jacobs importunity, and accepted his pacifying present or blessing. Ver. 10, 11.

Learn from it.

D. 1. Natural affection will urge to inquire of the outward state of brethren, as well as of relations. Connect.

D. 2. Modesty in nature, will expose to inquire about brethrens offers of love rather then covetously take them.

D. 3. Providential occurrences of good pretended may occasion natural men to inquire about them.

D. 4. Humble soules as under providence they do seek favour with men by presents, so they profess it. Ver. 8.

D. 5. It is possible for natural men to have a kind of sufficiency and content in their possessions.

D. 6. Nature may desire others to keep their own, as it is contented with its portion.

D. 7. Nature is apt to think earthly possessions enough without God. Ver. 9.

D. 8. Ingenuity and grace is not onely liberal, but urgent to have fruits of love accepted.

D. 9. Acceptance of loving presents is a token of acceptance of persons.

D. 10. It is just cause of importunity

in pressing pacifying presents, when Gods face is seen in reconciled adversaries.

D. 11. Unexpected love from displeased ones, engageth to press kindness on them. Ver. 10.

D. 12. Presents of gracious soules from God to men are blessings.

D. 13. Grace is importunate with man as well as with God to win him.

D. 14. Gods gracious respects to Saints causeth them so to respect their brethren.

D. 15. Gods Jacobs, gracious soules, they have not onely enough, but all in the grace of God.

D. 16. The all-sufficiency which God giveth his Saints makes them so pressing kindness to others.

D. 17. Nature overcome by the importunity of grace to accept an outward blessing.

D. 18. Brotherly conference is the way of winning upon men of bad spirits. All this between Jacob and Esau, is by loving parly. Ver. 11.

3. The next head of conference is about their journey, wherein occur observable.

Ver. 12.

1. Esaus profer the first time, *And he said, let us journey and go, and I will go before thee.* Lifting up (i. e. our feet) let us go on straight way, Sept. Cald. as Hebr. Note

1. Esaus readiness of reply when Jacob had bin so urgent with him and had overcome him with kindness, he labours to return good for good and now invites him to his own place, as it appeareth by Jacobs answer: and herein, not to hinder Jacob any longer in his way, he moveth.

1. For an onset, let us set forward or journey along, willing to help his brother forward in his way.

2. For a sociable travelling, let us goe, that is move on, the right way, as Sept. Which seemeth to be to Seir.

3. For himself to be the guide and leader, I will go before thee; as a leader in the way and protector in the same. Ver. 12.

2. Jacobs return to this offer by way of modest refusal, wherein we may observe.

1. His preface by way of apologie, wherein he offers to Esau, some considerations well known to him, wherein note.

1. His continued appellation, *my Lord*; he

he still continueth reverential expressions.

2. The matters of his refusal of his brothers offer, subjected to his cognifance. *My Lord knoweth.*

1. *That the children are tender.* —

More tender or very tender. — *אֲנֹכְהֶם.* Sept. The eldest not six years old.

above 13 years of age, the yongest about

2. *And the flocks, and the herds (the sheep and the kine) with yong are with me.*

Sept. same. — Giving suck,

Cald. These also were part of Jacobs care, and Esau saw them with him.

3. *And they wil over-drive them, or knock them on, in one day.* — If therefore I

should pursue them one day, Sept. — If they should weary them in one day, Cald.

The summe is, that Esau knew to keep a sociable peace with him, they must needs

drive hard, or els keep him to his prejudice perhaps to go fo softly with them.

4. *And all the sheep will dy.* — All cattel, Sept. — Cald. same. Hebr.

Esau knew this also, that it would be no less than danger of death to the flocks to

keep company with him, Ver. 13.

2. These things premised, now he maketh his prayer, *Let my Lord, I pray thee,*

pass over before his servant. — Let him goe before, &c. Sept. — Cald. as

Hebr. In summe his prayer is, that Esau would go before and keep on his pace,

without any further staying for him and his troop upon so slow a march, that he could

make. It is but a reasonable request as things really stood with Jacob at this time.

3. Jacobs promise, *And I will lead on softly, to the foot of the work which is before me,*

and to the foot of the children until I come to my Lord to Seir. — And I shall prevail

in the way according to the leasure of the going before me, and according to the foot

of the little children, &c. Sept. — According to the going of the family, &c.

Cald. Wherein.

1. He resolveth to have respect in his movings to his family, children and cattle

according to their severall capacities: not to overdrive them, but deal as a good shepherd and a tender father with them.

2. He promiseth for himself to come to Seir, and so accept of his kind profer.

Quest. Was this excuse of Jacob real, and not rather pretended having no

mind further to trust Esau?

Ans. It is thought by some, to carry some such frivolous pretence, and a

kind of an officious lye; but there is no clear reason for such a conjecture;

and besides, it is uncharitable to charge sinnes upon the Saints, which

are not charged by God. Moreover, all that Jacob saith was true, and a

very reasonable cause of his modest refusing to march after Esaus going.

Quest. Did he not dissemble in promising to goe to Seir and went not?

Ans. 1. A man may really purpose and

promise, that which God will not let him doe.

2. It is no where said that Jacob did not go to Seir, though all his family and stuff were pitched in another place.

3. It is most probable that Jacob himself did go to Seir, though it be not here written: Or if he did not, upon other intimations from God, it was not lying nor

falsehood to be charged on him: Ver. 14.

Learn thence.

D. 1. *One kindness works another even in natural men to their brethren. Grace doth more. From connect.*

D. 2. *Love, even natural, hinders not, but helps on friends in their journey.*

D. 3. *Society and guidance in mens way, natural affection profereth to a friend. Ver. 12.*

D. 4. *A just loving and modest denial may be made to the kindest offers that may be prejudicial to those who were to receive them.*

D. 5. *Humility with truth alleaged, will make refusals of such kindnesses otherwise acceptable.*

D. 6. *Tender Fathers and good shepherds study to keep children and flocks from dying. Ver. 13.*

D. 7. *Just apologies may usher in just requests unto friends to forbear proferd kindness.*

D. 8. *Humility may pray the departure of a friend and be blameless.*

D. 9. *Ingenuity and tenderness in Supertours will guide them to keep even pace with inferiour relations.*

D. 10. *Inconveniences avoided, it sutes good soules to accept loving invitations from natural friends. Ver. 14.*

3. Now followeth a second offer of Esau to Jacob, *And Esau said, I will now*

set or place, or let me, I pray thee, ordain or appoint with thee of the people which are with me. I will leave with thee, &c. Sept. and

Cald. Herein Esau urgeth other kindnesses upon Jacob to leave some of his company

to attend him; surely this was offered in sincerity, neither had Jacob cause to fear

other,

Ver. 15.

otherwise, but that his brother desired to leave them for a guard.

4. Jacobs reply to this also, *And he said, wherefore is this? Let me find grace in the eyes of my Lord. Cald. same.* — It

is sufficient, that I have found grace, &c. Sept. Note herein.

1. A modest refusal, because there was no need. Wherefore should it be so, seeing it is troublesome to you and needless to me?

2. An humble desire, let me find grace, that is, let my desire be granted, and leave none, which will be a token of grace to thy servant; and herewith he satisfieth Esau

from any further urgency.

Quest. Why did Jacob refuse this company?

Ans. 1. He had now neer finished his journey.

2. Gods armies with him and providence over him was better.

3. There was no necessity for present, and therefore needlessly would he not trouble his friends: therefore in simplicity without fraud or fear he refuseth this offer also. ver. 15.

Learn here.

D. 1. *Brotherly love, moveth to serve by others when it is not convenient for mans self.*

D. 2. *Ingenuity is unwilling to put friends to trouble, when there is no need.*

D. 3. *Humility count's it favor to be denied what is needless for its use.*

D. 4. *Gods presence and guard is the ground of beleivers refusing the help of creatures. Ver. 15.*

2. The next general of the Chapter declare's the parting of these two brethren, Ver. 16.

1. Esaus motion is related, *And Esau returned on that day for his way to Seir.* Sept. & Cald. same. Here is a short relation of Esaus parting from Jacob; wherein.

1. The connection. (1) Which knits this unto Jacobs humble excuse, he desired his brother neither to trouble himself nor his company, as to stay for him, so Esau was intreated; and he takes his leave.

2. The act related, his departure, wherein.

1. The subject, Esau reconciled, pacified and changed.

2. His motion, returned with his company.

3. The time, that very day.

4. The way he take's, that which led to his home.

5. The term intended; *Seir* his own place. In these nothing is obscure, only the providence of God to Jacob is herein sweetly manifested, to remove his fears and quiet his heart, Esau meet's with him kindly, and parts with him again in much love. Ver. 16.

Learn from it.

D. 1. *Gracious providence makes enemies that were feared by him, to meet and part with them in love.*

D. 2. *Gods over-ruling hand on men often in restrainting them, giveth liberty to Saints. Esaus departure is Jacobs freedom.*

D. 3. *Providence guides evil men in their journeyes. Ver. 16.*

2. Jacobs motion is here recorded, which is twofold.

1. To Succoth whereabout three things are spoken.

1. His motion to it, *And Jacob journeyed to Succoth.* Departed to Tabernacles. Sept. Cald. as Hebr. Here.

1. The subject, Jacob freed of his fears, upon Esaus meeting and parting.

2. The motion, he journeyed, or marched on, with all his retinue.

3. The term of motion or first stage, Succoth; not so called before Jacob came now thither, but so stiled in the dayes of Moses who wrote this; yet by way of anticipation is it related, for the reason of the name is afterwards given.

2. His work at this stage, *And he built for himself an house, and, or his cattel he made booths.* Houses. Sept. — Shaddowing places, hovels, Cald. Here.

1. His provision for himself wife and children, he raised and built little cottages, for his present necessity, after a long journey.

2. His provision for his cattel, he made booths or hovels to shelter them; such as were fit to be within doors.

3. The original of naming this place; *Therefore he called the name of the place Succoth.* Cald. same. — Booths. Sept.

This was the first naming of the place, from Jacobs pitching and building tabernacles on it. Whether Jacobs motion hither were a breach of promise to his brother, I have given resolution before; no more need's to this. Ver. 17.

Learn thence.

D. 1. *Providence in love carrieth on his own after removing of blocks from their way.*

H h h

D. 2.

- D. 2. *The movings and journeyings of his own, providence guides, as of the wicked, but with distinction.*
- D. 3. *Esau under providence may be carried to Seir, strong mountains, but Jacob to Succoth, a poor cottage and a booth.*
- D. 4. *Under providence it concern's good householders to build shelters, for themselves, families, and cattle.*
- D. 5. *Such common works of Saints are recorded as pleasing unto God.*
- D. 6. *Jacobs seed are careful to keep booth-providences in remembrance. Name of place sheweth this, Ver. 17. Here Luther begin's Ch. 34.*

2. His motion to his second stage, wherein note.

1. The motion itself, and therein.

1. The mover Jacob, rising now from Succoth, where it is probable he was streitened; how long he staid there is not revealed; but conceived by some about a year and half.

2. The term of his motion, *He came to Shalem a city of Shechem which is in the land of Canaan, in his coming from Padan-Aram.* When he came from Melopotamia of Syria. Sept. — Came safe. Cald. A difference there is among interpreters about this word *Shalem*, whether it be a proper name or a common adjunct. Some read, Jacob came safe or in peace to the city of Shechem, which they make the name of it from the chief therein. *Plan. Lubb. Jun. Answ.* Others make *Shalem* a proper name of that city where Shechem Hamors son lived. The matter is not of that moment, but either may be received without loss of faith; they that understand it a proper name, make two names of the same place; and if *Shalem* be the name, it is not that which was Jerusalem, but that Salem where John baptised. Joh. 3. 23. Fourty miles distant, as is said by some. They that make it appellative or common, read, Jacob came in safety, he and his unto the city of Shechem; rational are both; but by most is it taken as the proper name of the place. This is said to be in the land of Canaan, and to be the second stage of Jacob in his coming from Padan-Aram to his own country.

Secondly, His pitching there, *And he encamped before the city, or pitched tent.* Sept. same. — And he abode before the city. Cald. In summe, there he set is station, over against the city for some time of abode, after he had made his purchase; until God called him to Bethell;

upon some sad afflictions befalling him there about his daughter Dinah. Ver. 18.

3. His purchase, *And he bought a parcel of a field, wherein he stretched out his tent at the hand of the sons of Hamor the Father of Shechem, for an hundred lambs.* Of Emor the Father of Shechem. Sept. — Cald. as Hebr. In which history may be noted.

1. The purchaser; Jacob, heir of the land in promise.

2. The purchase itself, a peece of ground, for a cottage and the pitching of a tent, which was no great thing.

3. The owners, the sonnes of Hamor Shechems father, these are the sellers of it.

4. The price, which was an hundred lambs, or sheep as some read, an hundred peeces of money with a lamb stamp on them; as we say, a hundred Angels, by the reason of the stamp, which was the signal of ten shillings: whether be here understood, it will make no great difference; if money, the value was then known; if lambs or sheep, the price may be guessed not to be great. *Iol. 24. 32. Iob. 42. 11.*

Ver. 19.

4. His special care of religion, when once he had a house; he now provides to worship as did Abraham his father before him, *And he set up there an altar, and called it, El-Elohe-Israel.* And he called upon the God of Israel. Sept. — & sacrificed upon it before the most mighty God of Israel. Cald. Herein we may note.

1. His constitution, it was of an altar.

1. His work, *he made to stand,* So Heb and Sept.

2. The matter of his establishment, an Altar, one only, the type of Christ. Ver. 20.

3. The place, there, even in Shechem. In this place did Abraham build an Altar to the Lord; and it is not said that Jacob built one here, but he *established or made to stand*, or repaired, that Altar which Abraham built; that which is considerable.

1. His appellation, *He called it, God the God of Israel.*

1. The imposer Jacob, whose name was now Israel.

2. The name imposed, which is metonymical, *The God, &c.* That is, the Altar of God, the mighty God of Israel, so *Jim.* well; by Sept. and Cald. This notes the medium of invocation, and sacrifice to God; this is evident that he doth it.

1. By way of monumental commemoration of what God had done for him, in changing his name to Israel.

2. By way of adoration & worshipping God aright in his family opposit to the Shechemites.

3. By way of commendation of the true religion, and altar-worship unto posterity: Brutish is the Popish collection hence, to name their images God; this wickedness never came into Jacobs heart, to conceive the Altar to be God.

Quest. Did not Jacob undervalue his right

Ver. 19.

right from God to buy of them the ground, which God gave him by promise?

Answ. No, for 1. He had it now only in promise, and so had *jus ad rem*, not *in re*. 2. The time of possession was not come, but determined by God. 3. He kept Gods command in doing right, and buying rather to take it otherwise for present; and it was but a little space for a cottage; as Abraham bought enough for a grave.

Quest. How can this be true, that Jacob bought this parcel of land, when Stephen saith it was bought by Abraham? Acts. 7. 16.

Answ. This relation of Stephen, hath wrought much trouble to many how to reconcile it; seeing we read not of any purchase of Abraham, but only what he made of a burying place, and that was of Ephron. Gen. 23. It is therefore answered by most, that it was a slip of some scribe in writing Abraham for Jacob; which however God may permit, without just ground of suspecting the truth of scripture, yet it were good to remove this stumbling block more out of the way. I shall only offer this to consideration, why might not this be bought by both of them?

Gen. 12. 6.

1. It is certain Abraham built an altar there, which Jacob restored and established; it is just then, to think, Abraham had some right there; which probably he might have by buying.

2. All things done are not written, and yet were many things in those times continued by tradition. It is not unlikely that so Stephen might receive it, and name the first purchaser and not the second: this is not contrary to sound reason. Ver. 20.

Learn from it.

- D. 1. *Weak booths or tabernacles are suitable to Saints removalls here from place to place.*
- D. 2. *Tedious pilgrimages hath God appointed to his eminent Saints below in safety; from Padan-Aram to Salem.*
- D. 3. *Saints under providence, may change habitations for more convenience.*
- D. 4. *The Church hath under God pitched its tent a while, by the cities of the world. Ver. 18.*
- D. 5. *Jacob and his seed, desire to usurp nothing but what they buy from the world.*

D. 6. *Gods pilgrims mind no great purchase below, but only a place for a tent: a little place.*

D. 7. *It is lawful for Jacob, to deal with Canaanites in just exchanges. Ver. 19.*

D. 8. *Saints would not have an house but that God should dwell in it.*

D. 9. *Succeeding Saints repair religion and the meanes of the exercise of it, set up by progenitors.*

D. 10. *Altar-worship, or worship by Christ is that which Saints have ever practised.*

D. 11. *True religion is terminated in the almighty God.*

D. 12. *Religious Worship is the true memorial, of Gods making his Church truly Israel. Ver. 20.*

CHAP. XXXIV.

IN this Chapter is continued the history of the Church, in several sad events upon Jacobs family while he sojourned near Salem, and was neighbor to the Shechemites. The general heads are three.

1. Dinahs ravishing by Shechem. Ver. 1. to 5.

2. The after-contract for marriage; from Ver. 6 to 24.

3. The doleful revenge by Jacobs sonnes. From Ver. 25. to 31.

In the former these particulars are considerable.

1. The occasion given by Dinah. Ver. 1.

2. The sin done by Shechem, with its consequents. Ver. 2. 3. 4.

3. Jacobs resentment of it upon his hearing. Ver. 5.

First, as to the occasion, therein we have to note.

1. The connection between this event, and Jacobs condition mentioned before; he had made a purchase, and was now set down; and settled his family; and established the Worship of God; now immediately after all this, the sad trial here mentioned did befall him; though Jacob thought that he was well settled, and fell upon a religious government of his family; yet he minded not his vow at Bethel many years after his return, which seemed to provoke God that he ordereth sad things to him now for his trial: So it is hinted, Chap. 35.

2. The subject giving occasion, *Dinah*, and

And Dina the daughter of Leah; which she bare unto Jacob. — Sept. and Cald; fame. She is here described.

1. By her name, *Dina*.
2. By her sexe, a daughter.
3. By her parentage, Jacob her father, Leah her mother: she was now judged to be about fourteen years of age, and probably a beautiful maid; who though educated in religion and the knowledge of God; yet becomes the occasion of reproach upon the Church, and of grief unto good Jacob and her mother.

3. The action occasioning it, *Went forth to see the daughters of the land*, — Cald. fame. — To learn of, or get acquaintance with the daughters of the inhabitants, the women of Shechem, Sept. *וַתֵּצֵא לִרְאוֹת בְּנוֹת הָאֶרֶץ*. — Brief is the account of this motion.

1. The action recorded, is, *she went out*, which seemeth to be thus circumstantiated.

1. Of her own head, without parents direction.

2. Upon her own confidence, having none with her to secure her from danger.

2. The end of this motion expressed, is to visit and see: or learn, and know the daughters of the land, and to be vain together with them. Wantonness and curi-osity together with wilfulness seem to steer her course, which are bad guides to yong soules, leading them unto mischief and misery. The time was some festival as *Josephus* conceive's.

Learn hence

- D. 1.** Sad occurrences may be ordered to Saints while they sit by Gods altar. Worship is not without trial.
- D. 2.** Religious care of God misplaced doth not exempt parents and children from sad tentations. Jacob Worshipped by Shalem, not at Bethel.
- D. 3.** Mothers sinnes providence may hit in daughters miscarriages.
- D. 4.** The children of Saints, and specially daughters, may be occasion of great affliction to parents.
- D. 5.** Wilfulness and wantonness ease on yong soules to their own mischief, and grief of parents.
- D. 6.** Vnuly appetites to know the fashions and vain courses of others, bring many soules into grievous snares.
- D. 7.** Vain sights and spectacles in

revells and wanton garbs may occasion losse of purity. Ver. 1.

2. The sin acted upon this occasion is the stupration of Jacobs daughter; whereabout we read.

1. The person by whom this was done, *Ver. 2; Shechem the son of Hamor the Hivite, Prince of the country*. — Sept. and Cald. fame. He is noted.

1. By his name, *Shechem*; a lascivious youth, as it appeareth by his carriages.

2. By his relation, he was son to Hamor, and that Hamor was chief or Prince of his country; one that should have better nurtured his son. His place and dignity addes something to the sin.

2. The acts of this unclean and wicked gallant, threefold.

1. Precedaneous, unto his violent corrupting of her, which however related in order of the text, yet reason will shew us their order naturally, as they were acted.

1. *And he saw her*, That is; eyed her with lustful desire, she coming into such a concourse, there she is espied to be preyed upon; the eye work's to wickedness, from a lustful heart.

2. *And he took her*, Sept. and Cald; fame. That is, either by fraud or force laid hold on her to get her into his house, or some place convenient for his unclean designe.

2. Present acts of filthiness mentioned here, are two.

1. *And he lay with her*. — He slept with her. Sept. and Cald. Here was one beastly act of a lustful youth, to force her unto unclean gesture.

2. *And he afflicted her or humbled her*, That which is expressed he desired her; he ravished her most villanously; reason may perswade, it was an act, which Dinah, as she could, resisted, but now God leaveth her in such places of evil. Well was it stiled an afflicting of her. — Humbled Sept. — Oppressed, Cald, Ver. 2.

3. Consequential acts were such as followeth this violent polluting of her; some whereof may be conceived in measure to go before the act of pollution, but notwithstanding they may follow after no less; these are four.

1. *And his soul cleave unto Dinah the daughter of Jacob*. — And he attended to the soul of Dina, &c. Sept. — And his soule took pleasure in Dina, &c. Cald. This note's the vehement prosecution of lust, that nothing would separate him from that which he desired, he was glued, his very soul and all, by lust unto Dinah.

2. *And he loved the damsel*, Cald. fame. — The virgin. Sept. Here is lust burning still after its first firing, his love was adulterous wholly, she was swallowed up with carnal delight.

3. And

3. *And he spake to the heart of the damsel*. — And he spake to her according to the mind of the virgin to allure her. Sept.

— He spake comforts unto the heart, &c. Cald. That is, by all fleshly complements, promising marriage, & all the pleasures of the flesh, so he moveth her further to become his wife. It may be also that all these were preparatory to perswade her unto the former act, as some conceive; yet were they also continued after. Ver. 3.

4. The last act consequent is his dealing with his father for the injoyment of her. *And Shechem spake unto Hamor his father, saying, get me, or take me this maid so wife*. Sept. and Cald. fame. Had this bin the first undertaking, it had bin better; but now he desireth it as a lustfull man, wherein yet are observable.

1. His address to his father, he acknowledged his authority in this; though it may be for wickedness, they were like father and like son.

2. His desire of Dinah now in a more reasonable way for a wife; though hurried to it by brutish lust, which makes it sinfull. Thus far, Shechems unclean attempts. Ver. 4.

Learn hence.

- D. 1.** Great mens children are not usually the best; but vile and debauch. So Shechem the son of a Prince.
- D. 2.** Sonnes of great men are apt to think they may sin by authority; being not restrained.
- D. 3.** It is a dangerous thing for an innocent damsel to come under the eye of lascivious men.
- D. 4.** Lustful sight of beauty moveth hearts to take hold of opportunities to enjoy it.
- D. 5.** Lusts hold fast of its prey, will certainly cleave with it, humble, and afflict it. Ver. 2.
- D. 6.** Lust layeth out the very soul of man upon its prey desired.
- D. 7.** Unclean love is the usual fruit of violent and injurious lust.
- D. 8.** Lust will speak to the heart of any, whome it may tempt unto unclean injoyment. Ver. 3.
- D. 9.** Brutish lust cannot deny the parents right in ordering children unto marriage.
- D. 10.** Lust itself will desire Gods or-

dinance of marriage for its own vile ends. Ver. 4.

3. Jacobs resentment of this foul act done upon his daughter, Ver. 5. Wherein we have to consider.

1. The intelligence of it which came to him, *And Jacob heard that he had defiled Dinah his daughter*; Sept. addes, *Sychem son of Emmor*. — Was polluted. Cald.

1. The subject of reception of this sad newes, is *Jacob* a gracious father, hating iniquity, who had nurtured up his daughter unto better hopes, now declining thorough age, and subject to griefs.

2. The meanes of his intelligence, it was by some report, quickly flying abroad of such a fact done so eminently, and by such a person, the city rung of it, and therefore it must quickly come to Jacobs tents.

3. The matter reported to, and heard by Jacob, and that was sad, the ravishing and defiling of his daughter by Shechem; newes sadder in that kind could not be brought unto him; a poor innocent maid, violated and deflowred.

Secondly. The absence of his sonnes at this instant, when these sad tidings took Jacob solitary, & none by him to sustain or counsel in such a case, *And his sonnes were with his cattel in the field*, Sept. and Cald. fame. They were in their calling, not dreaming of such wickedness.

3. Jacobs demeanour under this sad newes, *And Jacob held his peace, until they were come*. — He was silent. Sept. and Cald.

1. His posture or carriage is silence; no doubt mother and other relations at home with Jacob heard of it; and were all weeping & mourning & complaining upon so sad an event, but Jacob sit's still, and was silent.

1. It notes deep oppression of spirit.

2. Quietness and calmness under such a providence.

3. Consideration and studying the hand of God in it, what his mind might be; not meditating evill.

2. The term of time wherein he was thus afflicted, *until his sonnes came home*; with whom he might converse about it. Likely it was, some messenger might speed to them, and cause their return sooner than ordinary. What he did communicate to them from his own Spirit is not recorded; but doubtless nothing of wrath or revenge; which we see he laments when it was taken by his sonnes. Ver. 5.

Learn hence.

- D. 1.** Sad tidings of childrens miscarriages and miseries may be brought to gracious parents.

H h h 3

D. 2.

D. 2. Reports and hearing of evil especially in dear children strike's deep, thorough ears, to the hearts of parents.

D. 3. Shechems violence upon Dinah, or of wicked men upon the daughters of the Church, is very sad.

D. 4. Such evils may befall relations, while they are honestly employed, and think not of it.

D. 5. Silence in grieving, considering, and bearing such providences, becommeth Saints.

D. 6. Silence of grieved spirits may well be broken off, when such are present whom they may consult for ease. Ver. 5.

Secondly. The next general now followeth, which is an after contract for marriage, from V. 6. to the end of Ver. 24. Wherein these particulars occur.

1. Hamors address to Jacob. ver. 6.

2. Jacobs son's coming to meet him. ver. 7.

3. Hamors motion to them. V. 8. 9. 10.

4. Shechems motion for himself. Ver. 11. 12.

5. The reply of Jacobs sonnes. Ver. 13. 14. 15. 16. 17.

6. The acceptance of the condition required. Ver. 18. to Ver. 24. — To the first, Hamors address to Jacob, And Hamor the Father of Shechem, went out to Jacob to speak with him. Sept. and Cald. same. Herein may we note.

1. The subject of this address Hamor shechems Father; His name, his condition as a Prince, his relation as a Father to that violent adulterer are considerable: It would have better become him to have done justice, for such violence, than to palliate the wickedness of his son; yet see respect of persons, destroyeth justice.

2. His address, he goeth forth of his city to Jacob, about this business, so farre he condescends for his own ends.

3. The end of his address, to speak with him about the procuring Dinah to wife for his son, so labouring to satisfy the offence.

Note from it.

D. 1. Wicked parents are indulgent to wicked children to cover their wickedness and sins.

D. 2. Respect of persons and relations turn's judgment backward in wicked rulers.

D. 3. Wicked powers may condescend to the weaker righteous, to palliate their wickedness.

D. 4. Injurious persons offer wrong first, and treat of peace afterward. Ver. 6.

To the second. Jacobs sons coming and meeting him, And the sons of Jacob came out of the field, when they heard, and the men were grieved, and wrath was upon them vehemently, because he had done folly in Israel, to lie with Jacobs daughter, and so should it not be done. The men were pricked, and it was very doleful to them, because Sychem had done a filthy thing in Israel, &c. Sept. Ignominy or baseness was done in Israel, and so it ought not to be done. Cald. Note.

1. Their motion, they came from the field home to their sad and oppressed Father, probably being sent for upon Hamors coming to Jacob. Reuben being now 22. years old, Simeon 21. Levi. 20. Judah. 19. All sonnes of Leah, the four first.

2. The occasion of their motion, having heard of this sad newes concerning their sister.

3. Their affection is twofold.

1. Grief for the suffering of their sister.

2. Wrath against the violence of Shechem, they were burning in anger with him.

4. The reason of all this their trouble because he had done folly in Israel.

1. The sinner, Shechem, a lustful youth.

2. The sin he had done, folly, the word is often used for uncleanness, which was extreme folly for the adulterer, pursuing therein his own slaughter, and ignominy, and reproach upon Gods people, among whom this evil should not be committed. Pro. 7. 22.

3. The place where this was done, Israel, the name of Gods Church in the time of Moses; & this is the first place where this is expressed as an aggravation of this sin, that it was done in Israel in the Church of God, or against Israel or the Church of God.

5. The law which maketh this fact so sinful, So it should not be done. Doubtless though Moses speaketh it as a law from God by him, yet it was given to the Church from the beginning. Deut. 13. 17. Jacob and his sons knew this law, which did aggravate the fact. Some take this as spoken by Jacobs sons, and so they must be minatory; this shall not be so done among us, we will not endure it; Israel shall not suffer it unrevenged; but they seem to be added by Moses.

Note hence.

D. 1. Sad newes of misery on relations

tions calling for help may take men off from their employments.

D. 2. Grief is a duty for evil done to, or by, any of our relations.

D. 3. Anger against sin committed is but due, if it be expressed orderly.

D. 4. Men though in the Church, are apt to be transported in wrath beyond bounds.

D. 5. Uncleanness added is the greatest folly that can be expressed. Pro. 7. 22.

D. 6. Pollution of any members in the Church of God is an aggravated folly.

D. 7. Jacobs daughter to be defiled, it is a sad and grievous reproach.

D. 8. The Law of God expressly forbids such unclean attings. Therefore are they exceeding sinful in the Church. Ver. 7.

To the third, this containeth Hamors motion for his son, unto Jacob and his sonnes, wherein note.

1. His declaration by way of preface. And Hamor spake with them, saying, Shechem my son, his soul hath cleaved, or is afflicted to, or well pleased with your daughter. Sychem my Son hath chosen with his soul your daughter. Sept. Your daughter hath pleased the soul of Shechem my son, Cald. In which we may consider.

1. The person declaring, Hamor, the Prince and Judge, who should have done judgment and not covered sin.

2. The parties to whom, Jacob and his sonnes, injured and grieved persons.

3. The manner of declaring, by speech and conference with them.

4. The matter declared, which was, the violent affection of his son to Dinah; he is bent in love even with his soul unto your daughter; It notes the transporting of him in affection to her. It is used to set out the love of God to his people. Deut. 7. 7. In all this there is not a word to declare his sonnes sin, or craving pardon for it, but only so much as may cover his villany, and periwade them of the intire affection of his son to Dinah.

2. His motion, which is twofold.

1. Special for his son, Give her to him, I pray you, for a wife. Sept. and Cald. same.

1. The manner of it is humble and petitionary, I pray.

2. The matter of it for marriage, that his son might have Dinah to wife. All this was to cover wickedness, and to save the

former violence by such pretended satisfaction. Ver. 8.

2. His motion is general as to affinity Ver. 9. between Jacobs family and his people, And joyn marriages with us, give your daughters to us, and take ye our daughters unto you, Sept. and Cald. to same. *Impugnandum* Sept. Here his motion is to mixe his people with Jacobs family, that they might become one, carried in those mutual transactions of giving and taking daughters. So he useth general overtures of union, to bring about special aimes or ends. Ver. 9.

3. His reason or motive here suggested to them, which is a pretence of their own commodity by this ingagement, and that various ways.

1. A settled habitation, And ye shall sit down with us, or dwell with us, (Sept. and Cald. same) As if he should say, it must needs be tedious to you to be in an unsettled condition as you have bin, grant me this motion, and here you may sit down and dwell with us, and move your tents no more, which is more comfortable.

2. Liberty of making use of the whole territory, And the land shall be before you, or at your faces, to turn which way ye will in it. Behold the land is broad before you, Sept. Cald. as Hebr. The phrase notes freedom to go up and down as they pleased with their flocks.

3. Free trade and converse with the inhabitants, Dwell and compass it, or negotiate and trade in it. Dwell and merchandize, Sept. and Cald. It notes travelling up and down for negotiations sake to buy and sell, and get gain.

4. Power of inheriting as naturalized, And get firm possessions therein. And possess therein. Sept. Cald. In summe he offers them all freedom with his own subjects according to the power he had, that he might ingratiate himself and make his petition feasible. Thus for the father, Ver. 10.

Learn hence.

D. 1. Sinful indulgent parents cover the foul enormities of rebellious children, with fair pretences.

D. 2. Wicked offenders love to be silent as to the confession of their villantes.

D. 3. Lustful love is given out with the very soul, and may continue after violence done, the object abiding.

D. 4. Injurious violent men may treat compliance with the afflicted and oppressed ones.

D. 5.

D. 5. Marriage may be desired by wicked adulterers to hide their uncleanness. Ver. 8.

D. 6. General overtures of kindness may be made by wicked men of power for their spectral ends.

D. 7. The world have desired affinity with the Church of God upon designe. Ver. 9.

D. 8. Worldly powers may court the pilgrim Church to sit down with them for their own advantage.

D. 9. Territories of Princes are opened to the sonnes of the Church to ingage them to evil.

D. 10. Free trade, commerce and possessions, are the batts wherewith worldly power's allure Gods servants unto their lusts.

D. 11. Kingdoms and all will lust part with all, to enjoy its pleasure. Ver. 10. So Herod. Mark. 6. ver 22. 23.

To the fourth, this carrieth shechems motion unto Jacob and his sonnes for himself. Ver. 11. 12. Wherein.

Ver. 11.

1. His desire of favor in general, *And Shechem said to her father and her brethren, let me find grace in your eyes*, Sept. and Cald. same.

1. The sister here is *Shechem*, that vain fellow, who had abused Dinah, having deflowered her, he now intreateth her relations, and sits upon father and friends for their good will.

2. The parties intreated, *Jacob* and his sonnes, so neerly related to *Dinah*, and grieved about her.

3. The suit itself, which is to be accepted with them, that such grace might be granted from them, as might answer his desires.

2. His profer in order to gain his request, exprest,

1. Simply. *And what ye shal say unto me I will give*. So Cald. — We will give, Sept. In these he labours to buy out favour for covering his foul attempt.

1. He puts them to their demand, say with what price I shall purchase this favour, let me know your mind.

2. He promiseth satisfaction, I will give it or grant it, that I may have my lust, and your favour to enjoy it. Ver. 11.

Ver. 12.

2. Amplified exceedingly, *Multiply upon me exceedingly dowry and gift, and I will give according as ye shal say unto me*, (Sept. and Cald. same.) Here the lustful youth discovers the heat of his own passion.

1. In laying himself at their feet, to lay what burden of dowry or gift, they would demand to expiate his offence, and enjoy his carnal desire; see how faintly lust offer's for its end.

2. In promising to satisfy the utmost demand, *I will give it*. Prodigal lust! Some law there was upon inticing afterward to this purpose, but none for ravishing. Exod. 22. 16. 17.

3. His request from them in special, *And give yeme the damsel to wife*; Sept. and Cald. same. His desire is,

1. For their free grant, give ye now what I have taken already.

2. For his own enjoyment, let me have her to wife; here and in nothing els he doth acquiesce, such is the satisfaction of brutish sensual lust. Ver. 12.

Learn.

D. 1. Lustful men may crouch to such as they have offended to get favour from them.

D. 2. Lust is willing to buy out favor where it hath provoked. Ver. 11.

D. 3. Lust maketh men profuse and prodigal to have their pleasure, though to their own undoing.

D. 4. Lustful creatures would buy out their offences though not confesse or bemoan them.

D. 5. Lust agreeth to give men their demands that it may enjoy its own.

D. 6. Lust acquiesceth onely in the enjoyment of its desired evil. Ver. 12.

To the fifth, this containeth the answer of Jacobs sonnes to Hamor and Shechem, whom it is probable Jacob had intrusted, to make answer. Wherein is recorded for observation.

Ver. 13.

1. The manner of their reply. Ver. 13. *And the sonnes of Jacob answered Shechem and Hamor his father with deceit, and they spake because they had defiled Dinah their sister.*

Spake to them, &c. Sept. — Spake in wisdom, or wisely. Cald. Herein we may note.

1. The form of their answer, it was guileful; that is, their whole reply was framed to deceive the Suitors, to pretend a possibility of marriage upon terms but intending nothing less; nay to lay a designe thereby to take away their lives, as the event sheweth.

2. The reason of this deceitful answer; they spake, that is, either among themselves, or, they spake so deceitfully to Hamor

mor and Shechem, because he had defiled their sister. This wrought revengeful thoughts in these brethren, which they could not better execute, than by concealing it under a fair treaty. The Cald. read, they answered wisely: but by the Serpents wisdom.

2. The matter of their reply, which stands in three particulars.

1. In a necessitated denial to them as they were, and that urged by Gods Law. V. 14. Wherein we may note.

1. The denial pleaded, *And they said to them, we have not power to doe this word or thing, to give our sister to a man, to whom there is a foreskin*. Symeon an Levi said to them, &c. Sept. — Cald. as Hebr. Herein they speak truth, though with a purpose to deceive.

1. The repliers here are the same sons of Jacob, yet the Seventy name Symeon and Levi: it is likely they might be most forward in speaking as they were in acting.

2. The matter of reply is the denial of their sute unto them as now they were, which they exprest under an impossibility laid upon them, we cannot do this thing which you demand, to give our sister unto a man uncircumcised; doubtless they could not do it by the law of their religion, which God gave them by Abraham; for justly is it presumed, that what Moses wrote afterward was given to the Church with the law of circumcision. And however both Isaac and Jacob did take wives from the uncircumcised, it was Gods special direction, but they gave no daughters to the uncircumcised because they could not, that is, by right; or the law of God, they had no power to grant it. *Id possumus, quod jure possumus*.

2. A further reason of this denial, *because this were a reproach unto us*, Sept. and Cald. same. A good reason it was, from such as were professed members of the Church, for it is a reproach to them to act contrary to the ordinances of God; so far they speak true, though with a mind to deceive.

2. In a conditional consent. Ver. 15. 16. Wherein.

1. The condition is proposed, *Onely in this will we consent unto you, if ye will be as we are, that every male of you be circumcised*. Cald. same. — We will be like and dwell with you, &c. Sept. The words are easy, an universal circumcision of all with them is the condition proposed, answerable to the law; their sin in making this condition is not small, as will hereafter appear.

2. Their promise and profer upon this condition performed. Ver. 16. Which is in three particulars.

1. *Then will we give our daughters to you*, (So Sept. and Cald.) In summe, then ye shall have our sister, and we will give others of our daughters to you and your people.

2. *And we will take your daughters to us*. Sept. and Cald. same.) That is, to be our wives, as ours shall be yours.

3. *And we will dwell with you, and we will be for one people*. One kindred. Sept. — Cald. as Hebr. Here they give consent to people with them; neither justly with Gods leave, nor faithfully in their own intentions.

3. In a peremptory resolution, this condition being not granted, wherein are exprest.

1. Their answer supposed, *And if ye will not hearken to us to be circumcised*. Sept. same. — Yeild to us. Cald. This they purpose as an overture to a final determination, if you will not yeild to the condition proposed.

2. The resolution taken up, which is twofold.

1. *Then will we take our daughter*. (Sept. and Cald. same.) That is, either demand her by right, or take her by force, for it seemeth, all this while she was in Hamors house.

2. *And we will be gon*, that is, we shall be strangers to you as we have bin, and depart without any further parly with you. This they pretend to draw them on.

Quest. 1. Was this answer of Jacobs sonnes lawful?

Ans. Surely no, but altogether sinful upon these accounts.

I. The principle of it is guile and fraud, altogether inconsistent with true religion.

II. The matter of it is sin and impiety. 1. To offer Gods seal to them that were not in Covenant.

2. To set Gods seal to humane agreements and Covenants.

3. To make religion herein a cloak for their villany.

III. The end of it was their intended perfidious and cruel dealing, to subject them to their revenge, not to gratifie them in their desire.

Quest. 2. Was it not well for Jacobs sonns to perswade them to be profelytes by circumcision?

Ans. 1. They did not aim at their conversion in it but destruction. 2. Circumcision though it were good, in its due place and relation to Gods Covenant, yet it became vile when it degenerated. 3. Reception of sacraments by Pagans is a most horrid profanation of them. These sonnes of Jacob therefore did wickedly in offering circumcision unto such, or perswading them thereunto.

Quest. 3. Was all this done without Jacobs?

Ans. It is so safely to be presumed.

1. It seemed that being over charged with sorrow, he left the negotiation unto his sonnes.

III 2. His

2. His detestation of their counsel and fact afterward, in this chapter.
3. His cursing of the chief actors for the future shew it Gen. 49. 5. 6. 7.

Learn thence

- D. 1. *Overflowing sorrows may cause wise and good fathers, to intrust young children too much with great affairs.*
D. 2. *Management of such great affairs, want's good success usually, because acted by such hands.*
D. 3. *Brethren under fathers may have a right as to disposing their sisters, wherein they may give counsel.*
D. 4. *The sonnes of Jacob may be guileful, though he be plain.*
D. 5. *Corruption and thoughts of revenge may moove the sonnes of the Church to deal deceitfully.* Ver. 13.
D. 6. *The children of the Church cannot do justly what God forbids them.*
D. 7. *It is unlawful for Church members to mingle themselves in marriages with Gods enemies.* 1. Cor. 7 Ver. 39.
D. 8. *It is a reproach unto the Church to act contrary to Gods ordinances.*
D. 9. *The sonnes of the Church may urge Gods truths to wicked purposes.* Ver. 14.
D. 10. *Visible professors in the Church may wickedly offer Gods sacraments to be vilified by men.*
D. 11. *Church-members may possibly erre in annexing Gods seals to mens Covenants.*
D. 12. *Hypocisy makes religio na cloak to iniquity.*
D. 13. *Foolish men may consent to, what God forbids for their wicked ends.* Ver. 15.
D. 14. *Marriages between the Church and Gods enemies, hypocrits may admit upon designe.*
D. 15. *Wickedness may persuade men of the Church to become one*

people with the world. Ver. 16.

D. 16. *Hypocrisie seems resolute to take its course where its conditions are refused.*

D. 17. *Subtily suggest's mens detalls and departure to make adventures follow after them.* Ver. 17.

6. The last particular to the consummation of the desired contract is the acceptance of the terms proposed, by Hamor and Shechem, together with their expedition for performance. Ver. 18. to Ver. 24. In which passage we have to observe.

1. The acceptance of the terms proposed. Ver. 18.

2. The speed for performance by Shechem. Ver. 19.

3. The speech of Hamor and Shechem to the citizens. Ver. 20. to 24.

4. The concelion of the people to their motion. Ver. 23.

To the first, the acceptance of the terms proposed thus related, *And their words were good in the eyes of Hamor, and in the eyes of Shechem the son of Hamor.* The words were pleasing before Hamor, &c. Sept. and Cald. Where note.

1. The parties accepting, father and son; the name of the father signifying an affe, he giveth a sign of his brutishness in this; and a title afterwards of a child given to Shechem, notes him to be transported like a foolish child; both are hurried by their lusts.

2. The matter accepted, the words of Jacobs sonnes, which was the motion for their circumcision, an hard condition, in itself, but harder in the design, which lustful men could not discern.

3. The acceptance itself, the words were good to them, that is, they very well accepted them without pause or reply again unto any particular: what will not lust yeild to, though most unreasonable? *Lat-civis null'a religio est quidvis perpet aut admittere, dummodo aff. eius expleant.*

Note hence.

D. 1. *Sinful lust maketh like father like son.*

D. 2. *Lust is pleased with the hardest terms for self enjoyment.*

D. 3. *Lust make's men yeild to their own ruine without deliberation. The greatest evil seemeth good.* Ver. 18.

To the second, the expedition made for performance, especially by the lustful youth that

that was most concerned in it, wherein we have to note.

Ver. 19. 1. The proposition of his speed, *And the youth or childish fellow delayed not to perform the word or thing.* Sept. and Cald. same.

1. The subject spoken of is Shechem, under the name of a boy, child, or foolish youth.

2. The matter spoken of him, he delayed not to do the thing, perform the word for a general circumcision of the males, which was proposed by the sonnes of Jacob; the doing of the thing here was not his own circumcision, for that was to no purpose, unless all the males were brought under it; he therefore now speeds to get them together, and to persuade them to it; that they might be all circumcised as well as Hamor & Shechem on the same day, he delayed not to perform this.

2. The reason of his speed, which, as expressed, is twofold.

1. His inordinate love to Dinah, *Because he was delighted in Jacobs daughter.* — *כי הוא יגע, &c.* For he had layen with, &c. Sept. — Cald. as Hebr. Delight of lust in the object of it, make's him to speed to the full enjoyment of the same; lust needs no spurrs.

2. His exemplariness unto the men of the city, he hastens to draw them after him, *And he was honored above all the house of his father.* — Most honorable of all his fathers house; Sept. Cald as Hebr.

1. His honour and repute is set as exemplary, he was among his people of the greatest repute and honour, none of his brethren in his fathers house like him, therefore he knowing his interest in the hearts of the people speeds to persuade them to gratify his lust, and yeild to the means of their own destruction. Ver. 19.

Learn from it.

D. 1. *Childish fooles hasten to the stocks and slaughter, and consider it not.*

D. 2. *Lust needs no spurrs, but haste's all it may to enjoy it's pleasure.*

D. 3. *Lust made honorable in persons, become's most exemplary to lead others into the snare.* Ver. 19.

To the third, this containeth the persuasive speech of Hamor & Shechem to the men of their city, herein.

Ver. 20. 1. Their address to the assembly, *And Hamor came and Shechem his son unto the gate of their city.* — Sept. and Cald. same. It is probable they had summoned a court, and called the men together, and now Ha-

mor their Prince and his son, give them meeting: the gate was the place of assemblies, & transacting matters politick, as to the common-weal; and thither they come to meet with the assembly. Deut. 17. 5. Ruth. 4. 1. 11.

2. Their form of declaring their business which was the occasion of their convocation, *And they spake to the men of their city saying.* — Sept. and Cald. same. They opened their business by word of mouth; both of them in order declaring and urging the same matters unto their people. Ver. 20.

3. The matter of their speech, which containeth.

1. A preface ingratiating the men about whom they were to speak, *These men they are peaceable with us,* Sept. and Cald. same. They begin their speech from the commendation of their neighbors, Jacob and his family; these are all men of peace, of good and quiet conditions who are come to be our neighbors; ye need not fear nor suspect them, nor any hurt from them; it was a commendation of some of them a little too soon, who afterward made the contrary to appear; but yet 'tis rhetorical, to gain favour to them who may pleasure it.

2. A proposition of some demands about them.

1. For their cohabitation and commerce, *Therefore let them dwell in the land and trade therein.* Sept. and Cald. same. This Hamor had offered Jacobs sonnes, and now persuade's his people to yeild thereunto, that he might make it good. The reason satisfactory to this is added, *For the land behold is large of hands or spaces before them.*

Is broad, Sept. — Spacious and broad: Cald. That is, ye will have no streining by them, room enough there is, that ye may grant this to them.

2. For their affinity, *Let us take their daughters to us for wives, and let us give our daughters to them.* — We will take, &c. Sept. Cald. Herein they persuade their citizens to make affinity with them; and come into kindred: and this the young man presseth upon his own account, to get his wife first, Ver. 21.

3. An offset of the condition which Jacobs sonnes had made subrilly to them, *Only in this will the men consent to us to dwell with us, to become one people, in that every male with us be circumcised, as they are circumcised.* — So Sept. and Cald. Thus they propose the condition as they had it from Jacobs sonnes, this might seem an harsh and strange condition to their people, to bring them under such a penalty; therefore it needeth something to render it to them desirable.

1. The condition, *circumcision.*

2. The rule of it, *as they had it.* Ver. 22.

4. An argument to make this take with them, *Their cattle, and their substance, and*

every beast of theirs, shall they not be ours? Sept. and Cald. to fame. Here we have.

1. The medium, by which they persuade, by this we shall bring them under and make them and theirs ours. Which was,

1. Treacherous; for they pretended to Jacobs sonnes, that they should have all in the land as his own people, and here they persuade their people, they shall be enriched with their spoiles. God make's the deceiver be deceived.

2. We have the persuasion concluded, Only let us consent unto them, and they will dwell with us. Cald. fame. Let us be like them. Sept. In summe, from this pretended argument of gain, they labor to bring in a deluded people into the same danger with themselves. This will be nothing to loose a superfluous skin, and we shall gain them and all they have. ver. 23.

Learn hence.

D. 1. Lustful rulers bring all under them into evils with themselves.

D. 2. Judicatures, or gates of cities are perverted and seduced by wicked rulers: they are made places to plead, or lust.

D. 3. Evil rulers use their tongues and speeches to deceive their people. Ver. 20

D. 4. Lust will commend any by whom it may be gratified, though it find the contrary.

D. 5. Self-seeking Princes, will persuade people to any thing for their own ends.

D. 6. Wicked powers pretend lawful affinity to be made, when they aim at sinful lust. Ver. 21.

D. 7. Lustful rulers do not onely submit to hard conditions themselves, but press them on their people.

D. 8. Lust is content to symbolize in the hardest duty external of religion, to enjoy its desire.

D. 9. Lust desires to unite with any people, who gratifie its desires. Ver. 22.

D. 10. Pretence of gain, and spoil, and advantage, is a fit bait to

bring seduced soules to consent to lust.

D. 11. Rulers in sin, will never leave until they bring their people to consent with them to evil. Ver. 23.

To the fourth, This containeth the peoples yielding unto the swafory speech of their rulers. Wherein.

1. Their concession by consent, And Ver. 24; there hearkned unto Hamor and Shechem his son, all that went out of the gate of his city.

Heard, hearkned, obeyed, Sept. & Cald. to fame. That is, all the male inhabitants subscribed to their motion, that it should be as they had proposed.

2. The execution or performance of their grant; And they were circumcised every male, all that went out of the gate of his city. That is, all in one day, as appointed, cutt of the superfluous foreskin, so that they were all together fore and wounded; thus are a wicked people drawn on to act provocation, and to leave themselves wounded and prepared for slaughter.

Note from it.

D. 1. Wicked people easily yield to wicked rulers to gratify their lust.

D. 2. It is usual for all to follow the example of rulers to sin. Regis ad exemplum totus componitur orbis.

D. 3. Universal consent in evil, is permitted, where universal destruction is intended. Ver. 24.

3. The last general containeth the guiltful and cruel revenge taken by Jacobs sonnes upon the Shechemites for the injury done to their sister. Herein note.

1. The execution of this revenge. Ver. 25. to 29.

2. Jacobs contest with his sons. Ver. 30.

3. Their reply. Ver. 31.

In the first, which is the execution, we have to observe.

1. The season of it, And it was in the third day, when they were fore, or grieving, with the wound of circumcision.

When they were in pain. Sept. When their paines were strong upon them, Cald.

1. The day was the third after the circumcision.

2. The state of them in that day was very painful, so that they were very unable to resist: why on the third day they should be forer, physicians give their reasons, which are valid as to some wounds, but

questioned whether so in this; yet this is clearly said, all the circumcised here were very full of pain on this third day, which is the time laid hold on by the executioners. Josephus omits this foreness, and suggests drunkenness, &c.

2. The executioners of this revenge, And the two sonnes of Jacob, Simeon and Levi. Dinahs brethren took each man his sword. Sept. and Cald. fame. Where we have.

1. The parties mentioned.

1. By name Simeon and Levi. The two middle sonnes of Leah.

2. By relation, brethren of Dinah, that is, by father and mother.

11. Their arms, they took each their sword, instruments of death they carried with them.

Quest. Were onely these two in the action?

Ans. Surely we read afterward, there were others at the plunder, and however these two are mentioned as eminent for wrath and revenge in this matter, yet improbable it is, they would set upon a city by themselves, the very women being able to beat back more than they: It is more safely conjectured, that these were ring-leaders, but others of their brethren and servants were with them in this exploit, as well as in taking the spoil afterward.

3. Their assault of the circumcised, And they came upon the city in confidence or boldness.

Undaunted, securely, Sept.

City where he dwelt confidently.

Cald. That is upon Hamors city, they fell on without the least demurr, with violence, and confidence, incited doubtless by sin, but ordered by God.

4. The execution done, in two great effects.

1. Murder, and that twofold.

1. General upon all the males of the city, And they slew every male, (Sept. and Cald. fame.) That is, all that by guile they had made fore by circumcision. Ver. 25.

2. Special, And they killed Hamor, and Shechem his son with the edge of the sword, and took Dinah out of Shechems house, and went out, Sept. and Cald. fame. Wherein.

1. The slaughter, of father and son.

2. The rescue of Dinah their sister, who had occasioned all this. This cruel revenge is upon her score, Ver. 26.

11. Plunder; in the description whereof we have.

1. The actors. The sonnes of Jacob. Here the rest of the brethren of Dinah are expressed, elder and younger, fit for such attempts; and rational it is, that they who would help to spoil, would help to kill. These and other servants of their family doubtless were combined unto such an action as this.

Ver. 27.

2. Their act, which was spoiling, expressed thus.

1. They came upon the slain. Upon the wounded, Sept.

To the spoil of the slain. Cald. That is, to strip them, and take their riches from them.

2. And spoiled the city, because they had defiled their sister Dinah. Sept. and Cald. to fame.

1. Their act is a fruit of covetousness, to fall on spoiling, as the other was of cruelty.

2. The reason, they charge the fact of Dinahs ravishing on the city; which how justly they do, it doth not appear. Ver. 27.

3. Their sheep, and their oxen, and their asses, and what was in the city, and what was in the field they took. Sept. and Cald. to fame.

Ver. 28.

Ver. 29.

Here is a more special inventory of their spoiles, they take all in city and field, either in stable or abroad. Ver. 28.

4. And all their wealth, and all their little ones, and their wives they led captive, and spoiled, and all that was in the house.

All their bodies, (sometimes used for slaves) and all in their houses, Sept.

Houses. Cald. as Hebr. Here we have further cruelty.

1. In captivating wives and children.

2. In spoiling all their wealth within doors and without. Ver. 29.

So is here related a short history of a great cruelty, and bloody revenge.

Quest. Is this fact of Jacobs sonnes any way excusable?

Ans. This fact is considerable in a threefold respect.

1. With respect to God, who doubtless ordered all this in the hands of sinful men; so it is very just, however it may seem cruel. God knew their wickedness, former as well as latter.

2. With respect to the Shechemites, they were vile and abominable sinners; many of them, if not all, knowing of this fact of their Prince and applauding it, rather than reproving or mourning for it. There they can but justify God in it.

3. With respect to Jacobs sonnes; so it was a treacherous & bloody practise, condemned by Gods Spirit in the mouth of Isaac, both herein the following verse, and afterward in his propheticall Testament before his death. Gen. 49. 5. 6. (1) Lying & treachery was in the designe, (2) Cruelty and cry of blood to the highest, by men not called to take vengeance, (3) Covetousness and stealth abominable, (4) Oppression in captivating the widows & fatherless; all which shew their abominable sin; which is enough to prove that book of Judith false, she imputing all this to Gods moving of Simeon her father, whereas the Spirit of God condemneth their act as horrid, Judith. 9. 2.

Learn from it.

- D. 1. Treachery and cruelty watch their season exactly to effect their designs.
- D. 2. Guileful cruelty hath it's method first to weaken men and then to kill them.
- D. 3. Anger and revenge ordered under providence may make two prevail against thousands.
- D. 4. Corrupt nature meditates revenge to vindicate injury done unto relations.
- D. 5. Revenge goeth armed with instruments of cruelty to execute its designs.
- D. 6. Cruelty, uncontrolled by God, goeth out with security and confidence to ruin cities.
- D. 7. Bloody revenge spareth none that either have provoked, or may resist it.
- D. 8. God sometimes suffers ruine to befall subjects when they comply with rulers sinners. Ver. 25.
- D. 9. Exemplary destruction for rapes God orders upon father and son, sometimes even by wicked hands.
- D. 10. Ordinances of God abused to mens base ends, are made means to their own destruction.
- D. 11. Revenge is not quiet until it obtain its mark and carry back its desire. Ver. 26.
- D. 12. A few revengeful Spirits, are apt to gather many unto them.
- D. 13. Bloody minds are covetous as cruel, set upon spoil.
- D. 14. Injury and provocation is usually urged by oppressing spoilers as just ground for their avenge. Ver. 27.
- D. 15. Rapine of goods God sometimes orders to avenge ravishing of innocents.
- D. 16. Unsatisfiable is covetous revenge when it comes to spoil at its will. Ver. 28.
- D. 17. Revenge spareth neither sex nor age under its power.

D. 18. Wealth within doors as with-out, the sword, take's up when it hath commission. Ver. 29.

2. The next particular in this last general is Jacobs resentment of his sonnes act in this bloody revenge, which was very irksome to him, as appears in his contestation with the ringleaders in this tragedy. ver. 30. Wherein he expresseth.

1. His anger or displeasure against the fact, *And Jacob said to Simcon and to Levi, ye have troubled me to make me sink among the inhabitants of the land, among the Canaanites, and among the Perizites.* — *כי אתם נשאתם אותי, בין כנענים בין מזרחים.* That ye have let enmity between me, &c. Cald. Herein we have to note.

1. The party affected, Jacob the Father of these violent men, in whose power alone it was to have ordered them, but they without him pursue their rage; he therefore as being neglected by them, and not consulted with nor obeyed in this matter, but finding their violence outrageous and wicked, thus bespeak's the two Captaines of this rout at their return.

2. The parties to whom he expresseth his sad apprehension of this cruel deportment; they were the two chief, that had led on the rest, *Simcon and Levi*; these were named as notorious in the fact, and so they are herein Jacobs reproof, but not exclusively to others, who might have their hand in it.

3. The charge laid upon them, which sheweth his displeasure against them, and it is twofold.

1. *Ye have troubled me, ye have made me hateful.* Sept.

1. The parties charged are his sons, so good fathers have cause to do sometimes, to wicked children.

2. The charge is, that by this bloody act they troubled him, this is, two ways.

1. Inwardly, they made his soul hoary, vexed, tossed with sad thoughts, and indignation at such a fact.

2. Outwardly, and so they troubled him by making him the mark of trouble, at whom all the neighboring people would aim, to lay trouble and revenge upon him and his; such apprehensions did wrack and vex him.

2. The next charge is the issue of the former, and the demonstration of it, *ye have made me sink among the inhabitants, &c.* This is a borrowed expression from carrion or dead corpses corrupted, which send such odious favours, that make men abhor them; and hence sin is said to be a stench, and make men sink before God and men. So the cruelty, rage, covetousness, and horrid wickedness of Jacobs sonnes, made him sink; that is, be of an evil favour, as a deceitful, bloody man, and therefore

Ver. 30.

to be abhorred by them. And so much the worse, that this should be done by the children of the Church, toward them that were without, the Canaanites and Perizites; this maketh religion itself and the professors of it to sink, when such wickedness is done by them, as is not among the heathen.

2. His fear is discovered, *And I, men of number, and they will gather themselves against me, and smite me, and I shall be destroyed and my house.* — *אני אדם רב ומתקבצין עלי וימיתו אותי ויחריבו את ביתי.* &c. Sept. People of number. Cald. Herein he declareth what his fear is, will befall him and his upon their outrage, from the inhabitants; wherein we have.

1. The occasion of his fear expressed, *I being men of number*, that is, soon or easily numbered, which is here a paraphrase of *few*, such as were in his family; who compared to all the inhabitants of the country may well be stiled few or easy to be numbered, when they were many and not easily numbered. The word — here, notes man in common, all sexes and ages.

2. The matter of his fear, which is a three-fold evil gradual.

1. *And they will gather together.* viz. the inhabitants against me; all the Canaanites & Perizites, will joyn together against me.

2. *And they will smite me, slay me as ours read,* unto which doubtless the limiting tends. *סורקו אותי* Sept. Slaughter to himself is feared, as if he had bin the Author of all this revenge.

3. *And I shall be destroyed, I and my house.* *אני ודעתי יחרבו.* I shall be worn out, I and my house. — I shall perish, and the men of my house. Cald. Here ruine and destruction universal to his whole family is feared, from the Canaanites, upon this provocation of his sonnes in the murder of the Shechemites. Thus Jacob resent's this fact here, but curseth it when he made his Testament before his death. Gen. 49-7.

Quest. 1. How could Jacob detest this fact, when he own's the getting of this portion of land, by his own bow and sword? So he seemeth to call their arms in this achievement, his own. Gen. 48. 22.

Ans. 1. It is not expressly but probably onely gathered, that it was this portion of Hamor spoken of: because *Shechem* is used, which is a common name for a portion, as well as a proper name of a place.

2. Others understand that. Gen. 48. Prophetically spoken, not historically, which is an hard reconciliation.

3. Some think Jacobs money was called his Arms, because money answereth all things. Eccl. 10. 19. but this is an unusual speech to Jacob.

4. In fine, it is the best way to take the letter plainly, and then, if this portion of

land were meant, which is not *extra litem*, doubtless it might be taken by Jacob afterward; seeing all actions are not recorded, that were done; but this is certain Jacob abhorred to call the cruelty of Simcon and Levi his bow and sword, for he curseth them.

Quest. 2. Why did not Jacob charge his sonnes more plainly with their offence against God and men; in corrupting religious rites, and making use of them to destroy men?

Ans. 1. Surely these were the causes of Jacobs trouble, therefore he was angry with them.

2. We have here but a brief of Jacobs expression to them, doubtless he spake and did a great deal more.

Quest. 3. Why suffered he the captives women and children to be held, if he abhorred the fact?

Ans. 1. It is not right to conclude, that Jacob consented to their captivity, because his action is not recorded.

2. It is more like to truth, that they were dismissed, and left to their own place, for we read of none, that went with Jacob to Bethel but his own family.

Quest. 4. Why should Jacob fear of killing by the Canaanites seeing he had Gods protection?

Ans. 1. Gods protection was promised to Jacob and his in the way of their obedience to his will.

2. The violence done was a sin against God and man, which wrought fear.

3. Possibly this fear also may be numbered among Jacobs infirmities.

Learn here.

D. 1. Gracious parents are justly angry with the sinnes of ungracious children and should expresse it.

D. 2. The chiefest leaders into sin, should chiefly be set upon in angry reproof.

D. 3. Sinnes of wicked children cannot but trouble and vex the Spirits of gracious parents.

D. 4. Horrid enormities of sonnes may bring all vexation and trouble upon parents.

D. 5. Sin where ever it is, makes an ill favour, a filthy stink.

D. 6. Childrens sinnes oft-times make their parents sink in the nostrils of men.

D. 7.

D. 7. Notorious crimes in the members of the Church make the best of men stinke in the world.

D. 8. Guilt in persons, families and Church, giveth just cause to fear dangers from Gods hand.

D. 9. Little strength in the arm of flesh, is an occasion of fear to Saints in respect of great enemies.

D. 10. The combination of the wicked against the Church, provoked by it's members, is a just ground of fear.

D. 11. The strokes of the wicked unto death may be terrible unto Gods servants.

D. 12. Destruction, usually sought by the wicked to the whole Church, may terrify the members of it.

D. 13. Fear of danger may arise under the promise of Gods protection, when souls obey not God. Ver. 30.

Ver. 13. 3. The last particular is the reply of Jacobs sonnes to their father, *And they said, should he deal with our sister as with an harlot? Sept. — xētrōtōi. &c. Shall they use, &c. Sept. —* Ought it to be done with our sister, &c. Cald. In this answer we may note.

1. The manner of it, it is by a bold, malepert, and slighting expostulation; shall he deal thus and we let him alone? shall we bear the dishonor of our sister as you do?

2. The matter of it is a medium to justify their own act, he and they have offered violence and stuprated our sister, and we are now avenged on them; come what will of it, no matter to us, we have done what we have done to take vengeance. So they speake who take no rule from God for it.

Learn from it.

D. 1. Outragious Spirits though sonnes, regard not the honour of parents or God in their returns and replies to them.

D. 2. Revenge seek's to justify outrage by pretence of sin, though men are not called to it.

D. 3. Stupration of innocents, hath exemplary returns of judgement from God.

D. 4. Crimes of Church members

are recorded for the Churches instruction. Ver. 31.

CHAP. XXXV.

IN this Chapter succeed's a change of providence unto the Church; exhibited to Jacob and his family; it was a sad tragical scene related in the former Chapter, where we left Jacob in a most sad and perplexed condition afraid of ruine from neighbors round about; but God leaveth not poor Jacob long in that distress, here he hasten's for his comfort and support as the former part of this Chapter doth make out. In the whole Chap. We have recorded various acts of providence towards Jacob and the Church with him, which will best be viewed in the several motions of Jacob here mentioned, which are four, and accordingly so many general parts are there of this Chapter.

1. Jacobs motion from Shechem to Bethel. ver. 1. to the end of ver. 15.

2. His motion from Bethel to Ephrath. ver. 16. to ver. 20.

3. His motion from Ephrath to Edar. ver. 21. to ver. 26.

4. His motion from Edar to Hebron. ver. 27. to vers. ult.

In the former general these particulars occur.

1. The cause of his motion. ver. 1.

2. Jacobs preparation of his company for motion. ver. 2. 3.

3. The obedience of all to his demand. ver. 4.

4. Their onset in the journey. ver. 5.

5. The arrival unto the place designed. ver. 6. 7.

6. The events befalling him there, which are two.

1. Deborah's death. ver. 8.

2. Gods appearance unto Jacob, ver. 9. to the end of ver. 15.

1. The cause of Jacobs motion now from Shechem to Bethel, is Gods command, given, ver. 1. Wherein.

1. The term of connection is observable which joyneth this unto the precedent sad estate of Jacob, *And God, &c.* It may be read as a term merely copulative, connecting the following encouragement to Jacobs foregoing fear, and it hath the force of the term of time, *then*, when Jacob was so perplexed, & full of sorrows & fears, shortly thereupon God speaketh to him.

2. The authority causing Jacob to move, is expressed, God enjoyneth him. *Elohim, God said to Jacob*, Sept. and Cald. same.

1. God himself is the author of this motion, he layeth this upon Jacob who was able to effect it.

2. The subject to whom, is Jacob, full of

Ver. 1.

of fears; who perhaps upon such a call might be ready to suggest, how shall I move? My way will be hedged up by enemies, to him God giveth this charge.

3. The manner of causation, he spake unto him, doubtless immediately as he was wont to do, whether by vision in the day, or dream in the night is not here expressed, neither matters it much, which way it was, certain it is God spake to him.

3. The injunction itself from God laid on him, wherein we have to consider.

1. The matter enjoined, which is in four acts.

1. Preparation, *Arise*. So Sept. and Cald. That is, get up, move your stakes, take up your tents.

2. Motion, *Go up to Bethel*. This command prevents his objection of dangers in the way; neither doth he injoy him onely to go thither but to ascend; not to much with respect to the situation of the place, as to his condition, he was low now, and that by forgetting his vow, and therefore time it was for him to ascend thither where he met with God.

3. Habitation, *And dwell there*. So Sept. and Cald. Go pitch your tents there; it is better than to sit still in Sechem; better to sit down with the God of thy Covenant there, than to abide here.

4. Adoration or Worship of God, *And make there an altar unto God*. So Sept. and Cald. — The use of this was to worship and to pay that vow to God, which he made in the day of his distress. Gen. 28. 22. He promised God to Worship him there, and that it should be his house; for thirty years before; and now had he bin ten years in the land of Canaan & yet not performed this vow. The Hebrews are too harsh to say, that for this sin his daughter was ravished; but likely it was the occasion of her ravishing, for had Jacob bin at Bethel, that evil might have bin avoided. God therefore in order to his comfort sends him to pay his vow.

2. The reason of this injunction, which was Gods former apparition unto him, *Who appeared unto thee in thy flying from the face of Esau thy brother*, Sept. and Cald. same. Which reason is made up.

1. Of the nature of Gods appearance, and that was a kind of visible discovery of his care over him making his Angels to take charge of him; and keep him in his way.

2. Of the time of this apparition, when he fled for fear of his life from Esau. So that then God saved him, and carried him into Syria, and now returned him full; and that Jacob should be mindless of his vow made at such a time, God seem's to hint it unto him; and to shew him withal, that he was as able to save him now as then, wherefore he commands him to Bethel; where he might meet with God indeed. Ver. 1.

Learn from it.

D. 1. Providence order's comforts to the Saints not long behind their troubles.

D. 2. Jacobs God is at hand to remove those fears, which Jacobs sonnes bring upon him.

D. 3. Jacob in midst of distress, may be mindless of his vow, until God remember him of it.

D. 4. Tenderly doth God hint to his Saints their failings, not to discourage them.

D. 5. God graciously rouseth his Saints to duty, as he toucheth their slips in order to comfort.

D. 6. Away must Saints from Shechem to Bethel, from their own to Gods house, to be rid of evils.

D. 7. Ascent to God is the way to help the Saints descent into sad conditions.

D. 8. Habitation with God is better than to dwell by Shechem with sin and trouble.

D. 9. Payment of vowed worship unto God is the means, to cure the punishment of the neglect of it.

D. 10. Gods former appearances to his Saints as they require thankfulness so are they tokens of future mercy.

D. 11. Experience of Gods saving apparition from Esau may work hope in Jacob of the like, from all evils.

D. 12. God alone command's, and makes way for the deliverance of his Saints from their fears. Ver. 1.

2. The next particular in the first general, is Jacobs preparation for his journey to Bethel in ordering his family for that work, where note.

1. Jacobs bespeaking such as were under his charge to move with him, *And Jacob said unto his house, and all that were with him*, Sept. same. — The men of his house. Cald. Herein also occur.

1. The term connecting. (1) Which some read onely copulative, *And*, some a note of time, *then*, as ours, some make it a term causal, *wherefore* Jacob said, &c. K k k All

Ver. 2.

All note the immediate connection of Jacobs obedience to Gods call, as being together with it in time, and the effect of it as its cause.

2. The subject bespeaking, *Jacob*, as called of God, he being over his family, calleth them as God called him.

3. The subject to whom he imparts his mind under two exprellions.

1. *To his house* or household as ours read, for so it must be meant of the men of his house as *Cald.* *Continens pro contento.* These most properly were his wives and children, and all born in his house; as we know the like account was to Abraham and Isaac. I should think it meet to confine the house unto these.

2. *To all that were with him*, that is, so with him as under his power despotical; for other power either military or tyrannical, I suppose is irrational to conceive as acted by Jacob; for he abhorred his sonnes act in subduing the Shecemits, and therefore it is most probable he would not lead captive whom they led captive; so that, by them who were with him to understand the Shecemits, seems to me unfutable to reason, if we observe.

1. What was Jacobs work at Bethel, to pay his vow and sanctify his family.

2. What agreement had this work with the Shecemits, whom God calls not to Bethel? Surely none at all.

3. Jacob carrieth no more here, but whom he brings into the house of God; & for that end he prepareth them. To understand therefore this universal *all*, of the captive Shecemits, there is no cogent reason; but rather it is meant of the servants whom he bought & were with him under charge.

2. The matter of his speech unto them, which is an authoritative charge or command.

1. For aversion from provoking evils, which is the first part of repentance, so he bespeak's them, *Put away the Gods of the stranger, that are in the midst of you.* Strange Gods from the midst of you *Sept.*

Idols of the people, &c. *Cald.* In these he chargeth on them the first part of repentance to depart from evil; it is specified only in one kind of sin, and that touching the worship of God, but under it, all other enormities attending false Worship are no less enjoined to be put away; he that is false to God in worship, cannot be true to man in righteous actions. So far therefore as is in his power he drives them of his family from sin, as to externals. These that are here called Gods, were images and reliques of Worship, which its likely some in his family had gotten from the people among whom they lived, some from Syria as the Teraphim of Laban stolen by Rachel, and some it is likely from the Shecemits, all were strangers, that were not of Abrahams family and did not Worship God, as Abraham, Isaac and Jacob did.

Quest. How was Jacobs family Gods Church when it was idolatrous?

Ans. 1. It was not so in the highest and best parts of it.

2. Neither is it likely that Jacob did suffer these to be worshipped in his house, but drew all to the altar of God with him.

3. It is probable they were kept of curiosity, and so might be an occasion of evil to them.

4. It is evident they were forbidden by Jacob.

2. For conversion to God, so far as he was able to bring them to it in outward things, exprest two ways.

1. Typically, *And cleanse your selves, and change your garments.* *Sept.* and *Cald.* same. These ordinances we read of in the law of Moses about receiving lepers and other unclean into the congregation, that they were washed in water, and put on new garments clean according to the law, which it seemeth God had enjoined his Church in these times, and so afterward were written in the law. These note spiritual cleansing and putting on fair linnen, viz. the righteousness of the Saints. *Ezek.* 36. 25. *Heb.* 10. 22. *Rev.* 19. 2. *Iude.* 23. *Ver.* 2.

1. Really and truly, *And let us arise, and go up to Bethel, and I will make there an altar unto God.* Let us make there. *Sept.*

Cald. as *Hebr.* In these may be observed the true term of conversion, *God himself*; in turning to whom these steps are orderly.

1. Preparation, *Let us arise hence*, as it was formerly commanded to Jacob by God, in this act Jacob joyneth himself with them, though not in the former, and so in the next.

2. Motion, *And ascend to Bethel*, that is, go up as God command's to his house and dwell with him, we have bin too long already in a low sinful condition, sojourning with the world, let us now move up to God.

3. Adoration or, true worshipping of God, *And I will make there an altar unto God.* Here is the utmost term of conversion noted, when the soul reacheth even unto God. More especially we may observe.

1. The hand ministerial, *Jacobs*, at Gods command.

2. The work ministered, *building an altar*, setting up true means of worship and committing unto God.

3. The use of it, which was to bring them to the true God, to have that experience of him which he had.

III. The reason of this injunction on them; the same which God in his call for matter, but a little varied by Jacob, viz. Gods goodness in two things.

1. In answering him in the day of his distress when Jacob called to him in flying from Esau. *Sept.* same. *Receiv-*

ed my prayer in the time of tribulation.

2. In

2. In his protection of him, to Padan-Aram, in his abode there, and his return from thence thus far. All which sweet providences concerned Jacobs family as well as himself; & they lived in the strength of these providences at this day. *Sept.* He saved me. *Sept.* His word was for my help. *Cald.* &c. This is Jacobs call to his family *Ver.* 3.

Learn hence

D. 1. Grace keeps hearts close in obedience unto Gods call.

D. 2. It is duty of conscience in all governours of families and others, to injoyne all with them to obey Gods call. It is no violence.

D. 3. It is Rulers duty in order to reconcile God, so much as they may, to bring soules to repentance.

D. 4. The first part of repentance is to depart from evil.

D. 5. Governours are bound to turn all under them from outward evils which they may prevent.

D. 6. Images and reliques of idolatry may not be suffered in the families of Jacobs children.

D. 7. Repentance requireth not only negative but positive cleannes.

D. 8. Typical repentance in outward washings was in the Church before the law written.

D. 9. Real indowment with righteousness unto Gods likeness was intended by it. *Ver.* 2.

D. 10. It's Jacobs work to rouse his family to move towards God (so good rulers will doe) when he himself is roused by him.

D. 11. Not only preparation but motion must be in penitents to Gods house.

D. 12. Repentance is then complete, when men are brought fully home to God.

D. 13. God is reached unto, when his true worship is entertained by men.

D. 14. God may and doth use some eminent Minister to set up his

worship, that others might know it.

D. 15. God is known to Jacob by his seed to be a God answering prayer.

D. 16. All good providences to Jacob are mercies truly to his family.

D. 17. Mercies of God to our fathers, while we enjoy them, bind us to own and worship the same God. *Ver.* 3.

3. The next thing is, the obedience of Jacobs family to his injunction, wherein we have.

1. Their rendition of all those superstitious reliques into the hands of Jacob. *And they gave unto Jacob, all the Gods of the stranger, which were in their hand, and the ear-rings which were in their ears.* *Sept.* and *Cald.* to fame. *Idols* of people. *Cald.* Herein we have to note.

1. The freeness,

2. The fulness of their answer to Jacobs call; as he answereth God, so they answer him; the matter which here they are said to give up, is exprest in two words.

1. All their Gods; that is, Images or the like, of such Gods as the strange nations worshipped.

2. All their ear-rings; such kind of monuments of superstitions began betimes, to wear them in their ears; as at this day the Papists have their reliques for their ornaments. So it was in that time, when Aaron made the calf, &c. *Exo.* 32. These doubtless were dear and precious to their carnal phantasies, yet they part with them all; doubtless, some overpowering act of God passed upon them.

2. Jacobs disposition of them, *And Jacob hid them under the oak which was by Shechem.* *Cald.* same.

And Jacob hid them *וַיִּסְתֵּר יַעֲקֹב אֶת הָאֱלֹהִים וְאֶת הָאֵזָוִיטִּים תַּחַת הָאֵלֶךְ הַזֶּה בְּעֵץ הָאֹךְ*, &c. and destroyed them unto this very day. *Sept.* Herein as to Jacobs act the words are plain, he buried these monuments of idolatry out of the way; his hiding was a burial; the place, under an Oak, a long standing tree; under such they used to bury as we shall see hereafter; therefore seemeth this to me to be as much as the eternal putting them out of the world. Some queries here call for reply.

Quest. 1. Why do they give them to Jacob, seeing he demands no more but to put them away?

Ans. 1. As his authority commanded that, so doubtless he would see it done. 2. He might require them though not exprest. 3. They could not better satisfy him of their obedience than by doing thus: Which also giveth just ground to think, that these were not new-come idolaters to Jacob.

cobs house by captivity, but such as had bin educated in the true religion, and therefore were now so soon persuaded.

Quest. 2. Why did they give him their ear-rings which he mentioned not?

Answ. 1. These were included under the cognizances of strange Gods. 2. Ingenuity was apparent herein, that they answered Jacobs desire both in them and in all their appurtenances.

Quest. 3. Why did Jacob bury them, and not burn them?

Answ. 1. This act seem's in its scope to put them out of the world as dead things. 2. He might utterly destroy them before he buried them, for ought that doth appear. 3. No mention is that ever they were fought after or returned by the parties, who gave them up. This therefore was sufficient. Ver. 4.

Learn hence.

D. 1. When rulers obey Gods call, he maketh subjects obey theirs.

D. 2. Where God over powers, soules freely and fully part with their desired jewells of vanity and superstition.

D. 3. Good rulers will execute as well as injoy sentence against false Gods.

D. 4. In bringing false worshippers to God, its good to bury the monuments of their sin out of sight.

D. 5. Jacob-rulers will not be content but in the destruction of all means of false worship.

D. 6. Monuments of idolatry must dye at Shechem, and not live at Bethel. Ver. 4.

Ver. 5.

4. The next particular is their onset in their journey, wherein are considerable by us.

1. The liberty of their passage, *And they journeyed.* Cald. same. *And Israel removed from the Sichemites.* Septuag.

1. The connection here is to be eyed, Jacobs obedience to Gods call & his families obedience unto his, as to repentance together with the buriall of those occasions of their sin went all immediately before, & now followeth immediately their motion; these things done, now they have liberty to move.

2. The parties moving are Jacob and his family.

3. The motion carrieth in it their free passage in their way to Bethel without let.

2. The safety of their motion, set out here

1. By the cause of it. *And the terror of God was upon the cities that were round about them.* Sept. same. From the face of God, upon all people, &c. Cald. In summe it is Gods extraordinary conculsion of neighboring cities that were enraged, and otherwise were apt to seek utmost revenge.

1. The curb upon them, *The terror of God*, that is, actively taken, that fear or affrightment which God by his immediate hand fixed on them; which he might do either by inward impulses on spirits, or outward visions, the way is not exprest, but the thing is asserted; *Terrors* came out from God.

2. The subject on whom this was, *the cities*, or people of those cities which did surround them; of these Jacob was afraid, and these God maketh to fear him; they all stood trembling and let Jacob pass quietly; because God troubled them. It is groundless, that some pursued Jacob and he beat them back again, and so terror came on them; for this take's the glory from God; neither is there a word of it.

2. By the effect issuing, *And they did not pursue after the sons of Jacob.* Cald. as Hebr. Of Israel, Sept.

1. Expressed we have a negative proposition, the nations did not follow, nor disturb Jacob, nor sought revenge upon his sons; they did not interrupt his journey.

2. Implicitly, it noteth that Jacob went on quietly, and safely under the good hand of God, until he came to his place appointed.

Note here.

D. 1. Gods call obeyed and repentance acted, may well incourage soules to move in their wayes.

D. 2. Liberty doth God vouchsafe for his to move to him at his call, though they be in straits.

D. 3. Gods terror upon wicked persecutors is the safe guard of his Church.

D. 4. God can strike terror upon hearts, where no cause of fear is.

D. 5. Cities, yea all inhabitants stand trembling at the Church when God plead's for them.

D. 6. Revenge trembleth to pursue, when God rebukes it. Ver. 5.

5. The next particular is Jacobs arrival at Bethel, herein we have also to consider these things.

1. His access unto the place, *And Jacob* Ver. 6. came

came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people which were with him. Sept. and Cald. same.

1. The parties arriving, Jacob and his family.

2. The place of their arrival, under two names,

1. Vulgar, and national given by the people.

2. Special, and singular given by Jacob, upon Gods appearing to him there; the former Luz, the latter Bethel.

3. Their access, thither they came. Ver. 6.

2. Jacobs work when he came thither; twofold.

Ver. 7.

1. Edification, *And he built there an altar*, Sept. and Cald. same. This answered Gods command, verse the first, and it carrieth in it, the use of the altar, which was the true Worship of God in Christ, and all the adjuncts and effects of the same; for it is senseless to conceive this altar built and the use of it not to be carried in it.

2. Nomination of the altar, wherein.

1. The imposition of the name, *And he called the place El-Bethel.* Cald. same. Bethel. Sept. And he built an altar to the mighty God of Bethel, as he had called that place. *Im.* But surely this hit's not the grammar, however it may not be amiss as to the sense. It is a sacramental appellation, wherein the name of God is put upon the place where he appeared. The ule was not superstitious, but religious, to be a monument of Gods praise.

2. The reason of this nomination in putting the name of God twice to it, which was at first reminded to Jacob by God, *Because there God was revealed to him in his flying from the face of his brother.*

For there God appeared to him, &c. Cald. of Esau, &c. Sept. There appeared to him the Angel of God, &c. Cald. Here is some controversy about the Syntax. *Elohim* being joyned with a verb plural, it is queried whether it note God here properly? And it is rendred by some *Angels*. Cald. There is no crime in this translation though some reproach him; for he might well build an altar to God, for the appearing of his Angells; but no necessity is of so rendring it, forasmuch as *Elohim*, noting God, is joyned with a plural verb. So we are then to take it, that in remembrance of Gods deliverance of him from Esau, and the vow which he then made, now he came to pay it, because God was revealed then so gratioously unto him. Ver. 7.

Learn hence.

D. 1. God securing his by his terrors upon enemies, they come in safe-

ty where God calleth them.

D. 2. Names of places old and new may be indifferently used without superstition.

D. 3. Gods providence brings all with Jacob into the place of his security. Ver. 6.

D. 4. Jacob is working to honor providence, even as that worketh to save them.

D. 5. Double indignation of Gods name do his Saints make upon continued goodnes.

D. 6. The revelation of God by himself or Angels requireth Worship from his Saints to the utmost. Ver. 7.

6. The last thing considerable in Jacobs coming to Bethel, are the events there befalling him, and these were two memorable ones.

1. The loss of an old friend Deborah his mothers nurse. Ver. 8.

2. Gods appearing to him. Ver. 9. 15. In the former we have reported three things.

Ver. 8.

1. Deborahs death, *And Deborah, Rebekah's nurse, died*, Sept. and Cald. same.

1. The connection is observable, which noteth, that soon after Jacob was come to Bethel, and paid his vow, this providential event mett with him.

2. The event itself, the loss of a good old friend, set out here.

1. By her name, Deborah.

2. By her relation, *Nurse* she was to Rebecca Jacobs mother, who it is likely might give her suck; she was sent with her when Rebecca was carried by Abrahams servant to be wife unto Isaac, Gen. 24. 59. And doubtless a tender woman she was to Jacob in his minority.

3. By her death, there she died in Jacobs family when he was returned unto Bethel.

Quest. How came Deborah to be in Jacobs family now, seeing that she was with Isaac?

Answ. Many conjectures are made, neither is any thing certainly spoken about it; but most probably it is conceived, that Rebecca being dead, either Jacob sent for her, or that she came in love to him, when he was returned unto Canaan. Scripture is silent of many such passages; yet may we guess that Jacob visited his father before this time, and had intercourse with his family, in which space Deborah came to him.

K k k 3

2. De-

2. Deborahs burial, *And she was buried beneath Bethel under an Oak.* Sept. same. — In the plain of the valley. Cald. *Werein.*

1. Her burial is reported, she was interred, and laid out of sight.

2. The place generally noted under *Bethel*, or some distance from the place where Jacob dwelt.

3. The place singularly noted, *under an Oak*, so its expressly in the original, such a place as was fit to make a monument for her, where she might rest, he takes the place where providence orders her fall.

3. Deborahs lamentation by Jacobs family. *And he called the name of it, the Oak of weeping.* — Jacob called, &c. Sept.

— The valley of weeping. Cald. This naming of the place importeth these things.

1. How dear this good old matron was to Jacob and his family, she having bin so long in his fathers family and his own; accounted as a mother to him, she being no less than 50 years of age when Isaac was married and guessed to be about 180. now by some, but an old godly friend she was, who lived much desired and died much lamented by Jacob and his family.

2. How great the lamentation was, that it even named the place, *weeping*, to shew their sorrow for the loss of so gracious a matron.

3. How perpetually Jacob desired this providence to be in the remembrance of posterity, that so long as the oak stood, and the place continued, the memory of Gods providence in taking away Deborah might continue also. We have no mention of Rebekahs death or burial; the Spirit of God is arbitrary in relating such events.

Learn from it.

D. 1. Sad providences in the loss of dearest friends may befall the Saints, when they are in duty with God.

D. 2. Parents friends should be dear unto, and accepted with their children also. Especially gracious ones. Prov. 27. 10.

D. 3. Death and burial are the events of providence unto the holiest and the oldest and dearest friends.

D. 4. Burial places are of natural and not religious consideration, any fit place pointed out by providence.

D. 5. Old gracious friends as they live desired, so they dye lamented.

D. 6. Lamentation for good old

friends deceased is a duty becoming Gods Church: yet not without hope.

D. 7. Saints mourn for the loss of friends for goodness sake not for gain. Jacob had no gain by Deborah.

D. 8. Monuments of sad providences, and lamentations over them, are not unbecoming Saints to make. Ver. 8.

2. The next event which befel Jacob after that he came again to Bethel, was another appearance of God unto him. Whereabout note.

1. Gods respect of grace unto Jacob, Ver. 9. to 13.

2. Jacobs return of thanks to God. Ver. 14. 15. In the history of the former are recorded.

1. Gods apparition to him, *And God* Ver. 9. *appeared unto Jacob again when he was come from Padan-Aram.* Cald. to same. —

God was seen again to Jacob in Luz, when he came from Mesopotamia of Syria, Sept. Herein.

1. The term of connection is not to be overpassed, which knits this comfortable event so close to that sad one precedent, Deborah his old friend depart's out of his sight, and God come's in immediately thereupon.

2. The event itself which is comfort to Jacob after several shaking troubles and griefs, given out in Gods gracious appearing unto him, wherein occur to note.

1. The object of this vision; God himself, all good, able to comfort Jacob, being almighty, as beneath.

2. The subject to whom it is made, poor Jacob, afflicted several wayes, by fears, and loss of creature-comforts, & the like.

3. The vision itself, it was a clear sensible discovery of God to eye and ear, not by dream, but by special manifestation to him waking.

4. The reiteration of it, *Adhuc, amplius, &c.* Which is to note, that it was another vision of God in Bethel besides that which he had when he fled from his brother into Syria. In all seven times.

5. The time is noted more plainly to specify it, which was in his return from Padan-Aram; this therefore must be distinct from the former, and near thirty years after; besides these two we read of many other apparitions of God to Jacob.

2. Gods benediction is here reported, the end of his appearing to Jacob, which is expressed.

1. Generally, *And he blessed him.* Cald. same. — God blessed him. Sept. Therefore he shewed himself even to bless him, that

that is, to speak good and do good, further for him, in all kinds for this life and that which is to come, and this he doth effectually. Ver. 9.

Learn from it.

D. 1. God useth to knit comforts unto griefs for his Saints. When creature-comforts go out of sight, God come's in.

D. 2. Gods appearance is enough to countervail the disappearance of any comfort.

D. 3. In various wayes God hath appeared to his Saints, but now onely in Christ.

D. 4. Repeated manifestations of himself doth God afford to the necessities of his Saints.

D. 5. All Gods gracious appearances are to bless his people.

D. 6. Gods blessing for this life and that which is to come is effectual, and leaveth Jacob with his blessed. Ver. 9.

2. Specially is this blessing here described.

1. In the sanction of his new name, given Chap. 32. *And God said unto him, thy name hath bin Jacob, thy name shall not any more be called Jacob, but Israel shall be thy name; and he called his name Israel.* Thy name shall be no more called Jacob, but Israel shall thy name be. Sept. Cald. as Hebr. In these is the first special blessing in reiterating the change of his name, which was first made upon his wrestling with God; Gen. 32. And now upon his victory over other assaults of fears from men, God revives the name imposed, and there withal the good intention in it; that he was now a Prince prevailing with God and over men. Herein these particulars occur to observation.

1. The author of this imposition of the name repeated, *God said unto him*, he that would make it good.

2. The mention of what his name and condition had bin, *Thy name hath bin Jacob*, a poor, low, supplanter.

3. The abolition of that name. *Thy name shall not any more be called Jacob*; this is not simply to be meant of the name, but with respect, this shall be less and laid as it were aside; but the main matter carried in it is the removal of that low estate and condition signified by Jacob.

4. The reimposing of his new name, but

Israel shall be thy name; with this, his prevalency, power and dominion is renewed.

5. The sanction of it by Gods own appellation, *And he called his name Israel*, and who can uncal him, or undo that which God hath done? This name and condition therefore is here established by God to Jacob. Ver. 10.

Learn from it.

D. 1. God make's good his general blessing in special effects to his Saints.

D. 2. God mind's his Saints of their own mean name and state in changing it.

D. 3. God alone removeth the lost estate and name of his people.

D. 4. God alone bringeth his Saints to a higher name and state.

D. 5. Gods sanction alone settles the name and glory of his Saints.

D. 6. This sanction God repeats at his pleasure for his people. Ver. 10.

2. Another special blessing here bestowed, is in a commemoration of Gods sufficiency for him, as one God made out the same to Abraham, *And God said to him, I am God Almighty, I am thy God.* Sept. Cald. as Hebr. In this is the main and fundamental blessing, which God opened to Abraham before. Gen. 17. 1. And now confirmeth the same to Jacob. Herein note.

1. The assertion, *Elohim is 'El-Schaddai*, He is God almighty and al sufficient, for any; nothing is too hard for him.

2. The relation of this almightiness, supposed necessarily to Jacob, for to him is the blessing, and the Septuag. expresses it *I am thy God*. So that, this blessing is, the engaging of the almightiness and sufficiency of God to Jacob for his support.

3. Another special blessing which flowes from the former, is the promise renewed of a multiplied seed, *Be thou fruitful and multiply, anations, and an assembly of nations, shall be of thee, and Kings shall come out of thy loins.* Sept. same. — People and congregation of tribes, &c. And Kings who shall have dominion over peoples, &c. Cald. This was also first given to Abraham and Isaac, and is here confirmed to Jacob, wherein note.

1. The blessing of fruitfulness really bestowed, *be fruitful*, God speaks, and it is done.

2. The effect of this blessing expressed in three terms.

1. *A Nation shall be of thee*, viz. Israel.
2. *An*

וְיָסֵד 2. An assembly of Nations, which might be their several tribes: so the Jewes themselves are called *Goyim*, a name they use in reproach of Gentiles; or applied to a spiritual effect, it may note all nations called into Israel's God, which is of him as to promise of adoption.

3. *Kings* shall come out of thy loines, not onely a multiplied but a royal seed: This the Hebrews refer to *Saul*, &c. but it is more rationally to David and the King of Judah: Or if spiritually applied, it may note the Kings of nations coming in to Israel's God; for a truth there is in this. Israel is their father. Ver. 11.

Learn hence.

D. 1. God in blessing Jacob and his Church layeth his owne omnipotency and al-sufficiency as the ground of all.

D. 2. Gods al-sufficiency by his gracious blessing is Jacobs in relation, and the Churches in him.

D. 3. All the fruitfulness of the Church is the fruit of Gods almightines both natural and spiritual.

D. 4. By Gods blessing on Jacob the seed of the Church shall be many and glorious.

D. 5. God hath named not onely one nation of Israel but many nations to be of Jacob natural and adopted.

D. 6. The seed of Jacob themselves, are nations accepted and blessed by grace as well others. Ver. 11.

Ver. 12.

4. The last special blessing is in confirming the inheritance promised, *And the Land which I gave to Abraham and to Isaac, to thee will I give it; and to thy seed after thee will I give the land.* Sept. same, *To thy sonnes*, Cald. Herein we have to consider.

1. The inheritance specified, that land which God had given to Abraham and Isaac, which was Canaan.

2. The entail made by God of it unto Jacob and his seed. *To thee will I give it*, &c. This is easy to understand in the letter, of the temporal inheritance; but the Spiritual must not be wholly excluded, typified by this land of rest.

Quest. How is this made good in the letter, seeing Jacobs seed do not enjoy it?

Ans. Gods promise faileth not; for, 1. He promised it upon condition of obedience. Deut. 28. They breaking

with God, it was just to disinherit them. 2. Yet promises are, that in. Levitic. 26. 14. quities shall be turned away from Jacob, and a return shall yet be by a remnant. But this is Gods grace; the former was his justice. 31. 32. 33.

Note from it.

D. 1. The place first singled out for the Church of God to be gathered in, was Abrahams land, &c.

D. 2. Israel and his seed were intitled unto that place, as the Church of God, upon obedience.

D. 3. God points out this first place of his Church, that we might be certain of the state and condition of it. Ver. 12.

3. The last particular in Gods dealing with Jacob here is his discession from him, *And God went up from him; in the place where he spake with him.* Sept. same. The glory of the Lord, &c. Cald. Here we have the close of Gods appearing and blessing Jacob; this being done, God departs.

1. His departure is described, God went up or ascended; it is spoken after the manner of men for he that filleth heaven & earth can neither go up nor down, but in respect of the visible signals of his presence, as the cloud upon the tabernacle; so here it is likely was some visible token of Gods presence; the Caldees therefore saith, the glory of the Lord went up: In summe, God disappeared to him as to this manifestation.

2. The place of his departure, even that wherein he was talking with Jacob at Bethel: there God giveth him sensible comfort, and then leaveth him.

Learn here.

D. 1. God in the visible signals of his presence may appear and disappear unto his Saints.

D. 2. God in leaving his Saints, this way, goeth up higher than they, whence he may help them.

D. 3. Places of sensible enjoyment of God may be places of losing it.

D. 4. Saints must not expect to have visible or sensible appearances of God alwayes. Ver. 43.

2. Now

Ver. 14.

2. Now followeth Jacobs return of thanks to God which closeth the first general of his coming to Bethel from Shechem, which is exprest by three eminent signals.

1. His erection of a pillar, *And Jacob set up a pillar, in the place where he talked with him, a pillar of stone.* — Cald. *אֵלָם*, Sept. *אֵלָם*; an Eminent signal. In these also note.

1. Jacobs duty connected unto Gods discovery. And, that is, immediately God having finished this appearance unto him, Jacob is at his returns to God.

2. The work connected is one signal of Jacobs acknowledgment of Gods gracious aspect on him, and a memorial for thankfulness to him unto posterity. It comprehends.

1. The act, *Erection*, or constitution. 2. The object, *a pillar*, even a pillar of stone, this was but a signal of an heart-moment; it may be the same, that he set up at first, and at this time it might be fallen down; of which we read. Gen. 28. The matter of it being a stone, it notes duration.

3. The place where he set it, even where God did stand and speak with him, and in memorial of that gracious conference with him; wherein he speaketh to Jacobs heart for consolation.

2. His libation. — *And he poured out a drink-offering thereon; and he poured oil thereon.* Sept. and Cald. to same purpose. The scope of this action is, both to consecrate the memorial, and to be an Eucharistical offering to God. In Gen. 28. 18. No mention is of any thing poured out but oil. Here we have two expressions.

1. *He poured a drink-offering*, or an *oil-offering*; The Sept. *שֶׁכֶּרֶת וְשֶׁחֶדֶן* — This according to the law we find was of wine; Exod. 29. 40. Numb. 28. 7. It was called a pouring out, because it was of liquors as the *mincha* was of dry things: It is probable Jacob might do thus; and that in answer of his vow wherein he promised offerings and tithes.

2. He poured oil on it, as an unction for setting it apart as a memorial; not by any magical consecration, such as the Papists exercise in consecrating their places; and would ground it upon such examples as this, but foolishly and in vain. Ver. 14.

Ver. 15.

3. His nomination of the place, *And Jacob called the name of the place where God spake with him, Bethel.* Sept. and Cald. same. This is the third time we read of Jacobs imposition of this name upon the place and pillar, which imports, *The house of God*. The use of this also hath bin discovered to be monumental; not to tie God to places, but to acknowledge God in them, so long as he appear's therein unto his servants; of which hath bin spoken heretofore several times.

Quest. 1. It is queried, Was this stone the altar spoken of. Ver. 7?

Ans. 1. It seemeth clearly, this was another thing from the altar so lately erected, that was for sacrifice; this for a memorial.

2. It is probable to be the same monument spoken of. Gen. 28. And now readified upon this last appearance of God.

Quest. 2. Was not this place as holy as Jerusalem? Why was Ieroboam condemned, for renewing the use of it? 1. Kings. 12. 12. 13. Chapters.

Ans. 1. As to that time, wherein God appointed it, and accepted his true worship in it, there was no fault found in it; so long as it was under Jacobs use, first practised. 2. When God chose Jerusalem for the place and temple where he would appear, this & al places, ceased to be of that general & publick use; as to sacrifice, &c. 3. None of these places excluded from spiritual communion with God in any other. 4. When these places were superstitiously abused as they were, all God abhorred them. So Bethel became *Beth-aven*, the house of iniquity by Ieroboam, for which he justly was condemned. God forsook his Tabernacle in Shiloh, and laid waste his Temple at Jerusalem, when it was polluted with all abominations. No places now are distinguished, but onely for convenience of meeting: In all places God seeks for worshippers in spirit and truth. Ver. 15.

Learn from it.

D. 1. The Saints duty immediately must answer Gods discovery. This is just. So Jacob did.

D. 2. It becometh Saints to set up durable memorials of Gods appearance; then in stones; now in hearts.

D. 3. It is just to keep memorials of Gods sweet communications and speeches to mens soules.

D. 4. Wine and oyl-offerings, that is, cheerful thanksgivings are due to God upon his manifestations. V. 14.

D. 5. Nomination of places for Gods use, upon his direction and approbation hath bin lawful.

D. 6. In all places, even until now, where God will speak with men, it is fit to own God in them and to remember his name. V. 15.

The next general of this chapter contains the history of Jacobs second removal from Bethel to Ephrath, wherein we have to consider.

Ver. 16.

1. The journal recorded, *And they journeyed from Bethel, & there was yet a little piece of ground to come to Ephrath.* Cald. same. — & Jacob departing from Bethel pitched his tent beyond the tower of Gader, and it came

to passe when he came neer to Chabratha to go to Ephrata, &c. Sept. Here the Seventy forsake the original; for however he came to the tow. of Gader, yet it was afterward in his motion from Ephrath. Ver. 21.

1. The connection here also is not to be overlook't. This motion is joyned with his late new habitation at Bethel, where he enjoyed much of God; yet hence he moveth, and as safely is to be presumed, he goeth not without Gods call, either special, or providential, seeing his fathers declining time might now move him to draw neerer to him; God doth not bind him to Bethel, nor is bound himself to places.

2. The journey itself is reported, wherein.

1. The term whence, of their motion, From Bethel, where he paid his vows, and was answered and comforted by God in his appearing.

2. The term whereunto, or the stage of this motion, was a place a little distant from Ephrath, a champion. There is much to do about the word, כנרת. The Sept renders it a proper name; but the Caldee and others render it a space of ground, some a mile, so that, the place of his pitching was in a champion, about a mile or such a matter from Ephrath.

3. The motion itself, They journeyed, or they went forward, even Jacob and all his family, according to the ability of the parties with him.

2. The events befalling Jacob at this stage.

1. Rachels travel, And Rachel travelled or bare child, and suffered hard things in child-bearing. — idusim. Sept. Aggravata est in partu suo. Cald. Here note:

1. Her present state, it was of labour or travel for child; nothing is spoken of conception before, and this is thought sufficient to be mentioned.

2. The difficulty of this condition, she was sorely oppressed in bearing, heavy paines and troubles were upon her, such as proved fatal. The bitterness of that sentence in ferrow thou shalt bring forth children, &c. — Ver. 16.

2. Her deliverance, where we have mentioned.

Ver. 17. 1. Her bitter paines again foregoing, And it was in her hard paines in her child-bearing. Sept. & Cald. same. Here are mentioned her last bitter throwes foregoing the birth; she suffered great torment in bearing.

2. The midwife's comfort in her pain, And the midwife said unto her, fear not. Cald. same. — idusim. Sept. Herein we may note.

1. The party comforting, the midwife, whose name is, from helping to bring forth; such as was designed to that office.

2. The party comforted, travelling and groaning Rachel, now full of paines and full of fears.

3. The consolation itself. Fear not, words of encouragement from pity and compassion, which becometh such persons in such conditions.

3. Her deliverance in the last words of the midwife, For this son also is to thee, Sept. and Cald. same. These are the words after her deliverance, for how els could the midwife know it was a son; and therefore clearly expresseth, that she was now delivered of this son, with the expiration of her soul. Ver. 17.

Thirdly. Rachels death is here recorded, whereabouts we have.

1. Something precedent, which was the naming of the child, and that we find two wayes declared.

1. By his mother ready to depart, And it was in the going out of her soul (for she died) And she called his name Ben-oni. The son of my travelling forrow. Sept. — The son of my grief. Cald. A grievous child to her. Wherein.

1. The season, a very little before her death, while she yet had time to speak, and under sense of languishings, for she expired shortly after.

2. The person naming was Rachel in the depth of her last paines, which wrought her death.

3. The imposition of the name, and she called his name Ben-oni, or the son of my forrow. This was in the present sense of her owne bitterness, not in affirming authority to leave the name upon the child; only declaring that it had cost her dear to bring him forth.

2. By his father; whose right it was to name him, And his father called him Benjamin. Sept. and Cald. same. Herein we have to note.

1. The imposer, Jacob the father of this son.

2. The name imposed, which import's, The son of the right hand; which may note, either the son of power as some, or the son beloved and deared, and set as it were at the right hand, as others. Psal. 80. 17. This was not to cross the mothers name, but rather to shew the endearedness of mother and child to him at this time; as if he had lost his right hand in Rachel, and yet it was restored in his son. — Ver. 18.

2. Her death accomplished, And Rachel died. Sept. and Cald. same. Her soul departed from her body as before expressed.

Fourthly. Her burial, And she was buried in the way to Ephrath, which is Bethlehem. Sept. and Cald. same. In these we may observe.

1. The last office of Jacob to Rachel, which was to interre her, she was buried doubtles by his care and appointment; and however no mourning is spoken of here, yet Jacob could not part with her without grief and bitterness; his respect to her afterward appears.

2. The

2. The place of her interment, was there about where she died. A providential visitation of her was eminent; for it's probable; Jacob meant to pitch his family before the time of her deliverance; but God ordered it otherwayes: in his journey she travelled and dieth; and hereupon her providential burial fell out; in the way to Ephrath there was she buried; not carried to Machpelah as others; it is likely dying in this condition, necessity made him speed the burial of her in that place. Jacob makes no difference in place of burial. The noted city adjoining hath two names Ephrath and Bethlehem. Neer this Benjamin was born, the only son born there in the land of Canaan to Jacob. Here also was Christ born; and here about, the poor infants were slain in the time of Herod; over whom their grand-mother Rachel is here brought in weeping because they were not. It was a place then memorable for great events. Mich. 5. 2. Matth. 2. 6. 17. 18. Jer. 31. 15. 19.

Ver. 20. 3. Jacobs resentment of this event in respect to Rachel being dead. And Jacob set a pillar upon her grave; that is the pillar of Rachels grave to this day, Sept. and Cald. same. Two things are here recorded of Jacobs work.

1. The erection, He set or established a pillar upon her grave. Herein we may consider.

1. The subject acting, Jacob the surviving husband of Rachel, deeply affected with the loss of a dear wife.

2. The act itself, where, 1. The work was but to set a pillar, or monument of remembrance upon her grave; which was doubtles of stone.

2. The use of it, which was to perpetuate the memory of Rachel, a monument of his love, and her desert.

2. The duration of it, That is the pillar of Rachels grave unto this day, Moses writes this in his time, and this continued to Sauls dayes. 1. Sam. 10. 2. And so it hath bin spoken of in latter times. No evil was in this act of Jacob. All this is reckoned to fall out in the 45th year of Rachel, in the 106 year of Jacob, in the 166 year of Isaac, & of the world, 2274. Thus far the history of Jacobs motion to Ephrath or Bethlehem. Ver. 20.

Learn hence.

D. 1. Providence ordereth the Saints below no long settlements, but to move sometimes from desired places.

D. 2. Motions from Bethel to Ephrath from Gods comforts to Gods chastenings are ordered to Gods Saints by himself.

D. 3. Providential afflictions may

beside Gods dearest servants unexpectedly in their wayes.

D. 4. Soules exorbitantly desirous of children, may have them from God with bitterness enough. V. 16.

D. 5. The bitterest paines in child-bearing may befall the best of women.

D. 6. It is the midwives honor, with Gods Spirit, to be pitiful and comfortable unto women in travel.

D. 7. God doth adde sons to his in their earnest desires sometimes, wherein they may take little delight. Gen. 30. 24.

D. 8. Providence sometimes brings living children out of dying mothers. Ver. 17.

D. 9. Killing paines in child bearing may befall soules to much longing for children.

D. 10. Dying mothers in their passions may name children their griefs and not their joy.

D. 11. Soules dye not but go out of bodies, to God who gave them. Eccles. 12. 7.

D. 12. Tender affection in fathers name their children more dear which they have with loss of wives. Ver. 18.

D. 13. Rachels may dye when Leahs live, the beloved before she despised.

D. 14. Comely interment is a duty to relations in all places, where providence calleth them away.

D. 15. Places notable for births and burials are sometime noted by Gods Spirit. Ver. 19.

D. 16. Its futable to nature and not contrary to grace, to set up and keep memorialls of deceased relations.

D. 17. Durable monuments of providences may be usefull for posterity.

D. 18. It is not unlawful to leave monuments of the dead, only vanity & superstition avoided, V. 20.

3. The next generally is the third stage in Jacobs journey toward his father, when

L11 2 he

Ver. 21.

he removed from Ephrath, or Bethlehem to Edar. Wherein.

1. His journey is recorded to this third stage, *And Israel journeyed, and stretched out his tent beyond the tower of Edar*, Cald. same. — The Sept. leave out this verse wholly here, and mentions his pitching at Gader, Ver. 16. Herein note.

1. The connection of this to the former, Gader to Ephrath, they were both sad places to Jacob by reason of the events there, yet so God orders him from trouble to trouble, it was well that he was at Bethel first to be prepared for these occurrences by God.

2. The journey itself, wherein is mentioned.

1. His motion, *Israel journeyed or went forward*.

1. The traveller is Israel, so Moses stileth him here first, though called him so before. He doubtless with all his family.

2. The motion it self, he went forward according to the state of his family, and as they were able to hold out.

2. His pitching, *He spread his tent beyond the tower of Edar*, This place was a very short journey, from Ephrath, some say a mile, others at most two German miles from Bethlehem; and four miles distant it is judged from Jerusalem. What might be the occasion of his pitching here, is not mentioned by Moses; it is enough that providence pitched him here. This was the place near to Bethlehem, where the shepherds were feeding their flocks, when the Angels told them the glad tidings of the birth of Jesus the saviour at Bethlehem. The name significeth, the tower of the flock, & so the vulgar Latin reads it: but it is a proper name, by reason of some eminent tower built in those plains for the defence of shepherds and watching their flocks; neither is it the place where the Temple was built, as some have mistaken, that being in Jerusalem some miles distant from this place; however Sion be called the tower of Geder, or of the flock in another sense. Micah 4. 8. Here a little beyond Bethlehem Jacob for present pitched. V. 21.

Ver. 22.

3. The event which befel Jacob here, which was a sad one, *And it was when Israel dwelt in that land that Reuben went and lay with Bilhah his fathers concubine; and Israel heard it*, Cald. same. — Slept with, &c. Sept. and it was evil in his sight. — In this sad history we have.

1. The season of the event, *It was while Jacob dwelt or sojourned in that land*, It was no long while after the death of Rachel, and Deborah; and therefore close it came upon other precedent afflictions.

2. The sad event itself, *Reuben went and slept with or lay with Bilhah his fathers concubine*.

1. The persons by whom this affliction came, doth aggravate it. *Reuben his first born of Leah, and Bilhah, who was given into Jacobs bed by Rachel*, in a mari-

ner his wife, of whom two heads of the tribes were born, Dan and Naphtali.

2. The fact committed willfully by both in Jacobs family and the Church of God was no less than abominable incest, such as Paul saith was not heard of among the heathen, for a son to discover the nakedness of his fathers wife. 1 Cor. 5. It was sad to have Dinah ravished by a stranger, yet that might be with her innocency; but to have his eldest son a companion of his own bed, commit such filthiness, is a piercing grief to Jacob! The Hebrews make fictions, that Reuben did not defile her, but throw out her bed, which was removed to Rachels tent by Jacob; but this text, and Jacobs abdication of him from the birthright upon this account (Gen. 49.) shew fully the contrary.

3. Jacobs reception of this sad tidings, *And Israel heard it*. This is all that is related of his repentment of this fact here. The Sept. adde, it was evil or grievous in his sight. There is more doubtless insinuated in this that *Israel heard it* than is expressed; for there is a pause hereupon, and great gap, left with this mark. O! pointing out some thing of Jacobs inexpressible grief, and burden, and indignation upon this account. As the painter, that could not full enough express a father mourning for a son, drew him with his face covered: So Moses saith no more of Jacob, but that he heard it, and so leaveth a pause.

Quest. Why did not Jacob punish such a sin?

Ans. 1. Questionless it was a sin punishable by death. 2. Surely Jacobs heart was full of grief and indignation at it. 3. He doth at last abdicate him from his birthright for it. 4. The season of omitting further judicial proceedings seemeth to be the overruling providence of God, who yet had appointed one tribe of his Church to come from him, and it is presumed that Reuben repented, and was not rejected by God.

4. The catalogue of Jacobs sons, wherein.

1. The preface to it, *Now or and, the sons of Jacob were twelve*. Sept. & Cald. same.

These heads of twelve tribes. And written on the Priests breast, &c. Exod. 28. 24. Revcl. 21. This onely leads to the naming of them. Ver. 21.

2. The orderly relation of them as followeth.

1. Leahs sons six. 1. *Reuben Jacobs first born*, So he was by nature, but spoiled himself of it by sin, and it was divided between Judah and Joseph, as afterward it appeareth. Gen. 49. 2. *Simeon*. 3. *Levi*. 4. *Judah*. 5. *Issachar*. 6. *Zebulun*. V. 23.

2. Rachels sons two. *Joseph and Benjamin*. Ver. 24.

Bilhahs sons, Rachels handmaid, Dan and

Ver. 25.

and Naphthali; this was the unfaithful woman with Reuben. Ver. 25.

Ver. 26.

4. Zilpahs sons, two, who was Leahs handmaid, *Gad and Ascher*. 3. The conclusion of this genealogy. *These are the sonnes of Jacob which were born to him in Padan-Aram*. Cald. same. Mesopotamia of Syria. Sept. Two differences arise here.

1. That the sonnes of Jacob plural should be joynt which a verb singular. Yet this is common in the Hebrew, without a mystere.

2. That these are said to be born in Padan-Aram, when Benjamin was but a little since born in Canaan. This speech is synecdochically express when the most part is put for the whole.

Quest. Why is this genealogie recorded here?

Ans. Nothing certainly can be said, but the will of the author, who is free to doe what he please, and place what he writes where he will; but conjecturally it may be said. 1. To let us see that all the Patriarchs were born before Isaac died. 2. To set it before and distinguish it from the line of Esau. 3. To prepare for the following history of Jacobs children, which proceeds, Chap. 37. Ver. 26.

Learn from it.

D. 1. *God carrieth his Jacobs somtimes, from Ephrath to Gader, from one affliction to a worse.*

D. 2. *The Churches journeyes and stages are appointed and ordered by God.*

D. 3. *Israel is willing to pitch his tents, where God allot's him.*

D. 4. *The Church and its pastor sit down by the tower of the flock's Shepherds and sheep have their tower.* Ver. 21.

D. 5. *The Churches habitation is not free from infection and affliction in the land of its sojournings.*

D. 6. *Providence ordereth the permission of the foulest crimes somtimes in his own Church.*

D. 7. *The chiefest in outward privilege in the Church may fall into greatest sin. Gods wisdom orders it.*

D. 8. *God will not suffer the blots in his Church to be wholly covered, or*

silenced. Others may learn by them.

D. 9. *Great is the fascination of lust which makes a son and wife conspire to pollute the fathers bed.*

D. 10. *Deep impressions the tidings of such wickedness in the Church make's upon gracious men, to consarnation.*

D. 11. *Providence distinctly note's the genealogy and number of the Churches beginnings, to observe Gods making good his promises. Now Jacob was come to twelve.* Ver. 22.

D. 12. *God doth not alwayes cast out of his visible Church for greatest wickedness. Reuben is numbered.*

D. 13. *The twelve first Patriarchs were ordained of Gods grace not for their worth.*

D. 14. *Scripture useth figurative speeches, warily to be opened by Gods ministers.* V. 23. 24. 25. 26.

4. The last general of the Chap. is the history of Jacobs fourth journey from Eder to Hebron. Herein.

1. The access of Jacob to his father is recorded, *And Jacob came to Isaac his Father unto the city of Arbah*, (this is Hebron,) where Abraham and Isaac sojourned. Cald. same. — City of the field, which is Hebron in the land of Canaan, &c. Sept. Where occur.

1. The traveller, *Jacob* doubtless with his family.

2. The end of his motion, set forth. 1. By the person to whom he came, *Isaac* his Father.

2. by the place whether he journeyed, expressed.

1. By a general name *Mamre*, noting the whole plain.

2. By a special name, the city of *Arbah*, and that the same as *Hebron*.

3. By the former inhabitants, here Abraham and Isaac sojourned; here Abraham intertained God and his Angels, Gen 18. but here they work but sojourners, however pitched here of a long time.

Quest. Was not Jacob with his father before now?

Ans. It is to be presumed he was, having bin in Canaan so many years, though it be not written. Natural affliction could not abtain so long. But now he commeth with his family there to settle and succeed Isaac. Ver. 27.

Ver. 28. 2. The number of Isaacs years is related, *And the days of Isaac were an hundred and eighty years.* — Cald. fime.

Ver. 29. 3. The death of Isaac is reported.
1. As to the death itself, it is expressed under three notions.

1. *And he expired* or *breathed out* his spirit, — *exspiravit* Sept.
2. *And he died*, in the dissolution of body and soul.

3. *And he was added or gathered to his people.* That is, to the Spirits of just men made perfect, as Abraham was.

2. As to Isaac, he thus died, *full of days, and old.* So had he the blessing with Abraham; and attained to five years older, so that his life was to the 26th year of Joseph, near the time, when he stood before Pharaoh; therefore his death is reported here by way of anticipation, and he saw all providences related about Jacobs family to the 4th Chapter of this book. He died then, in the 120th years of Jacob, after the flood, 632; and in the year of the world, 2288. No mention is made of Rebekah here, but afterward we read of her burial with Isaac. Chap. 49.

4. Isaacs burial is here recorded, *And his sons Esau and Jacob buried him.* — Sept. and Cald. same.

1. The parties here acting their last duty, are brethren, twins of the same womb, yet divided by Gods election of one, and passing by the other and opposite in many passages of life, yet these two are joyned in this work, nature and grace agree in paying duty though to dead parents.

2. Their work was of piety towards their old Father, and the last of all, in burial of him, according to his will. This they jointly performed. All this is here reported to finish the history of Isaac; and then to carry on the narration of Church-affaires as it was in the family of Jacob, from Chap. 37. and onward; the 36. Ch. being put in by way of parenthesis to dispatch the history of Esau and his family, who became bitter enemies unto the Church, and therefore so mentioned briefly together with it, Ver. 29.

It learneth us.

D. 1. *God brings at last his Jacob and Church to their desired place in their pilgrimage.*

D. 2. *God makes good his Word in making Jacob successor to Abraham and Isaac in their sojourning,* Ver. 27.

D. 3. *The blessing of long life God grants to his Servants, when and*

where it may be beneficial to his Church. Ver. 28.

D. 4. *Expiration and dissolution are the appointed conditions of Saints in order unto glory.*

D. 5. *Saints in dissolution go out of the World unto their own People.*

D. 6. *Old age or fulness of days is given here sometimes to Gods Saints; i. e. Days full of work, as well as many.*

D. 7. *Nature and grace agree to evince and performe the duty of burial.*

D. 8. *Its piety to Parents deceased, so to order their burial and interment that it may be comely and honorable.*

D. 9. *The death as well as the life of Saints, God records, for his Churches instruction, and to point out assist periods,* Ver. 29.

Fuit Isaacus vir Dco charus, &c. Mortuum est exactis cum virtute annis 83. supra centum. Joseph. lib. 2. Antiq.

CHAP. XXXVI.

THIS Chapter seemeth to be inserted as a parenthesis, wherein is delivered the genealogie of Esau, and that being dispatched out of the way, the Spirit goeth on Chap. 37. in the history of the Church.

The reason of this description of Esaus line here, is not curiously to be demanded by us, seeing it is the will of God thus to insert it; onely from the event we may judge God so ordered it.

1. For distinctions sake as to his Church.
2. To let us understand how God made good his word concerning Esau, which Isaac pronounced on him.
3. To help us to understand other passages of Moises and the Prophets writings of the children of Esau under divers titles, whereof we have here some account.
4. To shew Gods providence in allowing the wicked fairer portions as to the World than unto his own Church.

Three general Heads take up this Chapter.

1. The line of Esaus posterity natural, V. 1. to 19.
2. The

2. The line of his affinity, Ver. 20. 30.
3. The record of their state of government, Ver. 31. 43.

1. In the line of Esaus posterity natural we have these particulars included.

1. A register of his immediat seed born of his three wives in the Land of Canaan, Ver. 1. 5.
2. A note of his removal from Canaan, Ver. 6. 7. 8.
3. A record of his grand-children in mount Seir reckoned under their several grandmothers, of whom we have to consider,
 1. Their Titles,
 2. Their Names, Ver. 9. 14.
 3. Their Dignities which they assumed, Ver. 15. 19.

1. In the register of this immediat seed born of his three wives in the land of Canaan, we have to observe.

1. The title of this work, *And these are the generations of Esau, he is Edom.* No difficulty lieth in this, it is the genealogy of Esau in those that descended from him, here the Spirit also brands him, this is Edom. The name of reproach given him for his profane appetite, Gen. 25. So afterwards ver. 8. 43. So that this line is not drawn for his honor.

2. The register of his wives which were three as recorded, ver. 2. 3. about whom, one question would be answered.

Quest. How come they to have other names than those before mentioned? Gen. 26. 34. and 27. 46.

Ans. In short they had two names, as also had their fathers, mentioned there and here; therefore Esau had not six wives as some say, but onely three who had their double names. So Hittites and Hivites noted the same people, the one included in the other.

3. The record of his children by them.

1. Of Adah he had one son, Eliphaz.
2. Of Bathsheath one son, Revel.
3. Of Aholibamah three, Jeush, Jahlath and Korah, these were born to him in the Land of Canaan before he went to mount Seir.

2. A note of his removal from Canaan. In which we have the particulars considerable.

1. Esaus removal in the freenes and in the fulnes of it from Jacob, ver. 6. *And Esau took his wives, &c.*
2. The reason of this removal, *Because their substance was more, &c.* It is branched into these two particulars.

1. Their possessious and families were great.
2. The land of their sojourning was freight.

3. The pitching place of Esau, *And Esau dwelt in the mount of Seir, Esau, he is Edom.* The Sept. adde, and Jacob dwelt

in the land where his fathers sojourned in the land of Canaan. Thus we see providence ordering the heart of Esau to leave the inheritance to Jacob.

Quest. It is queried hereon, whether this was the first time that Esau went to Seir?

Ans. Surely no; for he was there when Jacob came out of Padan-Aram, and he invited his brother thither, therefore he had left Canaan before, upon what occasion it is not expressed, but probably upon the discontents which his wives gave to Isaac and Rebekah; and now being come to Hebron with his family for the burial of his father, God moveth him freely to depart again to Seir, and leave Jacob in the promised land, but here the Spirit brands him again. *He is Edom,* ver. 28.

3. We have a register of his grand children born to him from his sons in Seir, wherein note.

1. The title again repeated, *And these are the generations of Esau, the father of Edom, in mount Seir.* Sept. same. Of Edomites or Idumeans. Cald. Here he is branded as the father of Edom, a seed that should be Edom, profane men as he was, Ver. 9. Ver. 10.
2. The names of his sons by his wives Adah and Bathsheath, Ver. 10.

1. The names of the sons of Eliphaz.

1. Legitimat, Teman, &c. Ver. 11.
2. Illegitimat by a concubine given likely to Eliphaz by Adah, she bare Amalek; he is therefore reckoned to Adah, ver. 12. This bastard seed God commanded to be rooted out, Exod. 17.

2. The names of the sons of Revel, Nahath, &c. these are reckoned of Bathsheath their grandmother, Ver. 13.

3. The names of the immediat sons of Aholibamah, the daughter of Anah, the daughter of Zibeon Esaus wife, Jeush, &c. as they were named before, Ver. 5. Thus far are the names of his grand children directly descendent from him, Ver. 14. It is queried here.

Quest. How Amalek comes to be reckoned here to Esau and Adah?

Ans. 1. It is usual in Scripture account for grand fathers to be set out by fathers.

2. Concubines children were accounted to the chief wife, as Sarah claimed it.
3. Some were made children of them by adoption, so was Ephraim and Manasse by Jacob as followeth, Genes. 48.

3. The dignities unto which they arrived, *These were the Dukes of the sons of Esau.* They were now assuming to themselves. A Duke was conceived to be the Commander of a 1000 men.

1. The sons of Eliphaz, Dukes ascribed to him and his grand mother, Ver. 15. 16.

Quest.

Quest. How comes Korah to be registred here who was not spoken of before? Answ. Surely it is redundant here, or els defective, in the former mention made of his sonnes, and must be different from Korah, the son of Aholibamah.

Ver. 17. 2. The sons of Revel, Dukes, Duke Nahath, &c. These are named by father and grandmother, Ver. 17.

Ver. 18. 3. The sons of Aholibamah, Duke Jeshu, &c. as they were named before; of these Esau was the immediat father. v. 17.

Ver. 12. 4. The close of all after this nomenclature of them, *These the sons of Esau, and these their Dukes, He is Edom*, Here is the finger of the Spirit pointing him out what he was, in the midst of this dignified feed. *He was Edom still*, for all these honours; four times is this name fastned on him thus faire.

The whole teacheth us.

D. 1. *The genealogie of the wicked God records for his own ends in his Church.*

D. 2. *Gods record of the wicked line is but to brand them to those who read it, Ver. 1.*

D. 3. *Godless hearts take strange wives, Hittites, Hivites, Ishmaelites, what ever God say against it, Ver. 2, 3.*

D. 4. *Providence doth vouchsafe progeny to wicked and multiplied matches. though he like them not. Ver. 4. 5.*

D. 5. *In Gods own time he moveth the hearts of wicked enemies, to turn aside from fretting his Church, Ver. 6.*

D. 6. *Outward portions to the wicked satisfy them in and for their departing from Gods Church. Ver. 7.*

D. 7. *Mount Seir pleaseth Esau better than the land of promise, because he is Edom, Ver. 8.*

D. 8. *The reproach of a profane Esau God maketh to rest upon his posterity, Ver. 9.*

D. 9. *Multitudes of wives and children and offspring God may grant unto the wicked.*

D. 10. *God hath recorded the wicked and their progeny to distinguish*

them from his Church, V. 10, 14.

D. 11. *Dukedomes and dignities in the World is the only ambition of the wicked. The Saints is of another Kind, 2 Cor. 5. 9.*

D. 12. *Dignities can never blot out the stain of sin from Gods presence. The Dukes are Edomites still. Ver. 15, 16, 17, 18, 19.*

2. General, Esaus line by affinity is here drawn out, ver. 20. to 30. Wherein we have to note both the names and dignities of his feed.

1. By name they are described, and that in this order.

1. Their grand-father is recorded as the first inhabitant of the Land. *These are the sons of Seir the Horite*, who inhabited the land.

1. His name was Seir, which was also Esaus, given him for his harrines.

2. His nation a Chorite, which was the same with the Hittite and Hivite, Gen. 14. 6.

3. His place of possession mount Seir, that land which Esau afterwards possessed.

2. The immediate sons are named, which are seven, Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan; together with their first dignities, parentage & possession of that land, which afterwards was called Edom, V. 20. 21. These Esaus seed drove out, Deut. 2. 12.

3. The immediat feed or grand children of this Seir are reckoned up, who possessed after their fathers.

1. Lothans children, Hori and Heman together with his sister Timnah, daughter to Seir who was concubine to Eliphaz Esaus son, Ver. 12. Heman, in 1. Chron. 1. v. 39. is called Homam. This sheweth the kindred made between the house of Esau and these Horites, by which they had opportunity to thrust them out of mount Seir not long after, Ver. 22.

2. Shobals children, five sons, Alvan called Alan, 1. Chron. 1. 40. Shepho called Shephi, 1. Chron. 1. 40. &c. Ver. 23.

3. Sibeons children were two sons, Ajah and Anah, which Anah, to distinguish him, is described by an unnatural invention of his, that he found out mules in the wilderness, as he fed the asses of Zibeon his father; that is, he first invented the coupling of divers kinds, asses and horses, which was against the Law of nature and the positive Law of God, Levit. 19. v. 19. the word is never used but in this place. מִלֵּךְ the common word for mules is מִלֵּךְ thus hath made

some difference about the translation; but the current of best interpreters read it mules, a creature of divers kinds which never brings forth its own. Therefore not created at first nor blessed by God. In this character we may see the *Genius* of this people given to such sin & unnatural inventions, Ver. 24.

Ver. 25. 4. Anahs children, who was uncle to the foregoing Anah; were two, one son named Dishon, as the fifth son of Seir, which followeth, & one daughter, called Aholibamah, not that which was Esaus wife but his neece by marriage.

Ver. 26. 5. Dishons children four sons, Hemdan called Amram, 1. Chro. 1. 41. &c.

Ver. 27. 6. Eters sons are three, Bilhan, Zaavan, and Achan, called Jakan, 1. Chr. 1. v. 42. Ver. 27.

Ver. 28. 7. Dishans children are two sons, Uz and Aran, Ver. 28. So we have of Seir seven sons and one daughter.

Ver. 29. 2. By their dignities they are described, *These are the Dukes of the Chorites, Duke Lotan, Duke Shobal, &c. These were the Dukes of the Chorites, for their Dukes in the Land of Seir.* So many Dukedoms there were standing together in that land at the first; and were not successive one to the other; and these are here recorded for Esaus sake, that we may understand how his posterity drove them out, and possessed their Land, Ver. 30.

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All which informeth us, that,

D. 1. *The name and line of the wicked are mentioned by Gods Spirit for distinction, not for honor to them.*

D. 2. *Horites, Hittites, and Hivites are the national titles of the same sort of sinful people.*

D. 3. *Uncleannes and unnaturalnes are recorded in the wicked line to make them stink.*

D. 4. *A numerous progeny with dignity may be the portion of the wicked here below.*

D. 5. *Affinity with persons that are wicked, usually brings souls to affinity with their sins.*

D. 6. *God suffer's and order's the wicked to join so in affinity, in order to the destroying of each other. So it was with Seir and Edom, Ver. 20. 30.*

3. The last general is the history of the state and government of the sons of Esau

after they had expelled the Chorites, and called the name Edom; and that was twofold.

1. Kingly, for from Dukedomes to a Kingdom it seemeth the sons of Esau changed that state, when they had gotten the land, in the description whereof we may observe.

1. The title of the history; *And these are the Kings who reigned in the Land of Edom, before there reigned any King over the Children of Israel*, Sept. and Cald. same. In this title we may note.

1. A demonstration of that which followeth, *These, &c.* That is, such as follow named afterwards, which were sons of Esau after they had gotten the land, and named it Edom.

2. An animadversion of the time, these reigned before any King was in Israel, and Saul was the first constituted King in Israel, 1. Sam. 11. 15. In this worldly title Esau outstrips Jacob.

2. The line of these Kings in their succession: concerning whom we may observe.

1. Their names, Bela, Gobab, &c.

2. Their cities, Dinhabah, Bozrah.

3. Their successions, Bela died, and Jobab reigned.

4. Their exploits, nothing of action is recorded of any but of one Hadad, the son of Bedad, he smote Midian in the field of Moab, Ver. 35.

5. The last King hath his wives added, Ver. 39.

6. The succession of them was by election, for we find them all of distinct families.

2. The state of Edom when reduced unto Dukedomes again; and in this history we may note.

1. A general notation of the state, *And these the names of the Dukes of Esau, according to their families, after their places, by their names.* The Kingdom then was again divided.

2. A special nomination of the Dukes, Duke Timnah, Duke Alva, &c.

3. An emphatical conclusion observing some thing notable.

1. About the sons, *These the Dukes of Edom, &c.* These were the brave Gallants of those times, when they could not be Kings they would be Dukes.

2. About their father, *This Esau is the Father of Edom.* That is a profane father of a profane offspring. Thus the Spirit of God brands him still. It is queried here.

Quest. Were these changes of government before the times of Moses, or not?

Answ. It is thought by some not, but that Moses writes prophetically of changes to come; because the Kings of Edom were existing in Jeremiahs time; and if so, the change could not be

be before Moses. Yet to speak freely, it is much more probable that this is a history rather than a Prophecy, declaring things already done; these considerations may persuade it.

1. Moses nameth persons and places with their circumstances known at that time, that cannot be proved to be after.

2. There was space of time enough, wherein these changes might be made, before the time of Moses, as computed from Isaac's death, when Esau removed unto the call of Moses, amount unto 236 years, in which space how many changes might not be made? Seeing we our selves have had various administrations of government in the space of ten years.

3. In the times of Moses both Dukes and Kings of Edom are mentioned, Exod. 15. 15. Num. 20. 14. therefore the change might well be then. To confound Kings and Dukes into one general notion of Government is not so safe, because the Spirit doth distinguish them.

4. Other changes might, and God did make among them, after the time of Moses, which are not meant here; so we read of their subduing, and rising again several times, some think Hadad the last King was him to whom Moses sent for leave to pass by his country, and upon his unnatural refusing, God then divided the Kingdom; but this is onely conjectural. It seem's the best way to conclude that these changes were before Moses did write this; and yet God made others among them afterwards.

The titles of Timnah and Aholibamah, Ver. 40. 41. are not names of men or women, but places.

The whole learneth us.

D. 1. Worldly men are ambitious of the highest titles of honor. Kings and Dukes.

D. 2. Earthly Kingdoms God may order to the wicked (a seiled government) before his Church, Ver. 31.

D. 3. Stinted are the numbers of Kings and dignities by God in the World.

D. 4. God maketh some notable for exploits above others. Hadad vanquisheth Midian.

D. 5. Kings and Queens are sometimes recorded for their shame by Gods Spirit.

D. 6. God overturneth and changeth states and government at his pleasure.

D. 7. Profane fathers and profane children are branded by Gods Spirit together, where mention is made of them.

CHAP. XXXVII.

IN this Chapter Moses returneth to the history of the Church in Jacobs family, having dispatched, and marked out of the family of Esau. And the line of the history mainly, is drawn from Jacob to Joseph, by whom God carried on his Church-work in preserving it upon earth; onely in the 38. Chapter is inserted some remarkable events about Iudan, which could not be but grievous unto Jacob. In the present chapter is recorded some special providences of God concerning Joseph, & that as in relation to Jacob, pointing out also the condition of the Church. Three great providential works about Joseph take up the three general parts of this Chapter.

1. The state and condition of him in his fathers house. Ver. 1. 11.

2. The treacherous sale of him from his fathers house. V. 12. 28.

3. The sad resentment of this by some relations.

1. Reuben. V. 29. 30.

2. Jacob, with a transition unto the further history. V. 31. 36.

Here also is to be noted the beginning of the Nin'th section of the Law; according to the Jewish division marked with three *Samecks* noting *Seder*, order.

In the first general, will be considerable these particulars.

1. Jacobs mansion, or place of abode, noted in contradistinction unto Esau's mountaine, *And Jacob dwelt in the land of the sojournings of his father, in the land of Canaan.* In the Land where his father sojourned. Sept. This they adde to the former chapter. In the land of the habitation of his father. *Cald.* In this we have onely a record of Jacobs habitation, wherein may we note.

1. The term of connection, which is read by some copulative, and by others illative, *And*, or *therefore*, &c. But it seems best *adversative*, to answer Esau's mansion place, Esau went to mount Seir, but Jacob sat downe in the place of his father, dwelling in tents, the whole action of Jacob is set in opposition unto Esau's removal.

2. The matter connected is Jacobs residence in his place, wherein.

1. The subject Jacob, who had the birth-right, and the blessing.

2. The residence, which he makes, he sat downe, or dwelt, or inhabited.

3. The

3. The place described two ways.

1. By his fathers mansion, *In the land of his fathers sojournings*, that is, where his father as well as Abraham professed himselfe a sojourner; and the same course of life did Jacob now intend in that place.

2. By the name of it, the land of *Canaan*, which though now a place defiled by the inhabitants, yet thereupon God sets his mind, to make it the place of his Churches sojourning in the world.

4. The principle, which moved him to sit downe here, and that was his faith, as the Apostle witnesseth for him, as well as for Abraham, and Isaac. *Hebr.* 11. 9. Sense drew Esau, as he thought, to the better habitation, more stable than for sojourning. Ver. 1.

Learn hence.

D. 1. Opposite and adverse are the habitations and mansions chosen by wicked and righteous ones; the one please themselves in it, the other God. So Jacob and Esau.

D. 2. Gracious souls pitch in this world onely for sojourning, not for settled dwelling.

D. 3. Fathers, accepted of God, are good patterns to be followed by their children for abode.

D. 4. Canaan when God calleth to it; and promiseth to prepare, is fittest for his Church.

D. 5. Faith alone, maketh Saints choose sojourning here below, upon Gods promise. Ver. 1.

Ver. 2.

2. Jacobs generation downward, *These are the generations of Jacob*, Sept. joine this with the former Chapter also: concerning which title it is doubted, what it should mean, seeing none are immediately mentioned here but Joseph. Some therefore seeke to solve it by making the word (*generation*) here to note not onely the progeny of children, but all sorts of events, which were as so many births, befalling Jacob; but this is unusual. Others labour to clear it in the pronoun, which they make of various kinds.

1. Sometime it is as a relative, and so referre it to the line of Jacob mentioned before Esau. *Gen.* 35. 23. 26. Which is not irrational; others make it demonstrative, and so noting the line of Jacob afterwards following in the history, though but one here immediately named, which is not to be deified: for in the sequel we shall finde his line more fully named, and

because it is the purpose of Gods Spirit to mention Jacobs sons not barely by name, but with their conditions, therefore he speaketh of them alunder, and not together: and so here beginneth with Joseph; about whom, while he was in his fathers house, these things are eminently pointed out.

1. His condition, Ver. 2. 3. 4.

2. His relation, Ver. 5. 11.

1. His condition is set out by three characters.

1. Of his age, *Joseph being the son of seventeen years; seventeen years old.* Sept. *Cald.* as *Hebr.* His age is not noted in vain with respect unto his condition, and indowment now at this time, he is but a stripling, or a youth. The mention of his age is made (as probably conjectured) for two reasons.

1. Moral, to shew such age is not too early for virtuous indowments.

2. Historical, to perfect the chronology respecting this age.

2. Of his trade of life, *He was feeding the flocks with his brethren, and he being a lad, or youth, was with the sons of Bilhah, and the sons of Zilpah his fathers wives, Sept. same.* *Was nourished with the sons of Bilhah, &c.* The Hebrew expression is clear, and noeth.

1. His trade, he was a shepherd.

2. His company, the sons of both the handmaids who were given to Jacob by Rachel & Leah as wives, even Dan, & Naphtali, & Gad & Asher. It is questioned, why he should be with these rather than the other? And it needeth not much for answer. It is conceived the two handmaids lived in one tent; and Joseph perhaps frequenting Bilhahs tent, because she was his mothers maid, and likely had been helpful to him in his minority, mult needs also accompany with the sons of both; yet no necessity is thereto think, that he was confined to their company: for it is evident he conversed with the rest of his brethren.

3. Of his honest and upright disposition, *And Joseph brought their evil report to their father, &c.* *Evil reproach to Israel his father, Sep.* Their evil accusation, &c. *Cald.* Herein is discoursed the upright heart of Joseph, that he could not indure sin upon his brethren.

1. The subject here is Joseph, who feared God from his youth.

2. His action, he brought to his fathers knowledge things dishonourable to the Church of God, and a shame to his family.

3. The matter was the evil report of his brethren, that is, that sinful carriage, which caused the evil report to come upon them, and their family; this is stiled a grievous crime. *Vulg.* Doubtles it was no small fault, but sin of a deeper die.

4. The manner of doing this was in love to them, and with desire to amend them: and therefore no wicked talebearing. By

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one copy of the seaventy urg'd by Musculus it is. *καὶ ἡμεῖς οὕτως ἀποφασίζομεν* But altogether erring from the original. Ver. 2.

Learn hence.

D. 1. The Churches line is drawne by Gods Spirit eminently opposit to the wicked.

D. 2. The Churches generations are best made out from the best of her children...

D. 3. Youth is eminently memorable, when it is sanctified, and gracious.

D. 4. Gracious parents are careful, though never so rich, to bring up their children in honest callings. See Jacob did Joseph, &c.

D. 5. God can preserve some pure, though conversing with wicked bretheren, and relations.

D. 6. There may be some still of evil Spirit in the family of the Church.

D. 7. Gracious dispositions cannot bear or favour the sins of nearest relations.

D. 8. Souls grieved with sins of other relations bring the discovery to such as can amend them. Ver. 2.

4. Josephs condition is expressed by the tender respect, which he had from his father, And Israel loved Joseph before all his sons, because the son of old ages was he to him, and he made for him a coat of peeces, — A coat of many colours. Sept. — because he was a wife son, &c. Cald.

Ver. 3. Herein we may observe Jacobs respect to Joseph two wayes discovered.

1. In his surpassing love to him above the rest of his sons, where-about is recorded.

1. The action with its degrees, Israel loved Joseph more then all his sons, his heart went out more to him.

2. The reason of it, because he was the son of his old age, so is it in the letter, the Caldee reads a wife son: See doubtles he was, but the letter doth not expresse it.

Quest. Did Jacob well to shew more affection to one then to another child?

Ans. 1. To do so unto children under all equall and like considerations, were partiality. 2. Yet where God, by grace, makes a difference, the image of God is more lovely, then the image of man; and upon this account, Jacob lets out his heart,

however it may become naturall reason might worke with it.

Quest. How is Joseph called the son of his old age, seeing he was borne in Padan-Aram, not above seaven, or eight yeares after Reuben? Gen. 30.

Ans. 1. He was the last that Jacob had in Padan-Aram, Benjamin was borne but a little before this. 2. It may be a phrase to note the more tendernes, which parents use to shew to the last and least of children.

2. Jacobs respect to Joseph appears in outward action; that was the difference he maketh between him and the rest in his habite, and vesture, he made for him a coat of silks, some read a coat of peeces, or parts, as the word note's, that is, severall sorts of threads interwoven; as we say an imbroidered coat; some read a coat to the ankles wrought with needle worke: & some take it as a Priestly robe, but such it was not, we read Princes children were wont to wear such garments for distinctions sake from inferior people. 2 Sam. 1. 13. 18. By this is set out the ornament of the Church. Psalm. 45. 14. 15. So we have the truth in the letter.

Learn from it.

D. 1. It is not unbecoming gracious parents to love best their gracious children.

D. 2. The children of age, the last and least are really the greatest care to parents, especially when good.

D. 3. Distinction of habits among several persons is not unsuitable to the Church of God.

D. 4. Habiting of children, as it ariseth from affection, so it should be ordered by grace. Ver. 3.

5. Josephs condition in his fathers house is further set out by the carriage of his bretheren to him, noted.

1. By their inward affection, And his bretheren saw, that their father loved him before all his bretheren, and they hated him. Cald. the same. — Loved him of all his bretheren, &c. Sept. Here,

1. The occasion of their inward distast, they saw by their fathers carriage, and expressions, that he affected Joseph best of all, and hereupon their hearts are disturbed, and they meditate evil within.

2. Their affection, they hated him, that is, their hearts did rise against him, they could not indure him to have a place in their desires.

2. By their outward actions: and they could

could not speake to him in peace. — Speake nothing peaceable, — They would not speake peaceably. Cald. In this expression the affirmative is carried; they could not indure to give him a good word, or look, as they did one to another, but spake doggedly, churlishly, scornfully, and disdainfully to him, and all this both because his fathers love was on him, and Gods love on him also, even for his goodness sake.

Observe we.

D. 1. Choice respects to any, from parents, above all others, usually make such favorites to be envied.

D. 2. Flesh and blood usually hate that, which grace affects and loves.

D. 3. Sin, and envy specially, put men out of a capacity of doing duty to relations.

D. 4. Where hearts are full of hatred, mouths speake not peace, but bitterness, and scornful. Ver. 4.

Thus farre is the history of Joseph in the line of Jacob according to his condition in his fathers house.

2. Now followeth the revelation, which God was pleased to make to him of those days of youth, whereof.

1. The manner of making it is observable, by dreams.

2. The matter declared by dreames, and that was Gods future providence toward Joseph, as his instrument to save his Church in time to come. Ver. 5. 11. In the whole passage, we have these particulars to consider.

1. The author of these dreams, God himself and his Spirit: For they were propheticall.

Ver. 5. 6. 2. The subject of these dreams, Joseph now seaventeen yeares old, addicted to the study of God, and hatred of sin. V. 5. 9.

3. The narration of these dreams: He told them to his bretheren, and that with an emphasis, calling for their attention, not out of vaine glory, but instinct of God, to shew, that Josephs future state was pre-ordained of God. Ver. 5. 6. 9. 10.

Ver. 7. 4. The dreams themselves, of which we may note.

1. The matter; the one was of sheaves worshipping his sheafe, this standing, and those bowing; the other of the sun, and moon, and eleven stars doing obeisance to him. Ver. 7. 9.

2. The number of them, they were two under various expressions, doubled, to

note the certainty of the event.

5. The interpretation of the dreams, Ver. 8. which was made.

1. By his bretheren in contempt & scorn. *Shalt thou indeed reigne over us, &c?* This they disdaind, and yet submitted to it at their first going into Egypt, when the event fell out. Ver. 8.

2. By his father, and that in way of rebuke. *His father rebuked him, and said, what is this dream, which thou hast dreamed, shall I, and thy mother, and thy bretheren, coming come to bow low our selves to thee to the earth?* Thus Jacob also applyeth the dream with some kinde of regret, that his son should be set up of God above him, yet so it was, Jacob did him honour in his place, when he went downe to Egypt.

6. The use made of these dreams; which is twofold.

1. By Josephs bretheren, they hated Ver. 11, him still the more for his dreams. V. 5. 8. They envied him. Ver. 11.

2. By Josephs father.

1. He rebuketh him, but mildly, and probably to keep of some envy from him by his bretheren.

2. He kept or observed the saying, and laid it up in his heart, as Mary the word of Christ, her son, typified here by Joseph, as is conceived by some. Jacob was acquainted with such revelations of God by dreams, therefore he slighted not this to Joseph, but ponders it seriously. Ver. 11.

Quest. How could this interpretation be true of Josephs father and mother, by the sun and Moon seeing Rachel was already dead?

Ans. 1. Some apply it therefore not to Joseph, but to Iosuah, at his word the sun and moon stood still understanding it of the sun, that cannot be the meaning of it, for the moon and stars are here added, and Joseph speaketh expressly of honor to himself to come. 2. Jacob giveth the right interpretation, therefore most properly is it meant of Jacob the father, and his wife, who was mistress in the family, viz. Leah, and his other eleven sons. Now she is called his mother by a good right, as her sons are called his bretheren, which was from his fathers, whose wife she, and whose sons they were.

Quest. 2. How did Jacob and his wife bow themselves to Joseph, or where doth it appeare?

Ans. 1. It is certain that Jacob and his family came under Josephs Government, and protection in Egypt.

2. It is safely presumed, that he, and Leah, with all his family gave him the respect of his place.

3. It is expressly noted, that by his message sent, his sons declare, thy servant our father, &c. Which was humbling enough to make good this prophecy, but

M m m 3 Jacob

Jacobs carriage, when he saw his son in his honour, is not declared. Chrylloftom maketh his bowing on the top of his staffe to be unto Joseph, but that was worshipping of God.

Note from it.

- D. 1.** Good souls whom men bate for their goodnes, God chooseth to reveal his minde more gractiously to them.
- D. 2.** God hath by dreams, in time past, revealed his future providences about his Church unto men.
- D. 3.** Young years, addicted to godlines, are made capable of great and sweet discoveries from God. Ver. 5.
- D. 4.** It is duty to declare Gods will revealed concerning his purposes to his Church, though it please not men. Ver. 6.
- D. 5.** Darke, but certain, have been the revelations of God in times past, concerning his providence to his Church. Ver. 7. 9.
- D. 6.** Gods bringing about the salvation of his Church, make parents, and brethren stoop to his instruments. Supertours to inferiours.
- D. 7.** God maketh persons in themselves adverse to his providences, yet to be interpreters of his revelations. Ver. 8.
- D. 8.** The Lord hath usually foretold the salvation, and advancements of his Church, but not the way; Joseph dreams not of prisons.
- D. 9.** Carnal relations are apt to hate, and envy their very brother, when God sets him up above them.
- D. 10.** The way and means of comfort which man despiseth, God useth yet to do them good, who hate it. So here.
- D. 11.** Gracious soules, that wait for the Churches delivery, may yet have regret against the means discovered. Ver. 10.

D. 12. Grace in those souls checks their regret, and makes them observe, and keep Gods discoveries to them. Ver. 11.

2. The next general head of this Chapter, containeth the history of Josephs separation from his fathers house by the treacherous conspiracy of his brethren. Ver. 12. 28. Wherein we have to consider the especial ordering of providence about this event.

1. As to the occasion of it. Ver. 12. 13. 14.
2. As to the consequent events. Ver. 15. 16, &c.

1. In the relating the occasion we have these particulars.

1. His brethrens going forth with their fathers flocks to feed them in Shechem. And his brethren went to feed their fathers flock in Shechem, the same. Thus providence ordered this first step of the occasion of Josephs separation, viz. his brethrens distance from their father; for it is probable no such thing would they have attempted in his eye or under his hearing. Ver. 12.

2. His fathers call of him to send him unto them, wherein.

1. Israels conference with Joseph, And Israel said unto Joseph, do not thy brethren feed in Shechem? Are they not feeding? Sept. the same. Behold thy brethren feed, &c. Cald. This onely prepares him for his mission, as a foregoing discourse.

2. Israels resolution to send Joseph to visit them, Come I will find thee unto them, Sept. and. Cald. the same. Here is his preface to Joseph to put him in readines for his mission.

3. Josephs answer, And he said to him behold me, or, loe I, that is, am here ready to obey thy will in all that thou shalt say. Ver. 13.

4. Israels mission & commission unto Joseph, And he said unto him go I pray thee, see the peace of thy brethren, and the peace of the flocks, and returne me word. If thy brethren be well, &c. Cald. as Hebrew.

Here you have his call by his father, and his commission for his worke, it was to visit his brethren, and informe his father of the state of them, and the flocks; little did Jacob thinke, that he was now sending Joseph into Egypt; yet so it fell out.

5. Josephs obedience, And he sent him from the vale of Hebron, and he came to Shechem. Sept. and Cald. the same.

1. The fathers mission.

2. The sons obedience, without disputing length or danger of the way. So providence ordereth the mind of Jacob, and Joseph to bring about his owne purposes. It is conceived by some, that Shechem was distant from Hebron sixteen German miles.

60 English miles.

les. Thus farre the first occasion of Josephs separation from his fathers house. Ver. 14.

Learn here.

D. 1. Providence in ordering the wicked purposes of men to his owne praise, giveth them time, and place to do them. Ver. 12.

D. 2. Good fathers of families are sollicitous about their children, and charge, when absent from them.

D. 3. Gracious fathers sticke not to send the best of children to looke after the welfare of the worst.

D. 4. Good children are ready, and at hand to go at their fathers command, and do their will. Ver. 13.

D. 5. Commands and commissions are in parents power to give to children under God.

D. 6. Submission and obedience, are the duties of children unto parents just commands.

D. 7. Innocent soules seeke their peace, who plot trouble to them.

D. 8. God orders parents commands, and childrens obedience unto other ends, then they intend sometimes. Ver. 14.

2. The events are recorded, which here-upon befel Joseph, which were various, and sad for present.

1. The frustration of his expectation at Shechem, and his wandring, as a disappointed man; set out.

1. By a providential meeting with a man, And a man found him, and behold he wandered in the field, Sept. and Cald. the same. So providence ordered his brethren not to be there: for it was not the place, where the means of carrying him into Egypt should appear; yet here God orders one to finde him in his travells up and downe, and to give him tidings of his brethren.

The Jewes have phansied this man to be the Angel Gabriel, called the man Gabriel Dan. 9. 21. But no such character is here of him; and the letter notes a man, which might be a neer inhabitant therabout.

2. By providential discourse.

1. The man begins with him, And the man asked him, saying, what seekest thou? Sept. and Cald. the same. This quere was friendly, & with desire to help him in his streight, as appears by the issue. Ver. 15.

2. Joseph answers.

1. By resolution, I seeke my brethren.

2. By request unto him, tell me, I pray thee where they feed, Sept. and Cald.

The same. Here is nothing of difficulty, onely such parley as might help him to his intended business. Ver. 16.

3. The mans reply by way of direction, And the man said they are departed hence, for I heard them saying, let us goe to Dothan.

This place is conceived to be eight miles distant from Shechem; and in the rode it was of those merchants, who went to carry him into Egypt. The second event.

2. His attainment of his end at last, And Joseph went after his brethren, and found them in Dothan, Sept. and Cald. the same. Thus far under providence he hath travelled, seeking his brethrens peace, and hastening his own banishment from his fathers house, though he knew it not. Ver. 17.

Learn here.

D. 1. Providence frustrates the travells of his owne, sometimes, of their desired issue, to effect his owne purpose.

D. 2. God provides some meanes in such case to help on mans end to serve Gods. Ver. 15.

D. 3. Nature teacheth men courtesie to strangers and wanderers to guide them in their way. Ver. 16.

D. 4. Intelligence is a cordial to wandring strangers.

D. 5. God appoints time and place of finding out our desires below.

D. 6. Under Gods ordering, in the place where his servants find peace to others, they may find trouble to themselves. Ver. 17.

3. The next event is his entertainment with his brethren, which accomplisheth his separation from his fathers house. Ver. 18. 28. Wherein we have to note.

1. Their consultations about him, upon his approach, ordered sweetly by providence, and those twofold.

1. Some are for his death. V. 18. 19. 20.

2. Others stirred by God were to punish him, but spare his life. Ver. 21. 22.

1. In the counsells taken about his death observe.

1. The occasion of it, And they saw him from a farre, even before he came neer unto them.

Cald. the same. *וַיֵּרְאוּ*, they foresaw him, &c. Sept. In this are.

1. The time, in that hour, when after hard travel he had recovered the sight of his brethren.

Ver. 16

Ver. 17.

Ver. 14.

Ver. 15.

Ver. 18.

brethren, and they of him, at a pretty distance, so farre as they could ken.

2. The worke, about which Ioseph was even travelling, to seeke the peace of his brethren, and now joyfully approaching to salute them and inform them of his fathers love and care over them.

3. The discovery made by them, they saw him, and upon first sight of his person, and the opportunity given them to work their wills on him; they thinke to dispatch him; all these give occasion to the enterprize.

2. The conspiracy made, *And they craftily conspired, or plotted against him to kill him.* Num. 25. 18. *immensely.* They malignantly plotted. Sept. — They devised or thought, &c. Cald. We have here to note.

1. Their malice.
2. Their subtilty.
3. Their combination.

4. Their cruelty. Nothing but death do they plot against an innocent soul, who commeth to seeke their peace. Ver. 18.

3. Their conference; debates, and counsels and reluts.

Ver. 19.

1. About his coming; *And they said A man to his brother, that is, one to another, behold this master of dreams cometh.* —

business this dreaming fellow, or dreamer cometh, Sept. Cald. as Hebr.

1. Here is mutual encouragement.
2. Quickened animadversion; behold.
3. Sharp derision. This master of dreams; Irony. Ver. 19.

Ver. 20.

2. About his death and burial, *And now come ye let us kill him, and cast him into one of the pits,* Sept. and Cald. same. Bloody resolutions are these against an innocent lamb; thus false providence lets them thinke, speake, and resolve.

3. About the hiding of his blood afterward, *And we will say an evil wild beast hath devoured him.* — Sept. Cald. same. See here.

1. The horror of blood shed, they will not own it.

2. The falshood of murderers, to hide it under lies.

3. The vaine hope this way to escape.

4. The end of this wicked counsel, *And we shall see, what his dreams will be,* Sept. the same. — What will be the end of his dreams. Cald. Here.

1. They feared his dreams, least he should be their Lord.

2. They upon this account maligne him bitterly.

3. They here resolve to make an end of his dreams, and him together: and therefore mocke at this revelation of God to him; we shall see what a Lord he will be, when he is dead. And indeed pernicious had this counsell been, if God had not prevented it; however he was able to raise him from the dead. Ver. 20.

Learn from it.

D. 1. *The sight of the righteous; whom the wicked hate, is an occasion of working mischief and evil to them.*

D. 2. *The looke of the wicked is for the mischief of those good souls, who looke, and seeke for their peace.*

D. 3. *Subtilty, and conspicate for death is the wicked practise against innocent gracious souls.* Ver. 18.

D. 4. *The wicked encourage each other in evil matters to committing them.*

D. 5. *Vile persons getre, and scorne the revelations of God under terms of contempt.* Dreamer. V. 19.

D. 6. *Sinners persecute the Saints for Gods revelations to them.*

D. 7. *Providence suffers sinners to breath death, and destruction to Saints, when they effect it not.*

D. 8. *Murderers themselves are ashamed to own blood-guiltines, therefore seeke to hide it.*

D. 9. *Brothers blood is not polluted with men of sin.*

D. 10. *Evil men designe to frustrate the counsells, and revelation of God by their crafty and cruel practises.* Ver. 20.

2. Counsel about his delivery; providence stirreth up in Reuben to prevent their bloody designe, whereabout we have to observe.

1. His cognisance of their counsells, doubtless he was with them, *And Reuben* Ver. 21. *heard it,* Sept. and Cald. same.

1. The person was the elder brother Reuben, who likely had the greatest stroke among them.

2. His cognisance of the bloody designe, *he heard it,* doubtless he was there, and tooke notice of the general vote for Iosephs death, and him God useth to prevent it.

2. His rescue of Ioseph from death by way of counsel to defeat the former, where we have recorded.

1. The issue, *And he delivered him out of their hand,* Sept. Cald. same. This was the issue of his counsel, that they did not kill him.

2. The

2. The meanes he useth, earnest advice to them against shedding blood; four times expressed.

1. *And he said, let us not smite him in soul or life; that is, let us not kill him.* Ver. 21.

Ver. 22.

2. *And Reuben said unto them shed no blood,* Sept. and Cald. same. A serious item, noting the hainousnes of shedding blood, as the cry of it to heaven.

3. *Cast him into this pit, which is in the wilderness.* Cald. same. — Into one of these pits, which are, &c. Sept. This he propoeth, though horrible enough, by way of prevention of his death.

4. *And lay not an hand upon him.* — Bring not, &c. Sept. Stretch not an hand, &c. Cald. That is to say him, as your counsells, and votes have bin. This advice God made to take, as Hushais against Achitophels.

3. His end is here recorded, which was twofold.

1. Iosephs deliverance from death intended, *That he might deliver him out of their hands,* Sept. and Cald. — So God overruled one to perfwade the rest. Spirits are in his hand.

2. His fathers comfort was the other end, *To return him to his father.* Cald. the same. — *That he might restore him,* &c. Herein not only regarding Iosephs life, but his fathers life, and comfort also, So God makes nature to worke for purchasing his owne ends. Ver. 22.

Quest. Was Reubens counsel good, and to be approved?

Answ. 1. In pretense it was bad, for it pretended to kill him by famine in a pit, which was worse, then to kill him with the sword.

2. In the intent of it, the counsel was good, for it was to keep them from blood, and to render him safe to his father: & God wrought together with it to bind the hands of his brethren from killing him.

3. As he speaks Gen. 42. 22. His minde was that no hurt should be done unto him, spake not I, saying, sin not against the child. So that in the scope of it sin cannot be charged on it.

It teacheth us.

D. 1. *In evil counsells against the Saints, God overpower's the heart of some to frustrate bloody designes of others.*

D. 2. *God makes evil projected against his servants to come to the cognisance of those, that shall defeat it.*

D. 3. *Deliverance is effected sometimes for the Saints by such as hate them enough.*

D. 4. *Providence causeth the counsel of one evil man to prevail against others, for his Saints good.* Ver. 21.

D. 5. *God puts an awe upon some, to counsel others not to shed blood.*

D. 6. *Pretense of a worse death providence ordereth to be made by men, to save him from death wholly.*

D. 7. *Fratricide is made horrid to evil men by God, for saving him downe.*

D. 8. *Respect to paternal honour may sway with men of bad resolutions, to abstaine from evil, and offering violence to a brother.* Ver. 21. 22.

2. Now follow their actions, after counsells, toward Ioseph, whereabout are recorded.

1. His full access unto them, which gave them full occasion of executing their wicked conceits, *And it was, as Ioseph came to his brethren, or when Ioseph came to his brethren,* Sept. and Cald. Here the prey Ver. 23; *valleth into their hands.*

1. A poor innocent lamb, Ioseph, who sought nothing but his brethrens good, he maketh himselfe a prey.

2. Bloody conspirators under the name of brethren, they have him delivered to their wills.

3. He comes freely as a lamb to the slaughter: so providence ordereth to his dearest, even to his own son.

2. The execution of their counsel in a four fold action.

1. In stripping him, *And, that, or then they stripped Ioseph out of his coat, the coat of many pieces, or colours, which was on him they put off from Ioseph the party-coloured coat, that was about him,* Sept. Here is their unnatural dealing at first, the spoiling of their brother, wherein.

1. The spoilers are his brethren.

2. Their act of spoil, they strip him; pluckt of his cloaths.

3. The matter of the spoil, his coat, his embroidered, or party coloured coat; that which was the token of his fathers love, & the marke of their envy, & that with which they intended to make a cloake to cover their villany to their father. Greater unnaturalnes in this kinde could not be shewn, then to take away the garment of a brother, yet this is the least of their evil.

Ver. 23.

2. In burying him alive, by putting him in a pit to dye by famine, for such was the in-

Nan ten-

ention of them all, except Reuben, hereabout we read.

Ver. 24.

1. Their apprehension of him, *And, or then they took him*, that is, laid violent hands on him, Sept. and Cald. same.

2. Their disposal of him, *And cast him into a pit, and the pit was empty, there was no water in it*, Sept. Cald. same. Herein note.

1. Their act, horrid cruelty, they cast him away, as desirous to bury him alive: for there they purposed (for the most part of them) that he should perish.

2. The place described.

1. A pit, a deep hole, such as our tin pits, out of which was no coming without help.

2. The specification of this pit, it was dry, or empty, no water was in it; providence so ordered by Reuben, that he might not presently be drowned. Under all these cruel dealings here is no mention of Joseph's carriage, but we shall find, in their owne confession afterwards, that Joseph's cries were not small, we saw the anguish of his soul, when he besought us, and we would not hear: Gen. 42. 21. Notwithstanding all these cruel men spare not, but in their intent bury him alive. So they dealt with Jeremy. Jer. 38. 6. So the affliction of the Church is set out by a pit without water, where they shall not be drowned, but delivered out from it. Zech. 9. 11.

Learn thence.

D. 1. Under providence innocent souls come in their integrity into the hands of spoilers.

D. 2. Simple, honest hearts, may thinke of committing to brethren, when it is to cruel destroyers.

D. 3. Vnnatural treacherous dealers stick not to take a garment from a brother.

D. 4. Garments of pleasure may expose men to envy and spoil by wicked hands. Ver. 23.

D. 5. Violent hands are soon layd even upon an innocent brother by envious, and enraged spirits.

D. 6. Brethren, degenerate into spoilers, stick not at it to bury an innocent brother alive.

D. 7. God emptieth the pits of water, where he will not have his innocents perish.

D. 8. Dry pits of trouble are in Gods

use tokens of deliverance Joseph shall come out. Ver. 24.

3. In rejoycing over their owne cruelty: they eat and drinke, and remember not the afflictions of Joseph. It is shortly thus reported, *And they sat downe to eat bread*, Ver. 25; Sept. and Cald. same. Herein observe.

1. The term of connection, rendered either copulatively, *And*, so knitting it to their former cruelty in burying Joseph alive, or adversatively, *but*, which sets it in opposition to Joseph's misery. He was either now howling, or sadly bemoaning himselfe in the pit, but they were eating and drinking, or it may be read as a note of order and consequence, *then*, that is after they had thus afflicted poor Joseph, then they got to eating, &c.

2. The posture of them, *they sat downe*, it notes their security, they were now at quiet, while they had the dreamer in the pit, they lay themselves at ease; not suspecting that God might rouse them with his terrors.

3. The worke, which was the end of this posture, to eat bread. This was no unlawful thing, in itselfe, but as the phrase imports, this was a kinde of feasting, eating, and drinking without fear, or care, not remembering the tears, and anguish of poor Joseph. It seems to be the ground of the Prophets threatening expreſſion, woe to them that are at ease, &c. But they are not grieved for the affliction of Joseph. Amos. 6. 16. This is the high pitch of sin, to oppress poor souls, and then glut mens selves with meat and drinke, and be regardless of their miseries.

It instruct's us.

D. 1. Saints affliction, and persecutors exaltation are usually concomitant.

D. 2. It is the genius of cruel men, to glut themselves with pleasure, when they oppress Gods servants.

D. 3. Sin makes sinners secure in their persecutions, as if no account would be required.

D. 4. It is grievous sinning to acquiesce in, and rejoyce over the evil done unto Gods Saints. Ver. 25.

4. The last act of these cruel brethren is the selling of Joseph as a slave into Egypt. Whereabout we read.

1. The occasion offered, which was the discovery of some merchants, whom God sent at this time in this way, for the accomplishing of his own counsells concerning

ning Joseph, *And they lifted up their eyes and saw, and behold a company of Ishmaelites coming from Gilead, and their camels bearing spicery, & balm, and myrrhe, going to carry it down to Egypt. — Ishmaelites travellers, &c. And their camells were full, that is, fully laden with perfumes, &c. Sept. — A company of Arabians, &c. and they went to go down to Egypt. Cald. Herein we may note providence working.*

1. Upon Joseph's brethren as to their eyes, setting them upon the travellers, and thereby afterward changing their minds concerning Joseph. While they were eating, so many of them as were together (for Reuben was not now with them) they saw a company travelling that way.

2. Upon these strangers, a troop or travelling company of Ishmaelites, in that God should order them to come in this point of time; about whom is recorded.

1. Their nation, they were Ishmaelites, all strangers, and unknown to Jacobs sons, which made them more secure of being concealed.

2. Their occupation, they carried on camels merchandize of spicery, &c. It is likely some precious things for perfumes, or medicine; the things particularly are not knowne in their proper nature by us.

3. Their journey, they were bound for Egypt; little did any of them thinke, that at this time God was making a way to send Israel into Egypt, or that he was now accomplishing Joseph's dreams, as to his presentment; yet upon this occasion it was. Ver. 25.

2. The motion made by Judah to the rest upon the sight of those travellers, which carrieth in it.

1. A debate with them about Joseph's death, which they had determined by fashining him in the pit, *And Judah said unto these brethren, what profit is it, if we kill our brother, and conceal his blood?* Sept. and Cald. same.

1. The party reasoning, Judah, moved doubtles by God upon the former occasion, he bespeaks the rest a little by way of abating their fury.

2. The debate itselfe, about the profit or commodity, that might accrue by killing him, and concealing his blood interrogatively expreſſed: What profit is it, or can it be?

1. To murder, and.

2. To labour to hide from our father, surely no profit at all to kill any, much lesse our brother, neither can we hide it, blood will cry, and God will hear it, and finde it out; let us therefore bethinke our selves, it will not be for our benefit at all, to destroy him in the pit. Ver. 26.

2. A motion of advice, wherein.

1. A call to them, and convocation of them to yeild, come ye, let us deferre no longer, come, let us do something else with him.

2. The advice is twofold.

1. Positive to sell him, this was wicked enough also: the selling of a brother as a slave, *Let us sell him to the Ishmaelites*, he may yeild us something that way. Sept. the same. To these Arabians, Cald. The selling of a man is a sin dammed to death, much more of a brother to be a slave; yet this counsel is subservient to Gods, to bring about his purposes to Joseph, and Israel.

2. Negative, where.

1. The advice, *And let not our hand be upon him.* — Hands, Sept. and Cald. same. that is let us not slay him, as their former counsel was.

2. The reason of it, *For he is our brother, he is our flesh.* Sept. Cald. same. Nature now begins a little to recover itself in these brethren; because Joseph was their brother, and flesh, they would not now kill him, nor shed his blood.

3. The issue or successe of this motion is twofold.

1. Consent of all the brethren present, to this motion, *And his brethren hearkend*, Sept. the same. — Obeyed him, Cald. God doubtles making their hearts to yeild also; they all agree to save his life. V. 27.

2. Contract for sale of Joseph, whereabout note.

1. The approach of the merchants, *And there passed by men Medianites Merchants.* — Sept. Cald. same. — That is, they now came home to the place, where these brethren were, and where, as passing by only, they were stoppt on a new bargain.

2. The exposing of their brother to sale, *And they drew, and lifted up Joseph out of the pit, or made him ascend or come up.* Sept. Cald. same. so God overpowered their wicked purposes.

3. The actual sale of him, *And they sold Joseph to the Ishmaelites for twenty of silver.* Some read *twenty pieces*, some *Shels*; It is not certainly knowne of what weight, or worth this money was, but at no great price they valued him; act of sale is now made: he is a slave, bought by the Ishmaelites, *To the Arabians for twenty Shels*, Cald. — *Twenty of gold.* Sept.

4. The disposal of Joseph by these merchants, *And they brought Joseph into Egypt.* — So they do, to make gain of him; it was the best merchandize, that ever came into Egypt. But Providence orders all this for ends of his own, not yet known to Joseph, or any else.

Quest. How was Joseph sold to Ishmaelites, and Midianites both, these being distinct people?

Ans. To this textual doubt is variously answered. 1. That the names were promiscuously used to note both sorts of people, they dwelling much together; So the Kings of Midian were called Ishmaelites. Judg. 8. 24. 26.

2. That they were joined together in

N n n 2 trade,

trade, as partners for merchandizing, as English, and french or others may be, so that, what one buyeth the other buyeth, & soe may it be spoken of people different in nation, and joint in trade. 3. The Calde Paraphrase terms them Arabians, because they were a mixt people, and so might be filled one for another. The doubt is cleared from the former interpretation in both particulars. The glosse of his threefold selling is a fable. Ver. 28.

Learn we hence.

- D. 1. Providence can make eyes to see, and such objects to be presented, which may occasion diversion of evil plots against the saints.
- D. 2. God orders travellers, and trades, and journeyes to serve his own ends to his servants.
- D. 3. Accidental events to men, are fetted providences unto the servants of God.
- D. 4. Trade from land to land, about proper fruits of the respective countreys, hath been, of old, ordered by providence, for common advantage God allowes and commend's it. Genes. 49. 13.
- D. 5. The same place may be aimed at by God, and men, but upon several accounts. Ver. 25.
- D. 6. Providence toucheth hearts as well as eyes of sinners to defeat cruel designs against his.
- D. 7. One spoyler may be wrought upon by God, to cause others to desist from cruelty.
- D. 8. Thoughts of the unprofitableness of sin is a forcing meanes to avoid it.
- D. 9. Murder, and concealment of blood, bring no advantage to sinners. Ver. 26.
- D. 10. Hypocrits may judge there is no profit in one sin, but some in another.
- D. 11. Hypocrits may dissuade men from one sin, but incite them to others. Come, &c.
- D. 12. Malice of formalists to sin-

cere Christians, sticks not to sell them to bitter enemies of the Church.

- D. 13. God makes natural relation, and motions of flesh, sometimes, to keep persons from cruelty.
- D. 14. God causeth the counsell of one conspirator to defeat the rest, and make them concur to his ends. Ver. 27.

D. 15. Providence offers opportunity to sinners for doing their will, that his may be done.

D. 16. Murderers are made deliverers by God at his pleasure, and in his measure.

D. 17. The most innocent souls may be sold for slaves, when aimed by God to be Lords.

D. 18. A small price do wicked men put upon the best of Gods Servants, nay on his son.

D. 19. Gracious souls surpris'd by the wicked in their honest ways, may be carried whither they would not.

D. 20. Ishmalits may carry innocents to Egypt for their ends, but God orders them thither for his own. So God maketh use of sinners. They bring him to make gaine of him, God sends him to save, and gaine others.

In all these some make him typical unto Christ.

3. The last general head of this Chapter is the resentment of Iosephs affliction by his relations, his brother Reuben, and his father, the one mourning over him as lost, the other as dead.

1. The brothers affection is related. Ver. 29. 30. Here note.

1. Reubens returne to the pit. And Reuben returned to the pit, Sept. & Cald. same, in which note.

1. The connection, and order is to be observed, and, which noteth Reubens coming after that his brethren had been there before him, when they had taken him up, and sold him, then cometh he; whence it is apparent, that Reuben was not with them at the feast, nor at first conscious to his sale, however afterward consenting with the rest to cover the fact from his father, and to deceive him in this matter.

2. The

Learn.

D. 1. Under the wise providence of God, helpers may come too late to to save oppressed.

D. 2. Creatures as they intend, so may they doe their uttermost to save, when God will not have it so.

D. 3. The pit, under Gods disposal, giveth up to sale, when it is intended unto freedom.

D. 4. Nature is apt to be passionate to renting cloaths upon disappointments. Ver. 29.

D. 5. Brotherly affection disappointed, though not true, will make one fall upon disappointers with indignation.

D. 6. Passion may make men judge that not to be, which is, and so may make mourners.

D. 7. Natural affection may put men to their wits end upon disappointments, and feares of worse events. Ver. 30.

In all this wee read not of any reply from his brethren, but doubtles they satisfied him, because in the after part he contents to them.

2. The history of the fathers resentment is recorded, whereabout we have to consider these things.

1. The representing of Iosephs case by his brethren to Iacob as dead, wherein all conspired, here note.

1. Their artifice, And they tooke Iosephs coat, and killed a kid of the goats, and dipped the coat in the blood. Cald. the same. Sept. Noe difficulty is in the words; onely here may we see wickednes working to conceal itselfe. Iosephs coat, & the kids blood are made the cloake to cover their great wickednes. Ver. 31.

2. Their sending and bringing this bloody garment to their father, And they sent the coat of many colours, and they brought it to their father. Cald. the same. Sept. omits that, and say, They brought it into their father. Here.

1. If the word (sent) be by other hands, as some conceive, then it may be, they dispatched some messenger before with it, but it is to be suspected, that they would trust none with it, for fear of bewraying.

2. I should thinke, that the first word might signifie, that they struck through the coat, to tear that, and rend it, and make it so more plausibly to appear to

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2. The action or motion connected, he returned to the pit.

1. The subject Reuben, who had saved him from killing by his counsel, to put him into the pit.

2. The motion, he returned, doubtles another way, then his brethren knew.

3. The term of motion, the pit, into which Ioseph was cast, with an intent to have taken him out, and conveyed him to father; no other designe can probably be conceived of him.

2. The event, And behold Ioseph was not in the pit. And he found not Ioseph, &c. Sept. Cald. as Hebr.

1. The note of observation, behold, although Reuben thought to be too hard for his brethren, yet providence ordered, that they were before him; Reubens disappointment therefore is here noted.

2. The event itselfe, Ioseph was not there; he was gone now out of his hands, whom he purposed to deliver to his father.

3. His deportment hereupon, in these particulars.

1. His gesture, And he rent his clothes, Sept. Cald. same, an exprestion of great grief to his unexpected disappointment. Such gestures we read. Ver. 34. Job. 2. 12. Gen. 44. 13. Num. 14. 6. Ver. 29.

2. In his speedy address to his brethren, And he returned to his brethren, Sept. Cald. same. He halted to them suspecting some mischief, which they had done unto him.

3. In his sad complaint, And he said the child, or the lad is not in the pit, Sept. ap. peareth not. Cald. His meaning was, that he was dead and that they had killed him, as he suspected: so the phrase noteth. Ier. 31. 15. As if in his passions he had said, Ioseph is dead, ye have killed him, he is not.

4. In his distressed expostulation, And I, whither shall I go? Cald. the same. And whither shall I yet go? It is an exprestion of over pressing grief: which way shall I turn? How shall I looke my father in the face? Wo is me, what shall I do?

Quest. Where was Reuben, when Ioseph was sold?

Answ. 1. It is variously conjectured by some, but all in vaine: God hath not revealed where. 2. He was absent, that is certaine, and that by divine disposition, (that he should not hinder Iosephs sale into Egypt) and with a purpose to get him out of the pit, and deliver him to his father, unknowne to his brethren.

Quest. How cometh Reuben so much to bewail Ioseph?

Answ. 1. Not out of genuine love to him, for he hated him as the rest did. 2. Respect unto his father might move him herunto. 3. His bowels might be tenderer, then his brethrens. 4. God doubtles did overpower his soul, at this time, and awed him. Ver. 30.

Ver. 31.

Ver. 32.

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be done by a wild beast; such words come from this root as signify darts, &c. And this is a circumstance, which probably they would not omit in their cloaking of their wickedness; and after they had struck through, and torn the coat, then they brought it to their father.

3. Their down right lye, *This we have found*, Sept. and Cald. same. Vile wretches! they found before it was lost; they knew well, whence they had it, but thus by one sin to cover another, is the common way of sinners.

4. Their mocking of good old Jacob, *Know now whither it be thy sons coat, or no*, Sept. and Cald. same. See in this impiety their boldness and craftiness.

1. In mocking their father, putting him to discover the matter, as if they had known nothing.

2. In styling *thy son*, not their brother

3. In twisting him with the coat, such as thou gavest not to us.

1. Hypocrisy.

3. Mocking parents.

4. Murder as to their father, were carried in this scene. Ver. 32.

2. Jacobs resentment of all this thus presented.

Ver. 33.

1. In his acknowledgement of the coat, *And he knew it, and said it is my sons coat*, Sept. Cald. same. Here poor Jacob received sad impressions; yea, it is his sure enough.

2. In his judgement thereupon made, according to their information, and apparent symptoms of the same, *An evil beast hath devoured him, Joseph is torn in pieces*. *A wild beast hath torn him*, Sept. *With a slaughter Joseph is slain*, Cald. How could poor Jacob think otherwise? Upon such an information of his death; that they might keep him from sending after him. They might have said the Ishmaelites came with strength, and stole him; but that was not so false, therefore they stick to the first. Ver. 33.

Ver. 34.

3. In his lamentation, set forth in many particulars.

1. By renting cloaths, as Reuben did before.

2. By putting on sackcloth upon his loines.

3. By his grief, and mourning many days. Ver. 35.

Ver. 35.

4. By refusing to be comforted by sons, or daughters.

5. By his desire of death also, *I will go down into the grave to my son weeping*, Psal. 16. 10.

6. By the doubled emphatical expression, *And, or thus his father wept for him*, Sept. and Cald. same, Ver. 35. Or, as the relative here by some translated, Jacobs father, who was Isaac then living, he bewailed this son, as well as his father, so

grand father and father were mourners: none of those savage brethren, whose consciences told them of all their wickedness against them, are seen to lament.

Quest. Why did Jacob make no more inquisition after this blood, as might have been?

Ans. 1. His credulity towards his sons blinded him. 2. The providence of God doubtless ordered, that Joseph should not be discovered before his appointed time.

Learn from it.

D. 1. Hypocritise may admit trouble in some evil, but conspires willfully to do other. Reuben with them.

D. 2. The coat of innocency may be made a cloak to cover cruelty.

D. 3. Cruelty makes use of policy to hide itself from discovery. Kids blood for mans.

D. 4. Sinners subtilty sometimes to put it off from themselves, makes evil worse than it is. Blood without blood. Ver. 31.

D. 5. Beastly actions sinners use, to turne over their sins to beasts. (So if the word be striking through.)

D. 6. The guilty have their harbingers, to conceal sin more cunningly. If sent.

D. 7. Sin makes men shameles to bring the tokens of their wickedness to plead for them.

D. 8. Sellers of brethren make not much to do that, which may kill their fathers.

D. 9. Sinners use to make their refuge in lies, and so add sin to sin.

D. 10. Impudent sinners, though they be conscious, yet make things doubtful unto others. Ver. 32.

D. 11. Goodmen may be deceived by sinners, upon that which they know.

D. 12. Gracious soules may be too credulous toward the wicked, who speake falsely to them.

D. 13. Overmuch credulity makes men receive that, which afterward they find false. V. 33. D. 14.

D. 14. Gracious fathers are apt to be exorbitant in sorrow for gracious children, when lost to them. Ver. 34.

D. 15. Hypocrits may pretend to be comforters to those, whom they have afflicted. So his sons.

D. 16. Pitty should be shewne to the afflicted; nature teacheth it sons, and daughters.

D. 17. Gracious soules may be overcharged with passion, as to refuse comfort, and choose death.

D. 18. The good fathers tears for the losse of a good son, are fit to be recorded.

The close of this Chapter is but a transition to the 39 Chapter, where this history is continued: I shall therefore referre the opening of it thither.

CHAP. XXXVIII.

IN the entrance of this Chapter the history of Joseph is interrupted, unto the beginning of the next; and herein is contained the compleat history of Judah the fourth son of Jacob by Leah, with his offspring, until the going downe of Jacob, and his family into Egypt. The reason of inserting this history is not declared expressly, but may be guessed at probably.

1. To hold forth the line of the Messiah.

2. To be a memorial to the Jewes of their corrupt original from such wicked ancestors, that their mouths might be stopped, when they boast, that they were no children of fornication. Iohn. 8. 46. Whatever it be, we find this here added to perfect the history of the Church for this age. The whole matter here reported may be digested into three general heads.

1. The marriage of Judah with his issue, and the disposal of them. Ver. 1. 11.

2. The incest of Judah with his daughter in law, and the consequents of it. Ver. 12. 26.

3. The incestuous birth of twins. Ver. 27. 30.

In the first general we have these particulars to note.

1. The strange way of Judahs marriage. Ver. 1. 2.

2. The issue, which he had, three sons. Ver. 3. 4. 5.

3. The disposal of these sons in marriage. Ver. 6. 10.

4. The ordering of the relict widow of two sons. Ver. 11

1. In the history of his marriage we have to consider.

1. The time, as it is here expressed, and connected to the precedent, *And it was, or came to passe in that time*, Sept. and Cald. same. This seemeth to be annexed to the former history of Josephs selling and so to concerne that time, but that cannot be in whole, for many inconveniences.

Quest. What time then was this, when Judah was married?

Ans. 1. This is certaine, from Josephs selling unto Jacobs going downe to Egypt was not above three and twenty yeares: Joseph being seventeen when he was sold, thirty when he stood before Pharaoh, and nine and thirty before Jacob came unto him.

2. This is certaine, that Pharez one of the incestuous twins, had two sons born, when Isaac went down to Egypt, Gen. 46. 12.

3. That Er, and Onan were married, & dead and Judahs wife dead, some competent space before, he committed the act with Tamar, it cannot be questioned.

4. This must be granted that Pharez was of competent yeares before he could get two sons: & all these things must be done before Jacobs going down to Egypt: and that all should be within the space of three and twenty yeares is not credible.

5. Necessarily then must part of this history be accomplished before Joseph was sold, & part after; so that to clear this doubt we must conclude.

1. That the marriage of Judah was at least seven yeares before Josephs selling; and therefore that there must be here *several* things. The arbitrary method of Gods Spirit, recording some things in a time much after their being acted, this was when Judah was about fourteen yeares of age, in three yeares three sons were born to him.

2. That seven yeares after Joseph was sold, Judah gave Tamar for wife to his son Er, being about fourteen yeares old, and he being slain the same year, afterwards to Onan, & about three yeares after, Tamar seeing herselfe deluded by her father, yielded to him, and brought forth Pharez.

3. That Pharez the year before Jacobs going to Egypt begat Hezron, being about fourteen yeares old also: and the year following, wherein they went down to Egypt he begat Hamul. In this way all things may conveniently accord in this history.

2. The act preparatory to his marriage which was his departing from his brethren, and fathers house, *That Judah went downe from his brethren, and turned into a certaine Adullamite, and his name was Hirah*, Sept. Cald. same. whose name, &c.

1. The

1. The subject here acting was Judah, at this time about fourteen years of age, a wanton youth; and forward as it seemeth by his actions.

2. His motion is twofold,

1. He went from his brethren, that is, not to a total departure, for he was with them, when they sold Joseph: and herein also from his father, and without his command or leave, which he ought to have had.

2. *Returned in, &c.* It is likely he had got familiarity with the neighbours of the country: And some friendship with this man, whose name was Hirah, and his place of abode Adullam (afterwards given to the tribe of Judah) not far from Hebron, it seems by this mans acquaintance, he was induced to marry, Ver. 1.

Ver. 2. 3. The occasion of his marriage, *And Judah saw there a daughter of a man a Canaanite, and his name was Shua.* — her name Shua. Sep. — of a merchant man, &c. Cald. But in the original the name was the fathers, not the daughters: And however Canaan signifieth a Merchant, yet here it seems to be a proper national name.

1. Judah being here out of his place is exposed to a temptation.

2. His sight helps on.

3. The daughter of the Canaanite is the bait: such things God permits to let men see their folly.

4. The marriage (such as it was) is here related, *And he took her, and went in unto her*, Sept. and Cald. fame. Here is a copy of a sad marriage.

1. He himself without his father.

2. He took her, neither given of God, nor desired by him.

3. He went in unto her, that is the completing of it to enjoy his lust, not to honour God: So he that is joined to a harlot is one flesh, 1 Cor. 6. from this part of the history we may observe.

D. 1. *Arbitrary is the Spirit of God in recording times of events: therefore careful should we be to search them.*

D. 2. *Wanton forward youths are apt to leave their station, brethren, and fathers, where they should be ruled.*

D. 3. *Such aversnes from duty inclines foolish hearts to loose acquaintance. So it was here.*

D. 4. *Wanton youths choose to be familiar with worldly companions in lust, rather than to be with a good father.*

D. 5. *Names of men, & places of mis-*

carriage by the sons of the Church, are noted for instruction, Ver. 1.

D. 6. *In bad company, and out of mens places usually are offered baits of temptation.*

D. 7. *Wanton hearts have wanton eyes, by which they are carried out to evil.*

D. 8. *Daughters of the Canaanites may please the eyes of the sons of Jacob to misguide them.*

D. 9. *Violence of lust drives men to take their delights, never desiring leave of God, or man.*

D. 10. *Lust desires no better marriage, then a carnal injoiment of its pleasure.*

D. 11. *Lust fears no Law of God, that forbids Jacobs seed to marry with Canaanites, Ver. 2.*

2. The next thing recorded after Judahs marriage, is his issue, which were three sons.

1. Of the first born we read, *And she conceived, &c.* Septuag. and Cald. fame. Wherein note.

1. Conception, God afforded that blessing to this marriage, *She conceived.*

2. The birth, *She bare a son.* this good also is granted to them.

3. The naming of this son, *And he called his name Er.* The imposor is the father here, for the verb is masculine. The name imposed is Er, which notes one active; and Watchful; upon what account it was given is uncertain. This the first, Ver. 3.

2. The next birth is recorded, *And she conceived further, or again, &c.* Where we have the second conception, and birth vouchsafed, and the naming of the child by his mother, *And called his name Onan.* Upon what account she gave this name, is not mentioned, it signifieth grief, and it may be, it was an heavy birth unto her, Sept. and Cald. fame, Ver. 4.

3. The next birth is mentioned after the same manner, *And she added yet, &c.* Cald. the same, — *she was in Chasbi, &c.* Sept. Here.

1. Distinction of these issues, *She added,* that is, to conceive, these were all distinct conceptions, no twins, and within three years, as the ordinary time of bearing will admit.

2. The birth, *She bare a son,* that is the third.

3. The naming, *She also called this son Shelah,* which noteth peace, or quietnes; it may be, she found more ease in this birth.

4. The

4. The place where Judah was, when this, and the rest were borne, *He was in Chesib when she bare him.* That is, the last. The Septuagint say, *She was there when she bare them.* It is likely all might be borne there. Some would have Chesib a common noun, and to note a lye, as if the meaning was in bearing this son, it was as in a lye, that she did bear no more. So vulgarly. But it notes a place neer to Adullam, called sometimes Achzib. Mic. 1. v. 14. Here Judah had his sons, Ver. 5.

Learn hence.

D. 1. *The worst of marriages may be blessed by God with the fruit of the womb.*

D. 2. *Multiplied conceptions, and births God may vouchsafe sinful matches.*

D. 3. *Number of births, and places for them, are determined by God.*

D. 4. *Sinful places best suit sinful dispositions; such was Chesib, or Achzib, Mich, 1. Ver. 3, 4, 5.*

3. The next particular in the first general is the disposing of these sons, which was as followeth.

1. As to the first born Er, we read.

1. His marriage, *And Judah took a wife for Er, his first born, and her name was Tamar.* Herein note.

1. He that orders, and giveth in marriage, is Judah, the father; now about eight and twenty years old.

2. The party, to whom the wife is given, Er Judahs first-borne, at this time about fourteen years of age.

3. The party given, it was Tamar for a wife. Her name is onely mentioned, not her place, or kindred but it is likely she was a Canaanit, of that place, thereabout, where Judah now lived. Ver. 6.

2. His life and conversation, *And Er Judahs first born, was evil in the eyes of Iehovah.* — *Before the Lord.* Sep. Cald. fame.

1. The subject spoken of is set out.

1. By his name, Er.

2. By his privilege, the first born of Judah; he in whom the father usually delights.

2. The matter spoken of him, *he was evil in the eyes of Iehovah.*

1. His condition, and conversation was sinful, and wicked, what this wickednes was, is not exprest for kind. Some Hebreus thought to be Sodomy, in leaving the natural use of his wife; but that is not exprest; some eminent wickednes it seems to be, by the punishment.

2. The aggravation, *It was evil in the*

eyes of Iehovah, that is openly and impudently discovered in the face of God, to the contempt of him. Such he was and much by his fathers bad example.

3. His death is here recorded, *And Iehovah slew him.* — *God killed him.* Sept.

1. The executioner, God himself, whose pure eyes were provoked.

2. The execution, slaughter, death, and that exemplary to all about them; this is all of his first born. Ver. 7.

Learn hence.

D. 1. *Such as have been disobedient to parents, are not willing their children should be such to them.*

D. 2. *It is the fathers right to provide, and give wives to their sons.*

D. 3. *It is natural for fathers to care mainly for the first born son.*

D. 4. *Providence orders wives from strangers, to be registred in his Church for his own ends. Ver. 6.*

D. 5. *The first borne of mens hopes may prove most wicked, and greatest crosses.*

D. 6. *It is height of wickednes to dare the Lord to his face.*

D. 7. *God himselfe turneth executioner to avenge himselfe upon daring sinners.*

D. 8. *Premature death is determined sometimes and executed, upon obstinate wicked sinners. Ver. 7.*

2. The state of Onan the second son is here recorded, about whom we have to observe.

1. The fathers disposal of him, by special injunction, *And Judah said unto Onan, go in unto thy brothers wife, and marry her, and raise up seed to thy brother,* Sept. and Cald. fame, note.

1. The power commanding, is paternal, the father to his son giveth this command.

2. The injunction is threefold.

1. To go in unto his brothers wife, a preparation unto marriage.

2. To doe the part of a brother, that is, to marry her.

3. To raise seed unto his brother departed. No difficulty is in all these, the words are plain. Ver. 8.

2. The sons answer, very cross to his fathers mind, whereabout we have also to note.

1. The reason of the fact exprest, *And Onan knew, that the seed should not be his.*

Ooo

Sept.

Sept. the same. — That the seed should not be called by his name. Cald. hereupon his corruption worketh.

2. The fact itself, *And it was, he went in unto his brothers wife, that he spilled it on the earth.* — He shed. Sept. corrupted his way on the earth. Cald. Herein note many evils.

1. Uncleannes.
2. Selfe-pollution.
3. Destruction of future seed, which God ordered to be produced.

3. The end of the fact, *That he might not give seed unto his brother.* Sept. Cald. same. Herein is the greater sin, it was aimed in envy to his brother. Ver. 9.

3. Gods resentment of this fact, in two expressions.

Ver. 10.

1. *And that which he did was evil in the eyes of Jehovah.* — And it appeared wicked before God. Sept. It was displeasing before the Lord. Cald. In summe; it was in Gods account a fowl sinful fact, such as Gods pure eyes could not endure.

2. *And he slew him also.* Sept. and Cald. same. So we see, God entertaines it with displeasure, and he recompenceth it with death himself, to make such wickednes dreadful. Ver. 10.

Quest. Was Judahs command lawful in making an incestuous marriage Lev. 18. 16. Mat. 14. 4.

Ans. 1. That law against marrying the brothers wife was general. 2. This custom, and law afterward was special, and by way of exception. Deut. 25. 5. 3. This was onely in case of want of children. 4. This was national, and onely with respect to the tribes of Israel, upon which account, God made it lawful for them; he that made the Law, makes the exception: Something of this was known now in the Church by Judah, and therefore so practised.

Learn thence.

D. 1. Vaine parents take little knowledge of Gods judgments, in the death of one child, when they have others.

D. 2. Special law for the marriage of the deceased brothers wife by the brother, was given of God for special ends.

D. 3. Seed was much desirable, and is so in the Church of God: For which such lawes were made. V. 8.

D. 4. Wicked creatures are selfish in duty, therefore unwilling to seek any good, but their owne.

D. 5. Selfe-pollution, destruction of the seed of man, envy to brethren, are Onans horrid crimes, Ver. 9.

D. 6. Onans may be in the visible Church.

D. 7. Such uncleannes is very grievous in Gods sight.

D. 8. Exemplary death may be expected from God by such transgressors. Ver. 10.

4. The disposall of the relict widow of both his sons. *And Judah said unto Thamar his daughter in law, remaine a widow in thy fathers house, untill Shelah my son be grown great; for he said least he dye also as his brethren; and Thamar went, and remained, or dwelt in her fathers house.* Sept. Cald. same. In these we have these particulars observable.

1. Judahs injunction upon Thamar, wherein.

1. The connection is observable, *And or then Judah said,* that is immediately upon the death of his second son; providence striking them in their wickednes, and crossing him, he presently vents himselfe upon her.

2. The injunction layd on her, which is very hard, as may appear upon several considerations.

1. From the imposer, a father in law upon a daughter, after such sad afflictions; hard dealings from others are sad, but worse from relations, when better is expected.

2. From the charge imposed, *Remaine a widow*, he binds her from marriage, and so insnares her grievously, as much as to say, marry not.

3. From the place of her abode, *her fathers house*, he turneth her out of doois, from his owne house, where he should have kept and comforted her, & sent her home to her father.

4. From the reason pretended, *Untill Shelah my son be grown great*; so he makes shew to her, that then he would give her to him, & he was but a year younger then his last brother, which was slayne by the Lord; but he intended no such thing, as from the next circumstance may appear.

5. From his jealous charge of the death of his sons upon her, *For he said least he also dye as his brethren.* This is the reason pretended for not giving her to him in present; but in plain terms, he intended not to give her to him at all, suspecting that she should be the death of him, as he conceived, she was of the others; though wickedly so imagin'd by him: for they perished by their own sin. Thus he murther'd with himself.

self, she hath been the death of two already, and she will kill the third, if she stay; I will therefore rid her out of the house. Such sayings he had in his heart; and his dealings with her afterward proveth the same.

2. Thamar's submission to those hard terms, she went; and remained so in her fathers house, waiting for the third son, who wanted not much of that maturity, unto which his other brethren attained, when they were married. Ver. 11.

Learn hence.

D. 1. Sinful hearts when they suffer from Gods hand, are apt to vent it upon creatures.

D. 2. Carnal relations grow quickly weary of shewing kindness, when their aims are crossed by God.

D. 3. Hard fathers in law for their own ends, spare not to lay the hardest terms upon allies.

D. 4. Such oppressors deal subtilly, though cruelly: they pretend fair at least.

D. 5. Wicked hearts are apt to be jealous, and transference faults, and ill successes to others, that be innocent.

D. 6. Sinful fathers are willing to save children from death, but take bad ways to do it.

D. 7. Widowhood is a solitary condition, that binds souls to sit at home.

D. 8. God over-ruling, natural hearts may be content to submit to hard injunctions from others, when they cannot help it. So it was with Thamar, when Judah layeth hard injunctions on her. Ver. 11.

2. The next general of the Chapter is the history of Judahs incest, with its consequences. Ver. 12. 26. In the whole passage note.

1. Some antecedent events occasional. Ver. 12. 15.

2. The contrivance of the fact. Ver. 16. 17. 18.

3. The consequences of this fact, various. Ver. 19. 26.

To the first, the antecedent events occasional, these particulars are observable.

1 The death of Judahs wife, *And the*

dayes were multiplied and the daughter of Shuah Judahs wife dyed. Cald. the same. — *Sava the wife of Judah dyed*, Sept. mistaking it the point in *Ver. 12.*

1. The time is noted indefinitely, *many dayes were past*, or *the dayes were multiplied*, not yeares, it is likely in the fourteenth year of Shelah; some moneths, and dayes were passed over.

2. The event, Judahs wife dyed, that is, in a natural way, providence ordered her dissolution. This giveth an occasion of more liberty unto Judah to expresse unruly lust.

3. The connection of this to the former injurious dealing with Thamar, may be observed as a just returne from God; not long after his wife is taken away.

2. Judahs comfort, and sheep-shearing not long after his wifes death, *And Judah was comforted*, and went up into his sheep-sheavers, &c. Wherein we read.

1. Judahs condition, it was joyous, and cheerful, as one comforted after his wifes death: he was no long mourner.

2. Judahs imployment, he went up to his sheep-sheavers: of it selfe honest enough, but the end was to feast and make merry; as was the custome of those times, and places.

3. Judahs company, *Hirah his friend.* Cald. the same. *His shepherd.* Sept. the word is something like. What a companion he was, may well be suspected, by what afterward he doth, being intrusted by Judah; a loose, unclean fellow.

4. The place, *Timmah*; afterward it was a citie of the Philistines, and it fell to Judah, Josh. 15. 57. Not farre it seemeth from Chezib. Ver. 12.

It teacheth us.

D. 1. Injuries to daughters in law God may repay upon mens wives.

D. 2. Dayes may seem many before God visit, but visitation will come for sin.

D. 3. God may make death to be a just recompence of mens hard dealings.

D. 4. Vain and sinful hearts are soon comforted after the death of wives.

D. 5. Comforts carnal hearts do seeke by fleshly feasting, and imployments.

D. 6. Bad companions, and opportune places, bad hearts delight in, to enjoy their lusts. Ver. 12.

3. The next antecedent event to this incest

cess is Thamar's carriage, about which note.

1. Her demeanour.

Ver. 13.

1. The tidings told her, *And it was told Thamar, saying, behold thy father in law is going up to Timmath, to shear his sheep.* Cald. same. — The Sept. adds daughter in law to Thamar. There is nothing of difficulty here, onely, what is observable is, that this is an occasional event under providence to bring on the foul fact. V. 13.

Ver. 14.

2. Her attire, *And she removed the garments of her widowhood from her, and covered her with a veil, and wrapped herself.* Cald. same. — Sept. *operis se pallio, & ornavit se.* Cald. Here we have.

1. Her putting off the signals of widowhood.

2. Her putting on garments of light women, for so they rendered her suspected.

3. Her posture, *And she sat in the opening of Enaim, in an open place, the door of eyes, which is by the way to Timmath.* — *She sat at the gates of Enau.* Sept. In a place of two ways. Cald.

1. Her posture is sitting and waiting.

2. The place convenient to meet with Judah in his passage. Some make it a proper name, others a common: the door of two fountains or eyes; that is, an open place; such, it seemeth, it was by Hirah's question afterward, or a proper name, as some.

2. The reason of all her carriage, *Because she saw, that Shelah was grown great, and she was not given to him to wife.* Sept. Cald. same.

1. Her own observation, she saw that Shelah was come to the maturity of his brethren.

2. Her frustration; Judah had not made good his pretended promise to give her him for a wife; therefore she casts about to bring her purpose to passe upon her father in law; wickednes layeth wait for wickednes to meet with it. V. 14.

Learn we.

D. 1. Tidings of opportunities to sin stirre up naughty hearts to it, and are soon made use of. V. 13.

D. 2. Sin is subtil to put away any signals, that may discover or prevent its designs.

D. 3. Lustful hearts habits themselves so as may best deceive others, and help them to their enjoyments.

D. 4. Unclean persons wait in places to meet their peers, and enjoy their pleasure.

D. 5. High ways are no terror to lust, to have its pleasure. Jer. 3, 2. Ezek. 16. 23.

D. 6. Disappointments in just things make evill hearts study them in unjust ways. V. 14.

4. The next antecedent event occasional, is Judah's action, about whom we read.

Ver. 15.

1. His sight of her, *And Judah saw her.* Sept. Cald. same. Here was the more immediate occasion of this foul act, a cast of an unclean eye; that answers her posture, and desire.

2. His conceit of her, *And he conceived her for an harlot.* — *He thought her to be an harlot.* Sept. Cald. same. Heie is the wickednes of his heart, at which she aimed to lay this bait for him; she knew him to be of such an unclean spirit.

3. The reason of this his thought of her, *Because she covered her face.* Cald. the same. *and he did not know her.* Sept. It seemeth she was in such a garb, as the loose women of that time, and place used; because hereupon he conceived her to be one, that prostrated her selfe to common use. V. 15.

Observe hence.

D. 1. Under providence ordering, sinful batis meet with sinful hearts.

D. 2. Unclean eyes are apt to pitch upon objects, that are suited for them.

D. 3. Filthy hearts are apt to take up foul thoughts of any object they desire.

D. 4. Habits, and postures of harlots, may cause them to be thought such, who use them. Ver. 15.

2. Now followeth the contrivance of the fact, V. 16. 17. 18. Wherein we have to note.

Ver. 16.

1. Judah's digression, *And he turned unto her by the way.* Sept. Cald. same. It is to be observed, that he first inclin'd and leaveth his course to Timmath, and turneth toward her, she doth not, as common harlots follow him.

2. Judah's solicitation of her to the sin, *And he said, go to, or, grant I pray thee, that I may come in unto thee, (for he knew not that she was his daughter in law, Sept. Cald. same. Herein note.*

1. His motion to unclean enjoyment of her, *grant I pray thee, and I will come in unto thee.* Adulterous charms, and intreaties.

2. The reason of his solicitation, he knew her not to be his daughter in law, but he esteemed her a strange woman; an harlot; therefore his purpose was bad enough; perhaps

haps his lust would have been curb'd, if he had known her, as to the fact with her.

3. Thamar's capitulation with him, *And she said, what wilt thou give me, that thou mayst come in unto me?* Sept. Cald. same. Herein she acts like an harlot, that is, in desiring the hire for her body, which she thought, she might deserve; so some say: *Metricis à merendo.* V. 16.

Ver. 17.

4. Judah's proffer, *And he said I will send a kid of the goats from the flocke.* In this price offered for his enjoyment; providence surely overruled, to give the occasion of requiring the pawn; for he might have offered her money, or somewhat else. But thus he is willing to pay for his lust.

5. Thamar's exaction of a pledge, *And she said, if thou wilt, or wilt thou give me a pledge, till thou send it?* Sept. Cald. same. Wherein.

1. She supposeth Judah not to be trusted upon his word.

2. She provided for her own security, in keeping evidences by her of the fact, when she might be questioned. Ver. 17.

Ver. 18.

6. Judah's stipulation with her, *And he said, what is the pledge, that I shall give thee?* Sept. Cald. same. wherein he puts her to her choice, to aske what pawn or pledge she would have; being ready to part with any to her, though an unknown woman to him, to enjoy his lust.

7. Thamar's proposition to him, *And she said, thy signet, and thy bracelet, and thy staff, which is in thy hand.* — *Ring for signet, Sept. Handkerchief, for bracelet, Cald.* Herein providence overrulth her in her asking!

1. Things most proper to him for his use.

2. Things of most honorable cognizance.

3. Things that were most known to them, that knew him, that they might be to clear her.

8. Judah's concession, *And he gave to her,* Sept. Cald. same. Aske and have from his lust; that it may be satisfied.

9. Judah's act with her consent, *And he went in unto her,* Sept. Cald. same. — He enjoyed her, and his pleasure in her wickedly.

10. The fruit of this act, *And she conceived to him,* by him. Cald. the same. — She conceived in her womb of him; or by him. Sept.

1. The issue of this incestuous act was conception; that which she attained not by her husbands; yet so providence ordereth here.

2. The propriety of it, for him, so in the letter, as well as it was by him. It was Judah's seed, that was conceived; not his sons. So providence ordered it, for his own ends; and that extraordinarily, not to be drawn into example by wicked men.

Quest. 1. Was Thamar's act excusable? Answer. Surely no; for whatever may be pretended of injury offered, yet

1. No selfe revenge is to be taken.

2. Much lesse sinfull revenge.

3. Judges were, who might have righted her; therefore inexcusable utterly is her sin.

Quest. 1. Was Judah's sin the lesse, because he knew not, that it was his daughter in law?

Answer. No. 1. He might have knowne, who she was. 2. He was not ignorant, that she was an harlot, and that adultery, and uncleannes was forbidden in all estates of men. 3. The heat of lust would not suffer him to inquire or debate upon one or other, but brutishly rusheth upon wickednes; therefore great was his sin. This was done about his thirtieth year. As to the pretence made, that he and she are reckoned in the genealogie of Christ, therefore that this could not be such sin. It is truly replied. This was from Gods free grace accepting, and not any lessening to their sin. V. 18.

Learn hence.

D. 1. A lustful eye will quickly turne the foot out of the way to sin. Connection. V. 15.

D. 2. Men of lustful hearts turne of their owne accord to evil with others, without invitation.

D. 3. Digression from mens lawful way tend's to transgression against God and man.

D. 4. Lust is an hard solicitor for its unclean enjoyments.

D. 5. Lust runs blindfold even to defile neer relations, and inquiteth not.

D. 6. Sometimes lust is put to it to pay a price for its pleasure. The whorish custom. Ver. 16.

D. 7. Unclean persons sticke not to lessen their stock for increase of lust, so of sinners.

D. 8. Adulterous spirits are not credible with their own parameters; a price or pledge must be given. Ver. 17.

D. 9. Wicked hearts sticke not at pledge or price unto whorish women for enjoying lust.

D. 10. Unclean creatures are subtil to have a great pledge for a small price.

D. 11. *Bee it never so great, lust will give it to the whorish woman for its pleasure.*

D. 12. *Blind lust doth not enely solicit, but violate neereſt relations, when it can.*

D. 13. *Providence denieth not conception ſometimes to the moſt inceſtuous mixtures of men and women.*

D. 14. *It is the order of providence, that conception ſhould be for Judah, as well as by him. Ver. 18.*

3. The conſequents of this fact from V. 19. to 26. are theſe following.

1. Thamar's eſcape with her pledge, Ver. 19.

2. Judah's fruſtration of his pawn. Ver. 20. 23.

3. The diſcovery of all this evil by Thamar appearing to be with child. Ver. 24. 26.

Ver. 19: In Thamar ſhifting away we may obſerve,

1. Her ſpeedy preparation for it. — *And ſhe aroſe*, Sept. Cald. ſame. That is immediately as the fact was done, and Judah had turned his back for Timnath to go to his flock, up ſhe gets to give him the ſlip.

2. Her motion, *And ſhe went*, Sept. Cald. ſame. That is, ſhe betook herſelf preſently to her father's houſe, whence ſhe came, and ſo left Judah to looke for his pledge.

3. Her attiring herſelf in two acts.

1. Of putting off her looſe attire, *And ſhe put away her vail from upon her*, Sept. Cald. — to the ſame purpoſe, that is, ſhe layd aſide her harlots garb, by which ſhe deceived Judah.

2. Of putting on her own, *And ſhe put on the garments of her widowhood*, Sept. Cald. ſame. That is, ſhe reſumed the habit of an honeſt widow, and ſo continued ſome ſpace in her father's houſe.

Queſt. Doth this eſcape of Thamar excuſe her fact, becauſe ſhe married not for the reward, but onely did it with deſire of ſeed? *Ambroſ. l. 3. in Luc. 3.*

Anſw. Surely no; for. 1. She had better then the kid in her hand before the fact committed, therefore ſhe was not without her reward, which ſhe likewiſe deſired. 2. Had it been ſimply for deſire of ſeed, it is wickednes to deſire it in an unlawful way.

3. It is certaine ſhe layd a ſnare for her father in law, which was greatly ſinful. This therefore is not juſtly excuſed by ſome antients. Ver. 19.

It learneth us.

D. 1. *Sinful luſt when its turn is*

ſerved, makes out of ſight ſpeedily.

D. 2. *Guilt, and deceit are uſual adjuncts to luſt of uncleannes.*

D. 3. *Guiltful harlots ſlay not long in common places, where they may be diſcovered.*

D. 4. *Luſt teacheth ſouls to put off, and to put on any ſignals, which may either diſcover, or conceal them. Ver. 19.*

2. In the fruſtration of Judah we have to note.

1. Judah's attempt for performance of promiſe unto the pretended harlot, *And Judah ſent the kid of the goats by the hand of his friend the Adullamite*, Cald. the ſame.

By the hand of his ſhepherd, &c. Sept. Herein.

1. The party paying, Judah who had promiſed.

2. The price, a kid of the goats, as before bargained.

3. The act of payment, he ſent it to her.

4. The Inſtrument by which, Hirah, his friend the Adullamite, a man, it ſeemeth, fit for ſuch an employment.

5. The end of ſending, to receive the pledge from the hand of the woman, that is, his ſignet, bracelets, and ſtaffe.

2. Judah's fruſtration, *And he found her not*, Sept. and Cald. ſame. She had given him the ſlip, and left the kid to himſelf, taking with her the pledge for further diſcovery. Ver. 20.

3. Hirah's inquiry, *And, or then, he asked the men of that place, or her place, ſaying, where is the harlot, ſhe that was in Enaim, or in the open place by the ways, or wayes ſide?* Sept. in Enan. —

Which was in the parting of the way. Cald. Herein.

1. His faithfulneſs to his friend.

2. His diligence in his buſineſs for inquiry.

3. His impudency in ſeeking for an whore, one of ſuch an infamous name; it ſeemeth, he was not aſhamed of it.

4. The men's answer, *And they ſaid, there was no harlot in this place*, Sept. and Cald. ſame. In plain terms they tell him, there was no ſuch as haunted that place, who prostituted themſelves to paſſengers they knew none, therefore he was not a jot the wiſer for them. Ver. 21.

5. Hirah's return of his meſſage and buſineſs to Judah. Ver. 22.

1. His acceſſe to him, *And he returned to Judah*, Sept. Cald. ſame. Having no hopes of finding what he went for, beſt it was to returne, and ſo he doth to his friend, who ſent him,

2. His account of the buſineſs.

1. From

1. From himſelfe, *And he ſaid, I have not found her*, Sept. Cald. ſame. That is, I have been where you appointed me, and looked about, but no ſuch perſon can be found there, to whome you ſent me.

2. From the men of the place, of whome he had inquired, and was informed, that no ſuch party was there. So he giveth his account to Judah. Ver. 22.

6. Judah's reſolution upon the whole, wherein note.

Ver. 24. 1. The matter of it, *And Judah ſaid, let her take it to her*. — Let her have them, Sept. — Let her take to her ſelfe the pledge, &c. Cald. ſeing ſhe hath ſo deſcended me, let her take what ſhe hath, I will trouble my ſelfe no more to inquire after it.

2. The reaſon of it.

1. His fear of publiſh ſhame, *Leaſt we be for a contempt, or ſhame*. — Leaſt we be derided. Sept. — Calde as Hebrew for a deriſion. That which moveth him to ſurceaſe, is the baſeneſs of the fact, and reproach, which uſually among the heathen followed it, though they were given up to it. The countrey will laugh at me ſaith Judah, if I ſhould further inquire, & therefore let it alone.

2. His paſt attempt to ſatisfy her, and fruſtration of it, *Behold I ſent this kid, and thou haſt not found her*. Sept. Cald. ſame. as if he ſhould ſay, I have done my part, and thou thinck, but ſhe hath beguiled us, let her go and take what ſhe hath to herſelf. So he ſits down for the preſent. Ver. 23.

Learn here.

D. 1. *Pawns may make naughty hearts careful to pay their debts for ſin.*

D. 2. *Wicked affairs are beſt truſted to hands of wicked friends.*

D. 3. *Payment of debts by ſinners is accounted juſt to take up pawns.*

D. 4. *It is no rare thing for partners in ſin to deceive each other; to get out of the way, when they ſhould be found.*

D. 5. *Under providence the debt of luſt is not always pay'd, nor the pawn of iniquity reſtored. Ver. 20.*

D. 6. *Sinners are diligent to inquire about their ſinful affairs.*

D. 7. *Sinners are impudent to aſke openly after harlots in the high way: to bewray the worſt matter.*

D. 8. *Under wiſe providence, ſuch*

inquiſtors have an answer of fruſtration. Ver. 21.

D. 9. *The truſtieſt meſſengers of ſinners may return booties to ſuch as ſend them.*

D. 10. *Objects of uncleannes may be found to inſnare perſons to ſin, but not to ſatisfy demands.*

D. 11. *God ſometimes ordereth the fruſtration of ſinners with a witness. Ver. 22.*

D. 12. *By patience perforce, unclean ſinners may be content to ſit down with loſe.*

D. 13. *Fear of ſhame and reproach, makes ſinners willing to be looſers.*

D. 14. *Uncleannes is a reproachfull thing in the account of the worſt adulterers.*

D. 15. *A ſelf conceit of having done their duties make's wicked ones ſometimes, content to ſit down looſers. Ver. 23.*

3. The diſcovery of all this wickedneſs now followeth by Thamar's growing bigg, wherein are to be noted.

Ver. 24.

1. The time of diſcovery, *And it was as the thirding of months*, that is, about three moneths after. Cald. the ſame. — after three moneths, Sept. herein occurre.

1. The connection, after the fact committed, and Judah's labour to ſatisfy for his pleaſure, and hide his fault; next to this, providence order's to bring all to light.

2. The ſpace of time was ordinary, wherein conceptions began to become viſible to others; however whoriſh women ſometimes conceal it. After three moneths, now it begins to appear, that Thamar in her widowhood, had done naughtily.

2. The means of diſcovery, which was the ſame, or report, that came to Judah about his daughter, *And it was told Judah ſaying, Thamar thy daughter in law hath play'd the harlot, and alſo beheld ſhe is with child by fornications, or whoredoms*. Sept. Cald. ſame. — Nothing is difficult here, but theſe things are noted.

1. That this day Thamar was a widow.

2. That in her widowhood ſhe had knowledge of a man.

3. That now the fruit of it appeared by her growing.

4. That all this muſt be by whoredom.

5. All this was related to Judah.

3. Judah's ſentence on her hereupon.

And Judah ſaid bring her forth, and let her be burnt, Sept. and Cald. ſame.

1. The

1. The judge here is Judah not called to be a judge, but one that was willing to be rid of his daughter in law.

2. The judgement hasty.

1. To apprehend, and produce her.

2. To burn her without any further hearing of her cause, Ver. 24.

Quest. 1. By what right doth Judah give sentence, or was he a Judge?

Answer. 1. It is groundlessly conceived by some, that he was a Prince in that country, where Jacob was a sojourner. 2. More probable is it, that he pronounceth this judgement as an accuser; as it is common with us to say of murderers, let them be hanged, though we are not in the place of judges: so Judah speaketh to his servants, judging (as he thought) what she deserved, and so as a party injured (as he conceived) he commands her to be brought forth, unto the judge of the place, and to suffer according to the custom of the country in that sin.

Quest. 2. Was the sentence equal?

Answer. Surely no, for, 1. It was hasty and rash, without consideration of the fact, which afterward Judah saw.

2. It was cruel presently to destroy the woman, with the fruit of the womb. 3. It is to be much suspected that Judah had murderous thoughts against her, willing to be rid of his daughter in law, that Shelah his son might not have her.

Quest. 3. Why would he have her burnt?

Answer. 1. Not because she was Melchizedek's daughter as some Hebrews foolishly conjecture, for he (*if Shem*) died ten years before Jacob was borne, now he was a hundred years of age; if Thamar had been so old, she had been past children; & irrational is it to thinke, that she should be given to a husband of fourteen years old. This they conjecture from the law of punishing the Priests daughter, Lev. 21. 9. 2. It is more reasonably conceived to be the custome of the country, so to punish adultery.

Ver. 25.

4. Thamar's apologie, whereabout we may observe.

1. The time and occasion of it, *She was brought forth.* Cald. the same. *She being brought forth,* Sept. or after she was brought forth, viz. so be proceeded against by the Judges of the place; now and not before she makes her defence, though she might have made it known long before.

2. Her message to Judah.

1. By way of confession, *And she sent unto her father in law, saying, by the man, whose these are, am I with child,* Sept. and Cald. same. Where she telleth.

1. The crime, that she was with child in her widowhood.

2. The man by whom, characterized by signalls.

2. By way of detection to himselfe, *And she said acknowledge, or discern, I pray thee, whose are these, the signet, the bracelets, and the staffe?* Sept. the same.

Handkerchiefe for bracelets. Cald. Herein she detect's him, as formerly she confessed herselfe guilty.

1. She produceth testimony by his pledge left her.

2. She appealeth to his ingenuity to discern, and tell whether they were not his own. Ver. 25.

5. Judah's repeal of his rash sentence upon this detection made, wherein we have.

Ver. 26.

1. His ingenuous acknowledgement of his pledge, and therein of his fact, *And Judah acknowledged,* Sept. Cald. same. We adde *them*, that is the pledges, but that is not in the text; It is better, to the letter, *he acknowledged*, that is, all the truth, the fact, and the pledge; he did not deny it, as some might have done.

2. His justification of her, *And he said, she is righteous before me,* that is, more righteous then I, because that I gave her not to Shelah my son. *Thamar is justified more then I,* Sept. She is justified, she hath conceived by me. Cald. Here.

1. Sentence justifying, *she is more righteous*, not positively in respect of the fact, that was evil, but comparatively with respect to him, she was more to be justified then he.

2. The reason of the sentence, which was because Judah had not dealt justly with her, to give her to his son, and so was the first occasion of all this evil. So it falleth out rash Judges condemne themselves.

3. His restitution of his own repentance, *And he added not any more to know her,* Sept. Cald. same. Now he knew his fault, although he sinned ignorantly before, he addes not to the same the sin of knowledge. He brake off from this sin which was a note of repentance.

Quest. Did Judah give her to Shelah afterward?

Answer. 1. The Scripture is silent of it.

2. It is more probable, that Judah, and she both lived in widowhood.

3. It is certain Shelah, had a seed called Shelanites, which is thought he had by an other wife. Num. 26. 20.

Ver. 26.

Learn hence.

D. 1. Secret pollution, and open detection are sometimes by providence made to succeed each other.

D. 2. Time worketh discovery of that sin, which man hideth.

D. 3.

D. 3. Fame spreads the sin usually, which time discover's.

D. 4. Fame of others sin may come to men, to make them shew their own.

D. 5. Fruitfulness of the womb by whoredom is of bad report with nature itself.

D. 6. Whoredom is punishable with death by the law of nature.

D. 7. Adulterers are usually rash and cruel judges of compeers in sin. Ver. 24.

D. 8. Sinners may be brought forth so as to impeach their accusers.

D. 9. The confession of one sinner may be the occasion of confession of another.

D. 10. The hire of sin God makes to be brought forth to convince the sinner. Ver. 25.

D. 11. Ingenuity makes conscience to acknowledge sin on evidence.

D. 12. Severe judges by their own guilt are made justifiers of the condemned.

D. 13. Conscience of wrong done, may make men justify others before themselves.

D. 14. Such conviction of conscience will worke repentance.

D. 15. Repentance will not suffer men to returne againe willingly to the same sin. Ver. 26.

3. The last general of this Chapter containeth the history of the incestuous birth, wherein note

Ver. 27.

1. The burthen with which she travelled is discovered, *And it was in the time of her bearing or of her travel, or child birth: and behold twins were in her womb.* Cald. the same. *וילד וילד, הן זכר הן נקבה.* &c. Sept. Herein. 1. The season noted, the time of bearing.

1. According to the set time, and course of women, at the nine months end, when she now came to the hour of her travel.

2. The burden or fruit discovered, wherewith she travelled, *And behold twins were in her womb;* a double birth, and that two sons at once, this may be considered.

1. With respect to Thamar, and it notes she was not barren, neither did the want of sons by her husbands lye upon her.

2. With respect to Judah and her; it shewed a double pledge of their sin & shame.

3. With respect to providence, it notes Gods free goodnes, to vouchsafe such fruit to creatures in their sinful ways. Ver. 27.

2. The danger of her travel discovered in the strangeness of the birth. Herein also are given.

1. The season of it, *And it was in her bearing or travel,* Sept. Cald. same. Now when pain came upon her, and throws to send forth the fruit of the womb; in her bearing paines.

Ver. 28.

2. The events, which are three, importing no small danger of the mothers life, as well as children.

1. The appearance of one to birth by putting out an hand.

1. The childs natural motion for its birth under providence, he gave out his hand; which is none of the safest way of coming into the world.

2. The midwives action, *And the midwife took and bound upon his hand, a scarlet thread, saying, this came out first.*

This will come out, Sept. Tooke a scarlet, and bound. &c. Cald. Here.

1. Her action, *She took and bound a scarlet thread;* a little difference is about the word *וילד* some reading a double thread, because it cometh from that, which signifieth two or double. Others from the double dye, read a scarlet thread; this generally is agreed unto.

2. Her end was doubtles to know the first borne the better. Some thinke the colour was a note of dignity belonging unto the first borne, but that is a little curious. Ver. 28.

11. The retreat of this, and breaking forth of the other, wherein.

1. The retreat of one, *And it was as he turned his hand.* Cald. the same.

Ver. 29.

As he gathered up his hand, Sept. So providence ordered the former to goe back; and give place, which must be more dangerous.

2. The birth of the other first, *And behold his brother came out, or that, &c.* *And immediately his brother came out,* Sept. Cald. the same.

1. The note of demonstration, to marke such a rare passage of providence.

2. The matter pointed, which is his birth. *His brother came forth.* God gave him the birthright.

3. The midwives observation heretupon *And she said why,* or how hast thou broken forth? upon thee the breach.

Why is the partition divided for thee? Sept. What great strength was in thee, that thou hast prevailed? Cald. Some difference there is about the pointing of this clause: some make it but one sentence, wherefore hast thou made this breach against thee? *English Margin*, how hast thou broken forth upon thee the breach? *Answer*, *thou*.

PPP *Musen.*

Museu. But most make two clauses.

1. Why, or how hast thou broken forth?
2. The breach be on thee, or is on thee, that is, is thine. In the former she admits the event, how could this be? This is a strange event, how couldst thou make such a breach, to come before thy brother? In the latter she either asserts some thing as sure, thine is the breach, or she wisheth some thing on the child; thine be the breach. That is, seeing thou hast got the precedency in breaking forth of the womb, thine be it.

4. The naming of the child hereupon, And his name was called Pharez, or he called, &c.

1. Judah, or every one called him by that name, Sept. Cald. same.
1. The imposer seemeth to be Judah upon the midwives speech.

2. The subject of imposition, the child.
3. The name imposed, noting his birth. Pharez, that is, a breach. So he is a memorial of that providence. Ver. 29.

3. The last event, which is the birth of that son, who first appeared, this adds further to the pains of the mother. Herein.

Ver. 30.

1. The order is noted, And afterward, Sept. Cald. same. So God ordered, that the first should be last.

2. The birth, His brother came out, who had the scarlet thread upon his hand, Sept. Cald. same.

1. His description of him by the midwives make.

2. His birth in safety, he came forth into the world.

3. His naming, And his name was called Pharez, or he called, Sept. Cald. same

1. The imposer of the name, Judah.

2. The subject of imposition, the child.

3. The name imposed, that which signifieth rising: as being risen, and should have first come forth. This is the plain relation of the history according to the letter. As for those that delight in the mysteries, and allegories, which some ancients have made of these two sons, I leave them to enjoy their own phantasies: I account it enough to finde the true meaning of the letter, which giveth us the minde of God in these matters. Ver. 30.

Learn we from it.

D. 1. There is a season of bearing ordered by providence and to be observed by us. Eccl. 3. 2.

D. 2. Providence may order abundant fruitfulness unto incestuous mixtures. Twins to incest Ver. 27.

D. 3. God sometimes returneth unto unclean conceptions bitter travells.

D. 4. Crossed coming of children to birth & Gods ordering to minde of sin sometimes.

D. 5. Creatures may be deceived in marking that for first, which cometh last. Ver. 28.

D. 6. It is Gods prerogative to make first and last in births. and other conditions.

D. 7. Even in the fruit of the womb God makes one child retreat, that the other may come forth.

D. 8. The breaking out of the fruit of the womb is sometimes wonderful to creatures.

D. 9. The wonders of God are reasonably perpetuated in the very names of children. Ver. 29.

D. 10. The first in mans thoughts is many times last in Gods.

D. 11. Safe births are great mercies, whether first or last: all come forth under providence.

D. 12. Such mercies should be made knowne in the very names, and betwixt of creatures. Ver. 30.

CHAP. XXXIX.

He had history of Judah, and his line being dispatched, Moses returneth to the narrative of the Churches affaires in Joseph, and the events befalling him. About which in this Chapter.

1. His condition in Egypt is related. Ver. 1. 6.

2. His temptation, that after sometime meets him there. Ver. 7. 20.

3. The ill use under providence. Ver. 21. &c.

In the first of these are these particulars observable.

1. His sale to be a servant. V. 1.

2. His respect with God in this condition. Ver. 2. 3.

3. His acceptance with his master. Ver. 4. 5. 6.

1. As to his buying and selling we have it recorded. Ver. 1. Which is to be referred to the last verse of the 37. Chapter, for continuance of the history in order. The whole 38 Chapter is inserted in a parenthesis. Now in the last of the 37. chapter, and the first of this we have to note.

1. His

1. His arrival into Egypt. And Joseph was made to goe downe or brought downe to Egypt, Sept. and Cald. same.

1. The term of connection closeth this with the last verse of the 37. Chapter, and so note the series of the history with that time, and not the time of Judahs incestuous births, which was some yeares after Josephs selling by his brethren.

2. The matter connected, is the forcible carrying of Joseph into Egypt by such as bought him, he was brought downe to Egypt by them, as in the end of this 37 Chapter. Ver. 36.

2. The merchants selling are expressed by three names.

1. Ishmaelits, as here, and Chapter 37. 25.

2. Midianits Chapt. 37. 28.

3. Medanits, Chapt. 37. 36. All these were of a kindred out of Abrahams loines, and joined in trade, and therefore names are used promiscuously among them. The Calde calleth them Arabians, as being a mixed people.

2. The buyer of Joseph set forth.

1. By his name Potiphar.

2. By his nation, an Egyptian.

3. By his place and office.

1. An Eunuch, a courtier, or officer in general.

2. Chief of the slaughter men, or provost marshall. This man bought him of the hands of the Ishmaelits.

3. The merchandize bought and sold, was Joseph, a poor innocent youth, whom God had designed for great use in his Church. The price is not mentioned, therefore we need not stick upon that to inquire into it further.

4. The translating of him into anothers right, he was sold, and bought: and so his condition seemeth now at first to be slavish. He was the price of Potiphars money. Ver. 1.

Learn hence.

D. 1. Histories of the wicked and righteous are set together by Gods Spirit to abase sin, and highthen grace in the Church. So of Judah, and Joseph. From the place.

D. 2. Providence determining to bring any to greatness, leads them usually first into a low estate. Joseph dreams of dignities, but first meets with slavery.

D. 3. Men selling though it be great sin in man, get it permitted and ordered by God.

D. 4. Gods choicest ones may be

bought and sold by the hands of strangers, and enemies.

D. 5. Providence ordereth the slavery of his own to such men, by whom more fitly they may be preferred.

D. 6. Egypt may be the house of bondage to Gods servants in order to greater freedom. Ver. 1.

2. His respect with God in his servile estate is observable. Ver. 2. 3. Wherein we may note,

Ver. 2.

1. The primitive, and principal argument of Gods respect to him in his low condition, which is his presence with him: so it is read, And Jehovah was with Joseph.

The Lord, Sept. Cald. the word of the Lord was for the help of Joseph. Now this prefatice was not onely of common providence, as he is in all the world, but of special indulgence unto Joseph in his low estate. The presence of his grace is that here intended, by which he discovereth,

1. His relation unto him now, that he was his God.

2. His acceptance of him, though now a slave.

3. His assistance of him in all his needs.

4. His ordering and ruling of him in the present state unto future good. Thus the Lord was with him, not disdaining his servile condition: So the Calde read's well, the word of the Lord, even his son, was for Josephs help.

2. The effect of this, the next evidence of Gods regard of him, and that is twofold here expressed.

1. His prosperous successe in his place, And he was a man prospering.

A fortunate man. Ver. 2. 21. Sep. Cald. the same. He is here called a man, though but a youth, and this is opened, wherein he was a man, as to his wife, and successful carriage in his place; he handled all that was committed to him dexterously, in wisdom, and to good successe. This was the immediate effect of Gods presence with him.

2. His fidelity in abiding with his master, as well as acting successfully for him. And he was in the house of his master the Egyptian. Cald. the same. In the house of his Lord the Egyptian, Sept.

1. The subject spoken of, is Joseph, now a slave.

2. The correlate is the Egyptian his Lord: from whom he might pretend lawfulness of escape.

3. The habitude of this servant to his master in respect of his relation, he was in the house, that is, he kept constantly with his master, in the household employments

appointed to him. House here is understood by some in opposition to employments without doors, in the fields, &c. So that the same is, as he was fitted, for more ingenious business; so he continued in the same with his Lord, though an Egyptian. Ver. 2.

3. The evidence of this Gods regard unto him, as made out to Potiphar, is also added. Ver. 3. Herein we have also to observe.

Ver. 3.

1. The cognisance taken of it, *And his Lord saw.* Cald. the same. Knew. Sept. 1. The partie taking knowledge, Potiphar now Lord, or master to Joseph.

2. The discovery taken, it was knowledge, he saw, that is by many visible, and evident arguments, he could not, but be convinced of Gods respect to Joseph.

2. The object of this discovery is twofold.

1. Gods presence with Joseph.
2. Gods prospering of him, and all that was in his hand, and that he managed for his master, Potiphar saw eminently, such a servant had a special blessing from God.

Quest. 1. May not slaves bought, and sold make escape from masters?

Ans. The case may admit distinction.

1. Of such as are forced to serve.
2. Of such as willingly also subject themselves, and promise fealty to their masters; in the former case it is as if they were taken in war, and they may follow providence, making offer of escape unto them; not so in the latter.

Quest. 2. Did Potiphar know the Lord? How could he know els, that he respected Joseph?

Ans. 1. Knowledge of a God doubtless he had by the light of nature. 2. He might learn something of the true God by Joseph. 3. All outward happiness men usually ascribe to God, and so doth he. Ver. 3.

Learn from it.

D. 1. The greatness of God disdaines not to be with the lowly of his servants. God and Joseph are together.

D. 2. Gods special presence of grace is vouchsafed to such as are more especially humbled.

D. 3. Gods gracious presence maketh souls prosperous, where ever they be.

D. 4. Gracious souls though in bondage, will abide faithful unto Egyptian masters.

D. 5. Providence in exercising Saints usually proportions employment to indowment. Joseph for the house. Ver. 2.

D. 6. God maketh sinful masters to see that he is present graciously with their servants.

D. 7. Gracious servants make house, and all affaires prosper unto ungracious masters.

D. 8. God maketh wicked men to see, that they prosper by reason of his servants. Ver. 3.

3. The last thing recorded in the first general is Josephs acceptance with his master, about which we have to consider.

1. The arguments of his masters respect, these.

1. Potiphar's countenance to him, *And Ver. 4. Joseph found grace in his eyes.* — Before his Lord. Sept. — Found mercy, &c. Cald.

1. The favourite, Joseph, a poor bought servant.

2. The favourer, Potiphar, a mighty man in Egypt.

3. The favour, was outward respect, and admission to some nearer converse with him. The phrase is proper to the Hebrews, to note acceptance into some more then ordinary favour.

2. Potiphar's admission of him nearer to himself, *And he ministered to him.* Cald. the same. — He pleased him. Sept.

Quest. Did not he serve Potiphar before?

Ans. Yea surely, but at a more remote distance, and inferior employments about the house; but now he takes him more near to attend his person onely, as one of his chamber, or chief attendants. Thus was his first step to preferment.

3. Potiphar's exalting of him in his house, *And he made him visitor, or overseer over his house, and he had all, he gave it into his hand, or all that he gave into his hand.* Sept. and Cald. same. In these we have to observe about preferment.

1. The place unto which he was advanced, it seemeth to be steward over his house. The word note's, he made him visit over his house, that is, to oversee, and guide the several inferior servants, and affaires thereof, which, with us, is the Stewards work. — *And he gave it into his hand.* Sept.

2. The charge he committed to him, *All that he had,* all as to his household-affaires, and charge, he gave it into the hand of Joseph to be ordered, and managed

naged by him, though he were an Hebrew, a stranger, a servant, a prisoner; yet thus God orders Potiphar to pitch on him before any of his kin, or nation, to trust all with him. Ver. 4.

2. The issue and consequents of this respect are discovered in the relation, whereof.

Ver. 5.

1. The time premised, *And it was from then, that he made him overseer in his house, and over all that he had.* Cald. to the same. — *And he gave it into his hand.* Sept. After he was let or constituted. From this very time the Spirit noteth the prosperous events to Potiphar: this then is notable.

2. The issue related.

1. Blessing on his.

1. Generally, *And Jehovah blessed the house of the Egyptian for Josephs sake,* Sept. and Cald. same.

1. The blesser, Jehovah.

2. The blessed, Potiphar, an Egyptian, far enough from God.

3. The blessing, all outward prosperity.

4. The means of blessing, Joseph, for his sake God did it.

2. Specially, expressed two wayes, *And the blessing of Jehovah was upon all that he had in the house and in the field,* Sept. and Cald. same. See that the blessing was two wayes eminent to him.

1. In all his household affairs within doors, all went well and prospered, peace was upon his house.

2. In all that he had in the field, all his herd, and flocks, &c. All thrived, and multiplied eminently to special observation, Ver. 5.

Ver. 6.

2. The issue further was security and quietnes to Potiphar. *And he left all that he had in the hand of Joseph, and he knew not with him any thing, but the bread, which he was eating.* Sept. and Cald. to the same. *And he was eating.* Sept. Two things are here remarkable.

1. Potiphar's full resignation of all to Josephs care, which notes his confidence.

2. Potiphar's cognisance of nothing, but of his bread, which he did eat, that is, as to trouble or distract himself, which noteth his security in the fidelity of Joseph. There is some variety in rendering that, *he knew nothing but the bread.* Some Hebrews foolishly note the bread to be a metaphor, signifying his wife, but it is groundles; others more rationally thinke, it may mean, Potiphar's leaving all to Joseph, but the care of his bread, that is, as to matter of eating, and drinking, of which other care was taken, as is thought, because Egyptians eat not with the Hebrews. But that, which seemeth to be plainest is, that Potiphar tooke care for nothing but to eat and drinke, all things were so well managed by Joseph; and so it noteth his security.

3. The character of Josephs person is here added as the occasion of his following temptation, *And Joseph was fair in*

forme, and fair in countenance. — *καλὸς τὸ εἶδος, ἀγαθὸν τὸ εὖ εὐφραδὲς* fair in face and sight, that is in short, proper for his person, and beautiful for his countenance. The same is said of Rachel. Gen. 29. 16. A beautiful son he was of a beautiful mother. So God made his person amiable, as well as his indowments. Ver. 6.

Learn hence.

D. 1. Gods favour to his servants maketh them to be favoured by men. From the connection.

D. 2. Grace in the eyes of men and rulers justly gotten, is a blessing desirable here below.

D. 3. A gracious Joseph may be an Egyptians favourite.

D. 4. Favour with men of place usually draws favourites nearer to themselves.

D. 5. Gradual is the preferment, which providence ordereth to his Saints from men.

D. 6. Grace, prudence, and fidelity win hearts of great men to trust strangers rather then their own.

D. 7. Providence ordereth lowest slavery the way to greatest oversight in greatest charges. Ver. 4.

D. 8. The time of doing good and lifting up saints, is the time of good to them that do it.

D. 9. Jehovah himself rewardeth the good done unto his servants.

D. 10. All outward blessings in the house and in the field are the blessings of God.

D. 11. The gracious ones of God are the means of procuring blessing to all where they dwell.

D. 12. Those rulers best provide for families, and States, who commit affaires to faithful ones. V. 5.

D. 13. Faithfulness in servants worketh confidence in their rulers.

D. 14. Is the rare commendation of gracious servants, that the hearts of masters may be secure in them.

PPP 3 D. 15.

D. 15. *God sometimes makes his servants beautiful in bodies, as well as in minds. V. 6.*

2. The next general contains the history of Joseph's temptation, which befel him after this preferment in Potiphar's house, and favour, which he had both with God and man. Ver. 7. 20.

The temptation herein recorded befalling Joseph was twofold.

1. A temptation to sin. Ver. 7. 12.

2. A temptation by affliction. 13. 20.

In the first of these we have to consider, three eminent assaults, and repulses. The first is declared. Ver. 7. 8. 9. Wherein note.

1. The onset of the temptation, Ver. 7. whereabout.

Ver. 7.

1. The time is noted, *And it was after these things. After these words*, So the Seventy, and Cald; and so Hebrew also, but that the term is used for things as well as words, all sorts of events. The time then is pointed out in the event; that is, after Joseph was thus advanced, had so much favour, made the Egyptians house to prosper; was steward of his masters house, or as a second master: not when he was first bought, and sold for a slave; some time intervening, and when he was now chiefe in the house, next to Potiphar, this temptation is ordered at this time.

2. The cause of the temptation in the party tempting, *And, or that his Lords wife lifted up her eyes unto or upon Joseph.* — Cald, the same. — *His Lords wife cast her eyes, &c. Sept.*

1. The sex noted, a woman.

2. The relation, a wife, even his Masters wife.

3. The principle of action, an unclean heart.

4. The action itselfe, *she lifted up her eyes upon Joseph*, adulterous eyes they were: No doubt but that at several times she had seen him before, but this was a violent lustful sight, sent out from an adulterous heart, to ingage him to wickednes.

3. The temptation itself, *And she said, lye with me*, Cald, the same. — *Sleep with me*, Sept. Wherein are obvious.

1. Her allurements as a woman.

2. Her power, as a mistress.

3. Her impudencie in venting her unclean desires to an innocent man. No question, but other inticements went before, Ver. 7.

Note we thence.

D. 1. *Times of advance in the World may prove times of most dangerous assaults of temptation to Saints.*

D. 2. *Gods blessings at home and abroad, prove occasions of sin unto naughty hearts.*

D. 3. *Unclean hearts have their times to set their eyes on wicked works.*

D. 4. *Treacherous lust may turn a wife from a husband to a servant.*

D. 5. *Unclean hearts and eyes, will easily make unclean tongues.*

D. 6. *Lust in whorish Spirits is impudent, inviting chaste hearts to vilest uncleannes. Ver. 7.*

2. The repulse now followeth, V. 8. 9. Wherein we have to observe.

1. His refusal of the motion from the unchaste woman, *And, or, but he refused, but he would not*, Septuag. and Cald. same. The term connective here is best read adversatively, which carrieth in it more disdain, and abhorrency of such a solicitation; she allured him to sleep with her, but he rejects her wicked motion: It noteth his Spirit set opposit to hers; he abhors it.

2. The reasons of his refusal offered to his mistress, very forcible to make her with shame desist, but that lust was brutish, & would hear no reason: these are four following.

1. He reasons from the trust which his master put in him, and confidence, which he had of him; and should I be perfidious to my master, and abuse my trust. *And he said unto his Lords wife, behold my Lord knoweth not what is with me in his house, and all that he hath, he hath given into my hand.*

If my Lord know not any thing in his house for my sake, Sept. — *Any of those things, which are in his house*. Cald. In the rendering of this reason we may note.

1. His return to the tempter, *He said unto his Lords wife*, for her unclean solicitation, he returneth pure and wholesome words to abate her unruly lust.

2. The matter propoed to her, which was the confidence and security, which her husband, and his Lord had now in him: he hath trusted me with all, and committed his whole house, and family into my hand, to be in my power, and at my disposal; and now his heart rests on me, that I will not injure him; should I then be so perfidious, as for all this trust to deal so wickedly as to defile his bed? Ver. 8.

3. He reasons from his power delegated unto him, *Not he is great in this house before me, neither hath he kept back any thing from me, but thee.* — *And there is not in this house, neither doth he take from me any thing, but thee*. Sept. Cald. as the Hebr. There is a little difference about the pronoun

noun, *he*, some read it relative, denoting Potiphar his Lord, not he himselfe, as greater in this house, as to the rule of it, then I, he had given all his lordly power over the family to me; others read it indefinite, there is not he, that is, not any one in the family greater then I, &c. In this reason he supposeth a twofold power in his Lord. 1. *Herilem*. 2. *Martalem*; and thence he thus reasons.

1. From the largenes of his power delegated as to command over the family, my Lord himselfe hath given me so much, as that he hath not more himselfe, then I have.

2. From his limitation, his marital power he hath reserved to himselfe, and reserved nothing from me but thee, and should I so abuse my Lord?

3. He reasons from his relation, *Because thou art his wife*. Septuag. Cald. same.

This is the reason suggested, why Potiphar gave Joseph no power over her, neither justly could he, because she was his wife by Covenant, and therefore incommuniicable to another: so he urgeth it unto her. Thou art my Lords wife by the Covenant of God given into his right onely, and shouldst thou do so treacherously, and I so wickedly to sin against thee, and against my Lord?

4. He reasons from the greatnes of the sin, against her temptation, *And how shall I do this great evil, or wickedness?* Cald. the same. — *How shall I do this evil word, or work?* Sept. *inigo*.

1. He considers his own person, I, how can I dare yeeld, so much ingaged to my Lord?

2. The thing thou movest is great sin, *Adultery*, against Gods command, and Covenant of marriage, against my own body and thine, against the family of my Lord, and threatnings of God: I would not do the least sin, and should I commit this great one?

3. The injury, & therefore the impossibility of fact, *How shall I do this?* I cannot, I dare not; thus he repells temptation.

4. His last reason is his religion, and respect unto God, *And how shall I sin against God?* — *Before God?* Sept. and Cald. In this is the weightiest reason as to men that know God, though perhaps of no worth with a lascivious woman; but upon Josephs own heart it is a bearing argument: This thing to which thou dost solicit me, is against the command of my God, and dare I sin against God, he that hath cared for me from my mothers breasts, he that is holy & pure, for whom I must keep my body a pure temple; should I defile my self, and sin against him? Now though this were a sin immediately against the neighbour, yet it is transgression against God in his law; yea, and such as this was, to have dealt so treacherously, were an high provocation against the Lord, as

David crieth, against thee, thee, &c. Pl. 51. 4. Thus for present he puts of the first assault. Ver. 9.

Learn hence.

D. 1. *Grace kept to worke refuseth with disdain the strongest temptations to uncleannes.*

D. 2. *Gracious hearts are ready to return saving instruction for unclean suggestion to the tempter.*

D. 3. *It is rational as well as Christian to all unclean tempters to consider reason. Behold.*

D. 4. *Confidence, and trust of Lords in their servants should make them more faithful, and unwilling to injure them. Ver. 8.*

D. 5. *Power delegated to largest bounds should be improved to the greatest good of superiors.*

D. 6. *Power deposital may be delegated to others, but martial, or husband power to none.*

D. 7. *Conjugal Covenant maketh the power of man and wife reciprocal.*

D. 8. *Breach of marriage Covenant by adultery is most grievous wickednes.*

D. 9. *Treacherous adultery carrieth a special malignity against God, and is observed by him.*

D. 10. *True religion towards God, makes men fear to sin, and provoke the eyes of his glory. Ver. 9.*

2. The next assault, and repulse follow. Ver. 10. Herein.

1. The pertinacious continuance of the whorish woman is eminent, *And it was as she spake to Joseph day by day to lye by her, to bewitch her*. Cald. the same. — *To sleep with her, or to be together with her*, Sept.

1. The tempters solicitations, notwithstanding so rational, and just repulse, she still speak's and solicits Joseph to sin.

2. The instance and perpetuity of her incitation, day by day.

3. The matter of solicitation, that which he denied, to lye by her, or be with her.

2. Josephs repulse againe, *But he answered not unto her.* — *He obeyed her* not,

not, Sept. — He rested not in her. Cald. That is, he gave no way to this soule suggestion, no nor to be in her company, least he might increase the temptation. V. 10.

Learn thence.

"D. 1. Lustful hearts are pertinacious in the pursuit of their unclean desires. Tempt every day."

"D. 2. Grace is too hard for seconds in solicitation to uncleannes."

"D. 3. Gracious hearts refuse not only the greatest sin, but the occasions to it. Ver. 10."

3. The last assault of lust, and repulse of grace followeth. Ver. 11. 12. Wherein we may note.

1. The attempt of lust, and therein observable.

1. The opportunity, set forth in two particulars.

Ver. 11.

1. And it was in such a day as this, that he went into the house to do his work. — Sept. the same. — To seek writings or bills of accounts. Cald. This was the season of Joseph's necessary employment at home; which she well knew, and therefore watcheth her opportunity.

2. That which maketh the opportunity more advantageous to her wicked designe, was the absence of the people of the house; And there was not a man of the men of the house there in the house. — Cald. the same. — None of the house were within, Sept. This absence gave fairer advantage, there being no witnesses by. It is said by Josephus, that it was a great festival of the Egyptians, and thereupon Potiphar, and his men were absent, his wife making excuse to stay at home, upon pretence of sickness: but nothing of this is written by Moses; therefore no stress is to be laid upon it; only it is certaine such a time was ordered by providence, that she had a fair occasion to discover her wicked heart more freely. Ver. 11.

2. The assault made by her upon Joseph, two ways.

Ver. 12.

1. By deed, And she caught him by his garment. — She drew him by his garments, Sept. — She caught his garments. Cald. Here is the violence of lust in a wicked woman, to force a man if she could: it was a signe of an imperious whores woman grown shameles.

2. By word againe, Saying, lye with me. Cald. the same. — Sleep with me, Sept. It was her former solicitation, but now aggravated by impudencie, and multiplying of the same. See the violence, and shamelesnes of lust.

2. The repulse now againe made by Io-

seph, And he left his garment in her hands, and fled, and went forth, or got him out, Sept. and Cald. same. In this last repulse are to be observed.

1. Joseph's relinquishing his garments, rather then to indanger his grace.

2. His escape, he flyeth out of the snare of an whorish woman.

3. His breaking out of doors, not induring wickednes in the house. In all which the power, and victory of grace is eminent, Ver. 12.

Learn we from it.

D. 1. The times of mens exercise about their honest employments, may prove their seasons of temptation to them."

D. 2. Absence of witnesses, and such as may hinder lust, is a fair opportunity for it."

D. 3. Providence ordereth both these together sometimes, to try his own, and discry wicked hearts. Ver. 11."

D. 4. Lustful hearts upon such occasions grow impudent to tempt by word and deed."

D. 5. Whorish lust catcheth garments, holds routes, and insnares soules with its temptations."

D. 6. Gracious soules rather loose their garments, then indanger their graces."

D. 7. Grace flyeth from temptation, when it cannot cease it, and make it still."

D. 8. Grace chooseth to be out of doors with innocency rather then in the house with sin. Ver. 12."

2. Joseph being by grace delivered from the temptation to sin, and kept innocent; now providence ordereth a temptation for him by affliction, something harder then what he suffered from his brethren. Hereabout we have to consider.

1. The occasion of it, which was his flight from sin, being insinuated by a whorish woman. Ver. 13.

2. The cause of it, the most false, and unjust crimination of him by his mistres.

1. To the family, such as were in the house. Ver. 14. 15.

2. To her husband. Ver. 16. 17. 18.

3. The trial of affliction itself. V. 19. 20. To the first, the occasion of this trouble was Joseph's flight from sin, and care to

to keep himselfe spotles toward God and man, by rejecting the enticements of an adulterous woman. Whereabout note.

1. The adulteresses sense of her frustration, And it was when she saw, Sept. Cald. same. — In summe, after all her solicitations, and at last her violent assault, she saw she availed nothing upon Joseph's heart to yield to her motion, this was evident by two things, which she saw.

1. That he had left his garment in her hand, Sept. and Cald. same. That is, she had now experiences, that Joseph was inexorable, and would loose his coat rather then his chastity.

2. And that he was fled forth. — Cald. the same. — Was fled and gon forth, Sept. She perceived now, that he was escaped, and had scorned her filthy motions, and threw her behinde his backe; her unclean love hereupon stops and takes occasion hence to turn into the bitterest hatred of him even unto death; and Satan is not wanting to assist the wit, and lust of such an unclean soul, now to attempt his life, when she could not draw him to sin; she hereupon resolves to be the first accuser.

Learn thence.

D. 1. Disappointments of lust occasion it to rage, and turns it into madness."

D. 2. Innocencies flight from sin may occasion his misery."

D. 3. Sight of lusts defeat by chastity, stirr's up the wicked to accuse the righteous. Ver. 13."

2. The cause of Joseph's trouble is the harlots crimination of him, and that was two ways.

1. To the houshold, & in her address to them note.

1. Her outcry to call them in, And she called, or then she cryed to the men of her house, and spake to them saying, Cald. the same. — She called those who were in the house, Sept. Herein occur.

1. The season, immediately upon Joseph's escape, she is first in accusing, who was all in sinning.

2. The act, she crieth out as a woman assaulted.

3. The persons called, the men of her house, or the servants generally, to come to her rescue, such as were left.

2. Her charge upon her husband, See he hath brought in to us an Hebrew man to mock us, Sep. & Cal. same. Herein we have.

1. The scope of her outcry to them, come, see, consider, and justifie me, she would make all fair to them, and therefore sets before them to see.

2. The matter presented in several things about the present fact.

1. Her husbands oversight, or worse, He, that is, Potiphar, hath brought into us, that is, taken into his house, an Hebrew man, spoken by contempt, a bafe captive Hebrew, whom she wooed, now she brands, and this is the issue, he is brought in to mock us: not that Potiphar intended it; but that proved the issue of it, as she pretends. The plural (us) seemeth to ingage them in her quarrel, he is set over you, and hath abused me.

3. Her charge on Joseph, He came in unto me to lye with mee, Cald. the same. — Saying, I will sleep with thee, Sept. Here.

1. The accuser is the very woman, who solicited him to sin.

2. The accused Joseph; whose heart abhorred this evil, and flew from it.

3. The crime charged, a rape, or violent attempt of his mistres bed. In which act we may perceive in her.

1. Subtily in accusing another better then herselfe.

2. Malice, her pretended love being turned into hatred.

3. Impudency, in that she chargeth him with that sin so boldly, whereof she alone was guilty. But what more shameles then the whores forehead? Shame should confound her for unclean solicitations, and she brands poor Joseph, who denied her, as guilty of a rape.

4. Her justification of herselfe, And I cried with a great voyce, &c, Sept. and Cald. same. Wherein she periwades her people.

1. Of her loyalty, she cryed vehemently, when she was attempted; a foul lye. Ver. 14.

2. Of Joseph's treachery, And it was, Ver. 15, as he heard, that I lifted up my voyce and

cried, that he left his garment with me, and fled & got him out, Sept. and Cald. same.

Here is a fair tale, but an abominable untruth. She cried indeed but after was gon, and he left his garment to avoyd her unclean violence, & not upon her clamors; but so the adulteresse wipes her mouth, and faith, she hath not sinned, nor done wickednes. Ver. 15. This no doubt made the ignorant servants exclaime with full mouth upon Joseph, as a most vile, and sinful wretch to make such an attempt.

2. Her accusation of him in like manner unto her husband, maketh up the cause of his trouble; her artifice herein is visible,

1. In laying up his garment, which was the token of his innocency, to make it a testimony of violence against him, And she kept, or layd up his garment by her, until his Lord came to his house, Sept. and Cald. same. Thus Satan instructs her to maintaine her wickednes, and doubtles she prepares crocodile teares enough to present it to her husband at his returne. Ver. 16.

2. In laying home her charge, wherein.
1. The form of words, the same as to the servants before, *And she spake unto him according to these words, saying, Sept. Cald. same. She telleth the same tale.*

2. In the matter, the same things.
1. She criminales Joseph, *The Hebrew servant, which thou broughtest unto us, came in unto me to mock me. Sept. Cald. same. wherein we read.*

1. Her vilifying of Joseph, under the style of an Hebrew servant, or slave.

2. Her reflection on her husband for his respect unto him, thou broughtest him into the house.

3. Her charge of violence to ravish her, he came in to mock me, that is, by such wickedness, to make me, and you a reproach, as being corrupted by such filthiness, *And said, I will sleep with thee, Sept. Ver. 7.*

2. She justifieth herself.

1. That she cried out as being oppressed, *And it was as lifted up my voice, and cried, And as he heard. Sept. herein she must be judged innocent, by crying.*

2. That Joseph gave these testimonies of his guilt,

1. He left his garment with me,

2. That he fled out; and by these, which were done to save his innocency, must he now be accused as guilty; So God orders it to him; so the Devil instructs her. Ver. 18.

3. Now followeth the trial itself in his masters dealing with him, after this tale was told him, and it is declared in two things.

Ver. 19. 1. In his wrath that did arise, *And it was when his Lord heard the words of his wife, which she spake unto him, saying, according to these words, or after this manner, did thy servant unto me, then his anger was kindled. Cald. the same. He was wroth with anger. Sept.*

1. His audience.

2. His credence of his wives charge.

3. His indignation thereupon burning, are the contents of this verse; this was one sad tryall upon Joseph, his masters burning wrath, who had so much favoured him before. Ver. 19.

2. In his prosecution of him as a malefactor. *And Josephs Lord took him, and committed him into the tower-house, a place where the Kings prisoners were bound; and he was there in the tower-house. Cald. the same.*

1. His apprehension, his Lord took him, by some ministers of justice, as licitors, or the like.

2. His commitment; he was put into a sad prison, safe, and grievous enough, where the King punished offenders against him.

3. His durance, there he was kept in hardship a while, being put into the stocks,

and shackles about his heels, Pf. 105. 18. 19. as the Psalmist expresseth, though not mentioned here, *Whose feet they hurt with fetters, he was laid in iron. Thus poor Joseph suffers for his innocency, until God appeare. Ver. 20.*

Quest. 1. Did Joseph say nothing in his own defence?

Answ. 1. Nothing is here recorded, the Spirit minding the more to set out his suffering like a lamb. 2. Yet it is to be presumed, that he did deny the charge, and plead his innocency, as he might, so he speaks afterward to Pharaohs butler. *Here I have done nothing, that they should put me into the dungeon. Chap. 40. 15. But the first try of a wife, with fair pretences, cuts off all defence from Joseph to any purpose.*

Quest. 2. Why was not Joseph put to death for such a charge as this?

Answ. 1. Surely this was the mark, which the wicked woman aimed, 2. The hand of God was that alone, which put that restraint upon Potiphar, and ordered his imprisonment to his preferment; where God will save, men shall not destroy.

Learn here.

D. 1. The first at stuning will be first at accusing, though most falsely, so the Devil prompts her.

D. 2. Lust shuns witness to its in-joyments, but calleth it in to justify upon disappointments.

D. 3. Lust makes souls impudent, and of brazen forehead, justifying themselves.

D. 4. Lust when it cannot get its delight by woeing, labours to make it odious by branding.

D. 5. Wicked souls stick not to charge nearest relations, for making their own cause fairer.

D. 6. It is the property of guile to make others of their party, for more security. So doth she the servants.

D. 7. Lust is a shameless liar, and chargeth the innocent to the highest for its own justifying.

D. 8. Whorish spirits may pretend to cry for honesty, when they cry for shame. Ver. 14.

D. 9. The garment left to avoid sin

sin, may be turned against the innocent to prove guilt. God yet seeth it unposited.

D. 10. Flight from evil may be charged as a flight for it, by ungodly wretches. Ver. 15.

D. 11. Guilty souls are apt to keep false evidences by them to condemn the righteous.

D. 12. Subtily and malice the Devil supplie's unto wicked hearts to persecute Gods Saints. Ver. 16.

D. 13. The same lyes over and over, will whorish spirits tell to destroy the innocent.

D. 14. Double reproaches doth lust cast upon honest souls, who do not obey it. Hebrew slave.

D. 15. Uncleanes maketh souls vile, and a scorn in the judgement of barlots themselves.

D. 16. Hardened lust is impudent, in justifying itself, and charging the innocent. Ver. 17. 18.

D. 17. Hearing one party without another, is apt to pervert men in judgement. So Potiphar.

D. 18. Foolish husbands are apt to be too credulous towards treacherous wives.

D. 19. Upon such partial hearing, men are apt to be angry, where no cause is given.

D. 20. Burning wrath usually turns away the ear from its best friends, wrongfully accused. Ubi ira ob-tinet, præsertim in hac causa, ibi natus est, non auri, furor, non ratio. *Musc.*

D. 21. Favours of wicked men may be soon turned to frowns, upon groundless charges. Ver. 19.

D. 22. The purest innocency may be apprehended and imprisoned by men, as guilty upon false accusation.

D. 23. The worst of prisons is thought fit for the best of men by sinners.

D. 24. Such humblings God orders to his saints before exalting. V. 24.

3. The last general of the Chapter followeth: which is the issue of these temptations, whereunto God order's them, while Joseph was in prison, which was the mitigation of his sorrow by some mixture of favour, and respect with it. This issue is evident.

1. In the principal and primitive favour exprest to him at this time, from God, in two things.

1. In his presence with him, so it is written, *And Jehovah was with Joseph. The Lord, Sept. The word of the Lord was for an help to Joseph. Cald. In which passage are considerable.*

1. The connection of it to the precedent history, he was there in the prison, and, or, but the Lord was with him.

2. The matter immediately connected, *Jehovah was with him*, which noteth Gods presence: of which here may be observed.

1. The nature of it, which is the manifestation of his union with him through grace. So Ver. 2.

2. The fruit of it, and that is to share in the same lot with Joseph, to suffer, what he suffers with him.

3. The duration of it.

1. From Canaan to Egypt in sale.

2. In Potiphars house, when he was a captive.

3. In the prison, where his soul enters into irons. God is with him still, sold with him, inflaved with him, accused with him, imprisoned with him, God will be in the same condition with his Joseph, *Isaiah. 63. 9.*

2. In Gods influence upon Joseph, *And extended mercy to him, or, bent his kindness, or grace unto him. And he poured out his mercy, Sept. He dealt mercy with him. Cald.*

1. The connective term shews that Gods presence was not in vain, but it did work this effect here mentioned.

2. The effect itself, Gods extending grace or mercy, whereof.

1. The nature of it is the fruit of Gods Spirit in inward grace, faith, patience, contentation, joy of the Holy ghost, &c. This was good indeed.

2. The intention of it, God bent, and inclined this grace to him.

3. The extension or measure, he enlarged all this grace abundantly in Joseph.

2. The mitigation of Josephs trial appears in the secondary favour, which God worketh for him with man, exprest in three steps or degrees.

1. In the countenance of the keeper, *And gave him favour, or, grace in the eyes of the chief keeper of the tower-house, or rather, he gave him grace in the eyes, &c. He gave him favour before the chief gaoler, Sept. Bowells before the master of the prison. Cald. Some difference is in the grammatical reading of a pronoun inclitic.*

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Which is read, to his favour, that is, to Joseph; but it is conceived, that (to), were more proper for the relative, or if the inclytick had been to the verb, then it were to be read, he gave him. But it being an affixe to grace; it seems just to read it (he) that is, God gave his own grace, or favour in the eyes of the keeper, whereby he was moved in bowells to Joseph; and so the affixe is a Pronoun possessive. The issue is the same. And the first effect of Gods presence with, and grace in Joseph, is, that the heart and eyes of the chief keeper were turned for good to Joseph. It may possibly be also, that after some time Joseph did declare his innocency unto him, whereupon God moveth him to bowells towards him. Ver. 21.

Ver. 22.

2. In the trust, which the chief Gailer puts to Joseph. And the chief keeper of the tower-house committed to Josephs hand, all the prisoners that were in the tower-house, and all that they did there he was the doer of it. Cald. the same. — He gave the prison, and all that were brought into prison, &c. Sept. Herein also observe.

1. The order from favour to trust given in the connection.
2. The person trusting, the chief gailer, who upon Potiphars charge had dealt rigorously with Joseph.
3. The parties trusted. Joseph, a poor prisoner.
4. The trust itself, all the charge of the prisoners.
5. The discharge of it, he did and ordered all things. Ver. 22.
3. In his security, no less then Potiphar had in Joseph formerly, Neither did the chief keeper of the tower-house look to anything as all in his hand: because Jehovah was with him, and that which he did, Jehovah made it to prosper. — He knew nothing for his sake. — Prospered in his hands. Sept. — Saw no fault in his hand, because the word of the Lord was his help, and what he did the Lord directed. Cald. herein note.

1. A large expression of favour to Joseph from the keeper, that his heart rested in him, he looked after nothing, that is, with a suspicious eye, all was left about the prison into Josephs hand securely.

2. A strong reason for it.

1. From Gods presence with Joseph, of which before.

2. From Gods blessing of him; he made all his works in his charge to prosper, all went well with the chief keeper. Ver. 23.

We conclude.

D. 1. Gods help is not farre behind mens oppression of his saints.

D. 2. Gods presence in grace by uni-

on with his Saints is certainly vouchsafed in their lowest estates.

D. 3. By his gracious presence God himselfe afflicted, accused, and imprisoned with his Saints.

D. 4. God is not weary to abide with his Saints in the whole course of their affliction.

D. 5. Gods gracious presence is not without his gracious influence upon his people.

D. 6. Gods influence upon his innocent prisoners inward, in faith, patience, &c.

D. 7. Gracious influence from God, countervails all violence of men in oppressing his.

D. 8. God affords, not onely intended, but extended grace, according to the measure of affliction.

D. 9. Not onely inward grace, but outward, doth God worke from men to his Saints in their distresses.

D. 10. It is all Gods grace, and bowells, which men shew to oppressed Saints. God giveth it.

D. 11. God can make churlish gaolers become courteous favourers of his innocent prisoners. V. 21.

D. 12. When God favours his oppressed, Enemies do not onely favour them, but trust them.

D. 13. God can make his innocent prisoners become keepers; and give them liberty in prison.

D. 14. A gracious hand is fit for any trust committed to it.

D. 15. God makes his prisoners sometimes the best instruments to order the affairs of keepers. Ver. 22.

D. 16. God maketh mens hearts favour in his Saints, when they favour, and trust them.

D. 17. Gods presence with his in prison, makes them so much honoured by their oppressors.

D. 18. There is prosperity in prison, which the Lord giveth to his, and to others by them.

D. 19.

D. 19. Such prosperity maketh Gods Saints desirable, when they are prisoners.

D. 20. Gods Josephs are no losers by being in prison. They are blessed and give blessing also. Ver. 23. A precious example is this to all young men as well as others to study holines, and keep innocency, no prisons can do hurt to such.

Thus farre of the issue of Josephs temptation, while he was in prison, 1. In respect of God. 2. In respect of the chief keeper.

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3. A further Issue of this tryal is ordered by providence unto Joseph while he was in durance, and that was Gods gift to him for understanding secret events, which the Lord revealed by dreames, and interpreting them.

It is no great losse to be a prisoner, and a Prophet together, as God made Joseph. The declaration of this issue containeth in this chapter these heads.

1. The occasion of declaring this gift in Joseph, which as recorded is twofold.

1. More remote, the imprisonment of some. Ver. 1. 4.

2. More immediate, the prisoners dreams. Ver. 5. 16.

2. The exercise of this gift. Ver. 12. 15. 18. 19.

3. The event of all related. V. 20. 23.

1. In the occasion more remote, we have to note.

Ver. 1.

1. The order of the history, And it was after these things, words, Heb. Sept. Cald. Which in all these languages signify matters, or events: that is, after Joseph was sold to Potiphar, preferred by him, accused by his wife, and cast into prison, after God was with him, and gave him favour in the eyes of the chief keeper, and made things to prosper in his hands. Next to these events, providence orders the following matters, to be for Josephs good. God keeps his own methods.

2. The matter of the history, which containeth first the things, that follow, and herein are.

1. The report of the fall of two officers of Pharaoh, The butler of the King of Egypt, and the Baker sinned against their Lord the King of Egypt. Cald. the same. Αρτοποιος, Septuag. Chief wine skin.

ker, chief bread-maker. Herein that, which giveth the first occasion is the offence of these here mentioned, where we have.

1. The parties noted by their offices, butler, and Baker, read by the Seventy, chiefs, probably such as overlook others in these services, for they have an higher title. Ver. 2.

2. Their fact, they sinned, or offended.

3. The parties against whom, Pharaoh himselfe, King of Egypt, their Lord. What their offence was is not named; the Levites, some of them, childishly tell us ked the one lett a fly be in Pharaohs cup, the other gave him bread with gravel: but these are fables; the offence doubtles was capital, or at least so suspected, by Pharaohs dealing with them; it matters not to know the particular. Ver. 1.

2. The anger of Pharaoh hereupon is related, And Pharaoh was wroth against two of his eunuchs, against the chiefs of the butlers, and against the chief of the Bakers. Sept. the same as before: — Two Princes, &c. Cald. Wherein we have.

1. The subject of this passion, Pharaoh king of Egypt, and a kings wrath is as the roaring of a lion. Pro. 19: 12.

2. The passion itselfe, he was angry, or wrathfully displeased.

3. The object, these two great officers forenamed. This helps on the occasion of the discovery of Gods power, and wisdom given to Joseph. Ver. 2.

3. The next thing giving occasion, is Ver. 3.

their imprisonment, where Joseph now was, And he committed them into ward, in the house of the chiefs of the slaughter men. Provost marshal or Captaine of the guard into the tower house, the place where Joseph was bound. — Put them, &c. the place where Joseph lay Sept. — House of prisoners, &c. Cald, where are observable.

1. The authority committing, the king in his own territories,

2. The parties committed, the offenders fore named.

3. The commitment, they were put in ward, to be safely kept unto tryall and judgement.

4. The place, it was the tower-house the strong prison, and there where Joseph was bound with them. V. 3.

4. The last thing making up this occasion of discovery of Josephs grace, and wisdom given him, was their special commitment to his charge, And the Provost marshal charged Joseph with them, and he ministered to them, and they were in ward dayes, or some dayes. Sept. the same. — Put Joseph with them, &c. Cald. Here note

1. Power delegating, the chief marshal, which some think to be Potiphar, and therefore that he

Q 99 3 was

was now somewhat pacified to Joseph, but it seemed not so clear.

2. The delegating of power to Joseph, he charged Joseph with them for fit usage, and safe custody.
3. The discharge of Joseph to them, he ministered to them, according to his order.
4. The time of durance, some dayes they were in this ward, when Joseph conversed with them, and was knowne to them. All this makes the more remote occasion, Ver. 4.

Whence we may learn.

- D. 1. Providence keep's its method in multiplying mercy to his Saints in misery.
- D. 2. The sinnes of others God sometimes maketh an occasion of refreshing his own servants.
- D. 3. Court officers are very prone to sin, and abuse favours.
- D. 4. Kings themselves are not secured from offences by their nearest servants. Ver. 1.
- D. 5. Kings offended are apt to swell in wrath & displeasure.
- D. 6. Greatest wrath of Kings is apt to rise against greatest officers. V. 2.
- D. 7. The wrath of Kings, usually causeth the restraint, and imprisonment of their criminnall subjects.
- D. 8. God order's place, where the wrath of man imprison's, and that for his owne ends.
- D. 9. Innocents and malefactors may lye together in the same prison. Ver. 3.
- D. 10. God inclineth the hearts of chief commanders for imprisonment, more to the innocent then guilty.
- D. 11. Innocent prisoners under providence may have the charge of malefactors.
- D. 12. Good souls trusted in any capacity, do execute it faithfully.
- D. 13. Set times and seasons of restraint God appoints to his own, and others for his own ends.

D. 14. All these providence orders to be occasions of glorifying his grace in his Saints. Ver. 4.

2. The more immediate occasion of declaring the gift of wisdom in Joseph, was the dream, that each of the persons had in the prison; concerning which we have.

1. The general report of such an event. Ver. 5. 8. Where.

1. It is recorded, that they had dreamed, wherein.

1. The event is related, And they Ver. 5. dreamed a dream both of them; Cald the same.

— Saw a dream. Sept. This was a way of Gods revealing his will to men at that time, and vouchsafed upon special occasion to wicked men also.

2. The time is noted, A man, or each man his dream in one night. That is three dayes before the event at one season. Sept. and Cald. same.

3. The kinde of the dream is expressed, Each man according to the interpretation of his dream, Cald the same. — Whose were the visions of their dream. Sept. That is, they say something in their dreams. The Hebrew notation teacheth, that they were dreames; significative, and intended to discover some events to them; as by interpretation & the issue it appeared. They were therefore not natural, but divine, sent to shew some providences toward them, and demonstrate the wisdom of God in Joseph.

4. The subjects are clearly noted, by their office, and condition, the butler and baker now bound in prison; of which we heard before. Ver. 5.

2. The impression of these dreams upon their Spirits is here revealed, which came to be knowne.

1. By Josephs visit of them, in the morning. Ver. 6.

1. His access early, And Jo. Ver. 7. sesh came in unto them in the morning, Sept. Cald. same. A good keeper is up early about his charge.

2. His observation of them, And he saw, or looked on them, and observed them, likely more intently he beheld them.

3. The impression of their dreams discovered, And behold they were sad, or troubled, grieved, Sept. and Cald. same. This frame it is likely was not usual with them, their hearts put off sadness, but now when Gods power troubleth them with dreams, they cannot bear up, behold they were very sad. Ver. 6.

2. By Josephs expostulation with them, And he asked Pharaohs Eunuchs, or Princes, which were with him in the ward of his Lords house, saying, wherefore are your faces evil to day? Why are your faces sad to day? Sept. and Cald. same.

1. The

1. The expostulator Joseph, a compassion-keeper, who knew the burden of a prison.

2. The parties questioned, those noble officers of Pharaoh, now under custody, and in misery.

3. The expostulation, about their sadness, with a purpose to comfort them, why are ye sad? A good example of a faithful and pitiful keeper.

Ver. 8.

3. By their answer to Joseph, And they said, we have dreamed a dream, and there is no interpreter of it. Cald. the same. — We have seen a dream, and there is none to conjecture of it, Sept. expostulation. The cause of sadness rendered is twofold.

1. The impression of their dreams, we have dreamed a dream, and it is more then ordinary, which seem's to portend some evil to us, hereupon are we so sad.

2. The want of an interpreter, they meant one of the magicians, with whom Egypt did swarm; and being in doubt, and not knowing the issue of such impulsive dreams thus are we sad, and troubled. So whether dreams portend good or bad, while unknown, the dreamers are equally disquieted.

4. By Josephs reply unto their complaint, wherein note.

1. A gentle correction of their folly, with instruction unto the true way of knowing such secrets, And Joseph said unto them, &c. Wherein.

1. His expostulatory institution, Do not interpretations belong to God, or are not interpretations Gods? — Is not the manifestation of it by God? Sept.

— Surely from the face of God is the interpretation of a dream. Cald. Wherein.

1. He denyeth any power to wizards, &c. of the interpretation of these secrets.

2. He claims it, to God as his prerogative.

3. He sheweth that by God alone man is enabled thereunto.

2. His friendly invitation of them to impart their dreams to him, Declare to me, I pray you. Cald. the same. — Therefore declare, Sept. Wherein we may note.

1. His aim, it was doubtles to comfort them.

2. His acknowledgement, that God had given him that gift of interpretation.

3. His readiness according to his gift to ease their mindes, and shew what God revealed by their dreams, which afterwards he performs. Ver. 8.

Quest. 1. Why did not God give the dreams rather to Joseph then to them?

Ans. 1. It might be suspected from him by them. 2. It was his work to be an interpreter, not a dreamer. 3. God would have it so, more to affect the persons concerned in it.

Quest. 2. Why did not God reveal dream

and interpretation too, as he did to Daniel. Chap. 2?

Ans. 1. Measures of gifts are made out by God as he pleaseth. 2. Thus much God thought fit now, more at another time. All must be given to Gods will.

Which teacheth us:

- D. 1. Prisons and dreams are sometimes the joint effects of providence. Connection.
- D. 2. In the same season dreams may be sent in by God on diverse persons to diverse issues.
- D. 3. Dreames have been given of Gods significative, and teaching events to come.
- D. 4. God may give malefactors dreames to shew his purpose of them. Ver. 5.
- D. 5. Faithfulness makes men early and diligent in their places.
- D. 6. It is a point of faithfulness in keepers, and overseers, to observe the state of men committed to them.
- D. 7. By prison-afflictions stout Spirits may be made heavy and sad. Ver. 6.
- D. 8. It is the praise of keepers to be pitiful to sad and dejected prisoners.
- D. 9. Pity is well expressed by inquiring into the cause of sadness to the afflicted.
- D. 10. Communion in sufferings is most meet to worke compassion towards others. Ver. 7.
- D. 11. Dreames sent from God make impressions of sadness upon poor creatures.
- D. 12. Dreams of good events unknown, perplex Spirits, no lesse then those of the worst.
- D. 13. Superstitious foolish Spirits, would know the meaning of Gods dreams by their interpreters.
- D. 14. Want of such wizards, and magicians is apt to trouble sinners more.

D. 15.

D. 15. Gods servants labour to turn foolish hearts from such vain ways.

D. 16. Gods Saints challenge that prerogative of opening secrets to God himself.

D. 17. Gods servants by grace obtaine the power from him of opening such secrets.

D. 18. Gracious souls as they have received, are ready to impart discoveries from God to men.

D. 19. In several measures hath God given out the revealing of these secrets. Tell me.

D. 20. The troublesome dreams to the wicked, are made occasions of glorifying Gods grace in his Saints. Ver. 8.

2. The special report of the dreams now followeth, together with the discovery of that propheticall Spirit given to Ioseph, occasioned thereby: this is twofold, according to the persons.

1. The butlers dream revealed, and answered. Ver. 9. 15.

2. The bakers dream reported, and interpreted. Ver. 16. 19.

In the former of these we have two general heads.

1. The dream declared. Ver. 9. 10. 11.

2. Interpreted. Ver. 12. 15.

In the declaration of the dreame we have to note.

1. The relator of it, the chiefe butler himself, to whom it was sent of God, for it was *revelatum*, a divine revelation, though he understood it not, And the chiefe of the butlers declared his dream to Ioseph, Sept. & Cald. same. no difficultie is in these.

3. The manner of his relating, it was by word. And he said unto him, Sept. and Cald. same. That is by word of mouth made knowne to him.

3. The matter declared, which was his dream, wherein we have to consider.

1. Something of vision, which he seemed to see, In my dream, behold a vine was before me, &c. Wherein these particulars.

1. A vine tree appearing. Ver. 9.

2. Three branches in the vine.

3. The budding of the vine, And it was surely budding. (2) here is assertive more properly, though ours read it (As though it budded)

4. The blossoming, The blossom thereof shot up.

5. The fruit, The clusters thereof brought forth ripe grapes, All this hee seemed to see

in his dream, and all this coming up at once. Ver. 10.

2. Something of action appeared to him, threefold.

1. That he tooke Pharaohs cup, And the cup of Pharaoh was in my hand as formerly. Ver. 11.

2. That he pressed the grapes into it, & I tooke the grapes and pressed them into Pharaohs cup.

3. That he ministred to Pharaoh: And I gave the cup into Pharaohs hand; that is, that he served him as he was wont to do; so far is the dream. Ver. 11.

2. The interpretation followeth, wherein we have.

1. The demonstration of Gods wisdom given to Ioseph.

1. The person declared, And Ioseph said unto him, A prisoner, and a keeper.

2. The gift asserted, This is the interpretation of it. Sept. and Cald. same.

ovvnyon. Wherein he implieth, what he had said before, that interpretations belong to God, and that it was now given to him and from God he was now bold peremptorily to affirm without doubt, that this was the meaning of his dream, which now he is about to tell him.

2. The interpretation itselfe, which he giveth.

1. About part of the vision, of three branches, that they did determinately signify three dayes. The three branches, these are three dayes. Ver. 12.

2. About that of action, he prophesieth by his dream the certaine restoring of him to his office wherein he expresseth.

1. The time, In the end of three dayes, as some. Or yet within three dayes, as others, Sept.

2. The restoring, Pharaoh shall lift up thy head. Shall remember thy principality, Sept. Thee, Cald.

In summe, Pharaoh should set him at liberty.

3. The ministry or service whereunto, expressed, And shall restore thee to thy place, and thou shalt give Pharaohs cup into his hand, after the former order, when thou wast his Butler. Sept. Same.

Restore to thy ministry. Cald. In all Ioseph giveth him an answer of peace by his dream.

3. An Addition to all of something concerning Ioseph himselfe, wherein we have to note.

1. His intreatie for himselfe, which containeth these things.

1. To be remembered by the butler, when he was at liberty, But remember mee with thee, when it shall be well with thee, Sept. Cald. same.

2. To have kindnes from him, And doe mercy with mee, I pray thee, Sept. Cald. same.

3. To be commended by him unto Pharaoh, And make mention of me unto Pharaoh, Sept. Cald. same.

4. To

4. To get his freedom, And bring me forth out of this house. Strong hold, Sept. Prison. Cald.

2. His apbologie made from the injuries done him.

1. By his brethren. Because by stealth I was stolen out of the land of the Hebrews: Cald. same.

1. The injury complained of was man stealing, it is expressed by a double word of the same nature, either to note the certainty, or the hainousness of the fact. The thieves were his brethren, who kept him from returning to his father, together with the Ishmaelites, to whom they sold him; himselfe was the goods of his father stolen, the place whence the land of the Hebrews; This was Canaan, not yet in Iacobs possession, nor any of the Hebrews, but as sojournours in it; yet he called it their land, by faith, as it was by promise. So he pleads to the chiefe butler, consider my case, as one so violently taken from my fathers house.

2. By Potiphar in Egypt, wherein he urgeth.

1. His innocency, And there also I have not done any thing, Sept. Cald. same. That is, no evil thing deserving bonds; however I have been accused by a wicked woman, from whose allurements I fled.

2. His calamity notwithstanding, yet am I in this dungeon, But nothing have I done, that they should put me into the dungeon, yet you see I am here as a malefactor; remember me therefore, I pray, when God shall do you good, and use means to get me out of this sad place.

Quest. 1. Did this gift of prophecy inable Ioseph to shew the events of good to every one, as to this Butler?

Ans. Surely no, for though he could tell certainly of the Butlers freedom within three dayes, yet knew he not the time of his own. This gift was therefore vouchsafed by God upon those special occasions, wherein he would glorify himself.

Quest. 2. Did Ioseph well in seeking liberty by the Butler?

Ans. 1. Some Hebrews judge it an act of mistrusting God, and therefore God kept him bound two years after; but it is a groundles phansie. 2. The thing might well stand with faith in God. 3. It is a duty to use lawful means for liberty, as this was. V. 18.

Learn hence.

D. 1. Sad and seduced souls may be brought to open their troubles to such as may truly answer them from God.

D. 2. Things seen in dreams sent by God may signify matters of another nature. So the vine, &c.

Ver. 10.

D. 3. Actions are presented in some dreams by God to preface the like really to come. Ver. 11.

D. 4. Gods gift of interpretation of dreams is a sure oracle.

D. 5. God alone determines the truth to every signe. Three branches, three dayes. Ver. 12.

D. 6. Under symbols God may infallibly teach restitution, and advancement to imprisoned creatures.

D. 7. Gods Prophets may declare that to others, which they cannot to themselves for good.

D. 8. Restitution of evil doers to favour must carry orderly ministration therein. Ver. 13.

D. 9. Gods goodness to sufferers by his Prophets, requiteth good to them. Remember me. Ver. 14.

D. 10. It is not unbecoming Gods Prophets to desire their own good.

D. 11. It is reasonable to desire to be knowne to them, who can help them.

D. 12. Liberty is desirable by saints in their restraints.

D. 13. It is just for Gods innocents to complain of wrongs.

D. 14. It is equal for Gods afflicted ones to plead their own innocency.

D. 15. It is fit for saints to desire freedom from dungeon-calamities.

Ver. 15:

2. Now followeth the other special discovery of Gods gift to Ioseph, by occasion of the second dream, declared by the baker, wherein we have.

1. The narration of the dream, and there in note.

1. The reporter, the chiefe of the bakers.

2. The encouragement taken to declare Ver. 16:

it, Hee saw that he interpreted good. That he had rightly conjectured, Sept. and Cald. that is, happily. Upon good tidings to his fellow prisoner, he hopeth for the like, and therefore halseth to tell his dream. But poor man he findeth a sadder doom.

3. The order, the best went first, to bring on the worst more easily to be discovered.

4. The narration of his dream, wherein he tells.

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g. His

1. His vision, what he seemed to see,
And behold three white baskets on my head.

I seemed to take three baskets of finebread, or bakemeats, Sept. Full of the best bread. Cald. But in this rather the baskets are described made of white reed, or rods, fit to carry such things, some read baskets full of holes, as net worke. Ver. 16.

Ver. 17.

2. More which he seemed to see was, And in the uppermost basket of all meat for Pharaoh, the work of the baker or cook. — Of all kinds which Pharaoh did eat by the worke of the bread-maker, Sept. Which was made by the Bakers art. Cald. or Pasterer. Of these we need not to speake more, but to understand them of such special bakemeats belonging to the bakers office, which were provided for Pharaoh.

2. His passion or what hee seemed to suffer, And the fowles did eat them out of the basket upon my head. — Out of the basket of my head, Sept. Those things which were in the basket on my head, Cald. In all this he seeth not any thing of action, or ministring to Pharaoh, but of suffering from the fowles of heaven. Such is the dream. Ver. 17.

2. The interpretation now followeth, wherein.

Ver. 18.

1. Joseph asserts the truth of what he now revealeth to him, And Joseph answered, and said, this is interpretation thereof, Sept. and Cald. same. He speaketh not doubtfully here, but pronounceth what he saith to be the very minde of God in his dream.

2. He opens the matter of the dream.

1. As to the vision in part, The three baskets are three dayes, Sept. and Cald. same. That is, they signify three dayes, as before. Ver. 18.

Ver. 19.

2. As to the passion, what the meaning was of the birds devouring; Yet within three dayes Pharaoh shall take of thy head from thee, and shall hang thee upon a tree, and the fowl shall eat thy flesh from off thee, Sept. and Cald. same. Wherein he foretells.

1. The time, three dayes.

2. The event, his suffering of death, set out.

1. By taking away his head, that is his life.

2. By hanging of him upon a gallows.

3. By making his flesh meat for the fowl of the heaven; which was a cursed suffering. Now by this various event declared by Joseph unto these two, God honoured him, and prepareth him for an honorable deliverance from his prison-condition in his owne time, though it might seem long. Ver. 19.

Quest. Did Joseph say no more, but give him this hard sentence of death by his dream?

Ans. No more is here related; but the nature of the event, and the tenderness of Josephs heart may make us

presume, that he bespake suitably to the sadness of his condition, and gave him counsel that might better prepare him to dye; though not here expressed.

Learn thence.

D. 1. Good tidings to companions in misery, is apt to make others also hope for the like.

D. 2. Good hopes may encourage men to open their minaes more freely, though a sad returne be made unto them.

D. 3. Dreams of different kinds God hath given men to different ends: some for evil, others for good.

D. 4. Men usually desire Gods revelation in hope of good.

D. 5. God may use the common things of a mans calling to shew him sad events; as the bakers basket, &c.

D. 6. God hath given sufferings in dreams to discover sufferings indeed. Ver. 16. 17.

D. 7. Gods resolution of dreams sent, is infallible.

D. 8. Gods Servants must deliver saddest returns faithfully.

D. 9. A short time doth God set to the lives of malefactors, when they hope for longer.

D. 10. Powers of the world are apt to lay the most ignominious death upon such whom they reject.

D. 11. God orders all these sentences from men to the magnifying of his name and gifts to his saints. Ver. 19.

3. The last general of the chapter now followeth, which relateth the issue or event of all, wherein we may see providence working with, and ordering all the motions of creatures to his owne best ends. More especially in this part we have to note.

1. The event to Pharaohs servants, wherein,

1. The time foretold, punctually observed, And it was in the third day. Sept. and Cald. same, that is, the third day after

Ver. 20.

ter Joseph had opened their dreams.

2. The occasion turning this time, to fulfil the events foretold, It was Pharaohs birth day, and he made a feast for all his servants. Sept. and Cald. same. herein we may note.

1. The conjunction of Gods time with Pharaohs

2. The solemnization of Pharaohs birthday; he according to great mens custome would have Egypt thinke they were better for his being borne to them, and therefore feasts his nearest servants. A practise not recorded of Abraham, nor in Gods Church.

Quest. Is it lawful to keep birth dayes leasts.

Ans. 1. As to the matter there is no command from God for it. 2. It is not apparent, that ever the Church of God owned it in sacred history.

3. To remember our beginnings and blesse God is our daily worke, and may be annually, without superstition or impiety. 4. To keep them as Pharaoh, is wicked and cursed. From all it is apparent, men tooke up this custom for, and from themselves; but for men to keep other birth dayes is more rare; onely since the time of the Romish Apostasie; and for men to set up a natalitial feast for the son of God (unless they can shew his owne institution) is presumptuous superstition.

3. The event, which is here reported two wayes.

1. Generally, And he lifted up the head of the chiefe of the butlers, and the head of the chiefe of the bakers among his servants.

And he remembered the chiefe butler, and the principality of the chiefe baker, &c. Sept. and Cald. This noteth no more then a general summons of them to appear before the assembly of other princes, so he sent for them from prison.

2. Specially is the event here related, & that two wayes.

1. Concerning the butler, of whome two things are said.

Ver. 21.

1. His restitution to his place, And he restored the chiefe of the butlers to his butler-ship. — To his principality. Septuag. — to his ministry, Cald. This Joseph foretold him by his dream.

2. His ministracion, And he gave the cup into the hand of Pharaoh. Septuag. and Cald. same. This also was prophesied by Joseph. Ver. 21.

Ver. 22.

2. concerning the Baker, But the chiefe of the Bakers he hanged, as Joseph had interpreted to them. — Cald. the same. — Conjectured. Sept.

1. The issue was the death of the malefactor, that day Pharaoh executed him, and caused him to be hanged; whether justly upon demerit, or for his owne plea-

sure tyrannically, is not here expressed; but the day of execution it was unto him.

2. The manner of this reported, according to the interpretation of the dreames, even as Joseph had interpreted unto them; that is, it fell out to both of them in that third day just as it was foretold from their dreames by Joseph. Ver. 22.

2. The event as to Josephs little good as yet came to him by it; set out in the butlers unthankfulness.

1. Yet did not the chiefe of the Butlers remember Joseph, Sept. Cald. same.

2. But he forgot him. Sept. Cald. same.

Both these discover that Gods time was not yet come for Josephs liberty, and therefore he suffers men to be unmindfull, and orders it for his servants good, as the sequel of the history will declare. Ver. 23:

Learn hence.

D. 1. God keeps time punctually in making good his word for good and evil unto creatures.

D. 2. Mans day and Gods may meet together for fulfilling Gods will revealed.

D. 3. The birth dayes celebration is a heathnish practise, and invention. Ver. 20.

D. 4. Such times worldly powers use to give but favours, or frowns, to kill and keep alive.

D. 5. Where God hath spoken of restitution to liberty, and honour, there it is done. Ver. 21.

D. 6. Where God hath foretold of death and destruction, there it surely comes to passe. Ver. 22.

D. 7. Men restored to liberty and prosperity are apt to forget adverse conditions.

D. 8. Carnal men usually prove unthankful for, and unmindful of good done to them in misery.

D. 9. God useth the forgetfulness of creatures to bring about his gracious ends to his Saints.

D. 10. Unkindnesses from creatures are but to make his Saints learn more patience toward God. Ver. 23.

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Thus

Thus farre we have seen providence ordering the prison-condition to Joseph, and supporting, and honouring him in it; the next chapter will shew the comfortable issue of it unthought of, and unexpected by Joseph; the explication of which followeth.

CHAP. XLI.

Section
10th He-
brew Mik-
keth.

This Chapter contains the history of the last event to Joseph (from providence) in his prison-state, which is the happy catastrophe of his slavery & sorrows under false accusations, and his entrance into that state of liberty, and honour, wherein he ended his days. The general heads are these.

1. The time and occasion of this happy event. Ver. 1. 13.
 2. The cause of his liberty, and preferment. Ver. 14, 36.
 3. The actual deliverance, and exaltation of Joseph. Ver. 37-45.
 4. The administration of all affairs by Joseph. Ver. 46. 17.
- In the first general these particulars are observable.

Ver. 1.

1. The point of time exactly noted, *And it was from the end of two yeares of dayes.* — Cald. the same. — *After two yeares of dayes,* Sept. That is, two full yeares. So ours do well read the Hebrew phrase to our language, other mathematical curiosities passed by, the words are plaine, two full yeares.

Quest. But whence begin these yeares? *Ans. 1.* Not from Josephs first imprisonment, for it seemeth, that he was in prison about three yeares, but, Secondly the beginning of them is from the interpretation of the dreams to the butler and baker; so long after, God tryed the faith and patience of Joseph in prison.

2. The occasion of Josephs deliverance, made up of several concurrent passages.

1. His dream occasioned this good event to Joseph, which is here recorded by Moses two wayes.

1. Generally, *And Pharaoh dreamed, and behold he stood by the river.* Cald. the same. — *He thought he stood by the river,* Sept.

1. The subject, Pharaoh King of Egypt; which with some men seemed as an oracle. *De statu publico credendum est regio somnio.* Kings dreams seemed to portend great things, and much to be rested on.

2. The effect upon him, was a dream, he dreamed, and this not naturall, but divine, as the sequel proveth.

3. The place and posture, *he stood by the river,* or as the Seventy, he seemed to himselfe in his dream to stand there, set in

a posture to observe some strange thing. The river was Nilus, as is determined by a general vote. Ver. 1.

2. Specially is his dream here reported, and that twofold.

1. Of two sorts of Kine, presented to him.

1. Good, *And behold there were coming up out of the river, &c.* Wherein appear.

1. The creatures in kind, they were Kine, bearing creatures, not oxen, which make no increase,

2. The number, *seven* fitted to note what God intends:

3. The condition of them, they were fair in sight, *and fat in flesh.* — *Choice in flesh.* Sept.

4. The action of them. *they fled to a meadow,* so the Cald. — The Seventy read as a proper name, but it notes a place full of grasse, fit to fatten cattel.

5. Their rise, from the river. Ver. 2.

2. Bad are presented also, about which againe.

1. The kind, *And behold seventy oxen* — Ver. 3. *there,* and these were kine also.

2. Their rise, *they came from the same river.* Nilus overflowing sixteen foot made fruitfull, but if onely eight foot, or thereabout, barrennes ensued; barrennes and fruitfulness from the same second causes as ordered by God.

3. Their number, the same seven.

4. Their condition, *ill in sight,* and lean in flesh.

5. Their posture, *And they stood by the kine upon the brink of the river.* — Or lip, Cald. the same. — *sted,* Sept. Ver. 3.

6. Their actions, *And the kine ill in sight, and lean in flesh did eat up the seven kine fair in sight, and fat.* Sept. and Cald. same. These did not eat grasse, but the very flesh of kine.

7. The issue of this, it startled Pharaoh, *And he awoke.* Ver. 4.

2. Of two sorts of eares of corne is the next dream, in the report of which, wee have to note.

1. Pharaohs repose, and therein his second dream, *And he slept, and dreamed the second time.* — Cald. the same.

Sept. onely, *he dreamed.* It seemeth the man was willing to sleep away the first, but then God doubleth his trouble by another dreame.

2. The second dream it self of eares of corne, twofold.

1. Of good, *And behold, &c.* Where.

1. The kind of creatures, eares of corne, Sept. Cald. same.

2. The number, *seven,* as the former.

3. The quality of them, *fat, and good.* — *Choice, and good.*

4. The subject bearing them, *one stem, or stalke.* Ver. 5.

2. Of

Ver. 6.

2. Of bad, whereof we have here related.

1. The kinde of creature, the same. *And behold eares, &c.*

2. The number, *seven,* as before in the good eares.

3. The quality of them, *thin and blasted with the east-winde;* that which is observed to be the blasting winde. *anaphroes,* rusted. Cald.

4. The order of being, they sprung up after the good eares. Ver. 6.

5. The action of them, *And the thin eares devoured, or swallowed up the seven fat, and full eares.* These came from single stalks, and prevailed against all the rest; one thin ear devours seven full ones.

6. The issue of this also, *And Pharaoh awoke, and behold it was a dream,* Sept. and Cald. same. It was a dream with a witness, by a note of demonstration held out; *Behold the dream!* Ver. 7.

Ver. 7.

It teacheth us.

D. 1. *Some yeares of dayes may God keep his dearest Saints under causeless imprisonment, and affliction.*

D. 2. *Yeares and dayes are determined of God for ending the sufferings of his servants.*

D. 3. *At the term appointed God striketh up the meanes for their deliverance.*

D. 4. *God will disturb the sleep of Princes to bring about deliverance for his servants.*

D. 5. *Divine dreams may be given of God to wicked men for the benefit of his servants.* Ver. 2.

D. 6. *Second causes may be presented in dreams, successfull, or hurtfull.* So the river.

D. 7. *Where single impulses move not effectually mens spirits, God doubles them.* So the dream.

D. 8. *Cattle and corne hath God variously shapen in dreams to note various effects of his providence.*

D. 9. *It is a prodigious discovery of evil, for cattle to eat cattle, and corn, corne.*

D. 10. *Dreams of Gods sending are dreams with a witness, and seriously to be weighed.* V. 2. to 7.

2. The next thing occasioning the deliverance of Joseph, is the imprisonment, which came by these dreams upon Pharaohs spirit, which is thus exprest, *And it was in the morning,* that his spirit was shaken, smitten, or amazed, and he sent and called for all the Magicians of Egypt, and all the wise men thereof, and Pharaoh told to them his dream. — Spirit troubled, &c. all the interpreters, &c. *they were* Sept. all the masters. Cald.

Ver. 8.

1. His passion is here declared, he was smitten with sad apprehensions about these dreams. He could have no rest, for God troubled him.

2. His disquisition, and calling about for an interpreter, all the Magicians, Astrologers, & Wizards of Egypt in whom he superstitiously confided.

3. The next thing occasioning this good event to Joseph is the dissatisfaction, that he received from all those pretended interpreters; neither they, nor the Devil by them, could shew Pharaoh the meaning of his dream, *And there was no interpreter of them to Pharaoh.* — Or none interpreting, &c. Sept. and Cald. same.

The troubles of Pharaohs spirit are not eased, therefore he must seek further. Ver. 8.

Learn hence.

D. 1. *God not onely sends dreams, but hammer's, or strike's the spirits of Kings with them to amaze ment.*

D. 2. *In such troubles wicked spirits make use of the Devils instruments for their satisfaction.*

D. 3. *Neither Sathan, nor his instruments can resolve Gods riddles, or interpret his dreams,* Ver. 8.

4. The last thing concurring to the occasion of Josephs deliverance is the chief butlers mention of him to Pharaoh, wherein note,

1. His recognition of his fault in not minding Joseph as he ought, *And, or then the chief of the butlers spake unto Pharaoh, saying, I do remember my sin this day.* Sept. and Cald. same. In this passage note.

Ver. 9.

1. The order, after no Magicians could satisfy Pharaoh.

2. The effect upon the butler, his memory is rubbed up to consider former events.

3. The matter remembred, his sin, or fault, viz. against Pharaoh, rather then Ioseph, Ver. 9.

2. His declaration of his fault and punishment.

Ver. 10. 1. The cause of punishment is touched, Pharaoh was wroth with his servants. Sept. and Cald. fame. What his fault was he tells not, but that it was such as provokes Pharaohs anger, and this causes the following punishment.

2. The penaltie itself, And committed me into ward in the house of the chiefe of the slaughter-men (Provost Marshal, or Captaine of the guard) me and the chiefe of the bakers. So he seem's to acknowledge his suffering just, together with his fellow prisoners, Ver. 10.

Ver. 11. 3. His relation about his dream, And we dreamed a dream in one night, I and he we dreamed each man according to the interpretation of his dream. Cald. — Each according to his dream we saw. Sept. This he sutes to the present case of Pharaoh who was now troubled about a dream. As to the particulars, they were declared in the former Chapter, but here he thinks it enough to make a general mention of them. Ver. 11.

4. His report about the interpretation, wherein,

1. He declares the interpreter.

Ver. 12. 1. And there a youngman was with us, So he sets him out by his age; so he called him being in his thirtieth year.

2. By his nation, an Hebrew: One contemptible enough to the Egyptians.

3. By his relation and condition, A servant to the Provost-marshal, and a prisoner. All this tended not much to his advance.

2. He sheweth their addresse to him, And we declared to him, that is, told him our dreams.

3. He asserts his power to interpret, And he interpreted to us our dreams so each man according to his dream did he interpret. Cald. the same. — he conjectured, Sept. Thus he asserts the truth of Ioseph. Ver. 12.

Ver. 13. 4. He tells Pharaoh the event, And it was as he interpreted to us, so it was; me he restored to my place, and him he hanged. — To my principality, Sept. — Ministry. Cald. Thus far by the report of the butler concerning Ioseph, occasion was given to Pharaoh of knowing him and delivering him.

Quest. Why did not the butler minde him sooner, or before the magicians were consulted?

Ans. 1. Partly his un mindfullnes of Ioseph, and unthankfulness to him was the cause. 2. Providence did overrule, that he should mention him in Gods time unto the King. 3. God suffers the magicians to be consulted first to befool them, and glorify his owne wisdom in his servant Ioseph.

It Learneth us.

D. 1. God hath his set time to make ungrateful men speake for his servants. Then.

D. 2. When Satan, and his instruments cannot ease the minds of their worshippers, God appeares to open his own mind to them.

D. 3. The troubles of others may make some to minde their owne faults. Ver. 9.

D. 4. Malefactors may be forced sometimes to acknowledge the justice of their sufferings. Ver. 10.

D. 5. Providence in dreams God maketh to be remembred, to his praise. Ver. 11.

D. 6. Gods Prophets though young and mean, and in a prison-condition, are made honourable by grace.

D. 7. God giveth to his suffering Prophets to foretel, and open secrets (as God) to men. Ver. 12.

D. 8. The truth of event doth justify God, and his Prophets, against, and above all forcers. Ver. 13.

2. The next general of the Chapter now follow's, which is the declaration of the cause of Iosephs liberty and preferment from verse 14. to 36. where several things concur under the highest providence to make up this cause.

1. Pharaohs million for Ioseph, and his access. Ver. 14.

2. Pharaohs treaty with him about his ability, in disclofing dreams, and his reply. Ver. 15. 16.

3. Pharaohs declaration of his dream, and Iosephs interpretation of the same. Ver. 17. 32.

4. Iosephs advice to Pharaoh upon the whole. Ver. 33. 36.

To the first. In this we have more especially to note.

1. Pharaohs call, And Pharaoh sent and called Ioseph. Septuagint. Cald. fame, wherein.

1. The connection; which notes the order, and, or, then: that is upon the report of the Butler, now Gods time was come, immediately Pharaohs spirit is moved too, when Gods words came, or his power upon him. Ps. 105. 19. 20.

2. The

2. The action of Pharaoh, he sent messengers, and by them called him out of prison. The King sent and loosed him; the King God useth as to this, when God bids him, he sends, and calls for Ioseph. This must be an overpowering worke of God, for a King to communicate his secrets to a young man; an Hebrew, a servant, a prisoner, when his own Sages might seem more fit to consult withal; yet where God maketh impulse on spirits; they stick not at such objections.

2. The dispatch of Pharaohs messengers, And they made him run out of the dungeon. — They brought him out of the strong hold. Sept. — They hastened him out of the prison. Cald. Dan. 2. 25. Providence speeds him out of trouble, when the time appointed was come, and that by such, who had imprisoned him, or at least had no regard of him in his dungeon condition.

3. Iosephs access, wherein note.

1. His preparation, And he shaved himselfe and changed his garments. — And they shaved him, and changed his coat, Sept.

— He was shaved, &c. Cald. Some say Potiphar did thus prepare him for the Kings presence, but it matters not by whom it was done. It is evident, that there was a prison garb, and habit, which Ioseph kept while he was a prisoner, and now he calls off all, being called to liberty; various estates changed his visage and habit.

2. His addresse to the King, And he came into Pharaoh, Sept. and Cald. fame. that is, he answered Pharaohs call, and presented himselfe unto him. Ver. 14.

Observe we.

D. 1. Gods time of deliverance to his being come, no delays shall restraine them.

D. 2. Providence makes Kings his instruments to deliver his innocents, and call them out of prison.

D. 3. No objections can hinder powers from calling out of dungeons those, whom God will deliver.

D. 4. God can make his innocents run out of prison, who were wrongfully haled in.

D. 5. Change of conditions from prison to stand before Princes, requires change of visage, and habit.

D. 6. Piety and decency consist well together. Religion mak'es none frowns.

D. 7. It is meet for Gods innocents, being called, to come out of prison, and stand before Kings. V. 14.

To the Second.

1. Pharaohs treaty with Ioseph when now he was come, carrieth two things in it.

1. His owne case declared, which was now troubled, upon two accounts.

1. Upon what he suffered in a dream, And Pharaoh said unto Ioseph I have dreamed a dream. — Cald the same. —

I have seen a dream. Sept. His meaning is, that by what appeared to him in his sleep he was much disquieted.

2. Upon want of an interpreter, And there is none interpreting it. — Cald. the same. — None conjecturing it.

Sept. that is, among his magicians and wizards.

2. The report which Pharaoh had heard of him, And I have heard of thee, saying, thou wilt bear a dream to interpret it. — I have heard some say of thee, that hearing dreams, thou dost conjecture them, Septuagint. — That thou hearest, and dost interpret. This report he had from the butler; therefore he so bespeaketh Ioseph that he would hear, and give him the meaning of his dream. Ver. 15.

2. Iosephs reply upon this first motion of Pharaoh about the cause of his sending for him.

1. By way of selfedenyall, And Ioseph answered Pharaoh, saying, it is without mee, or not in mee, besides mee, to doe such a thing. — Without God salvation shall not be answered to Pharaoh, Sept. — Not from my wisdom, Cald. Herein he sheweth his humilitie not to arrogate such power to himselfe. So Daniel also. Dan. 2.

2. By way of glorifying God, God shall answer the peace of Pharaoh. — From the face of the Lord peace shall be answered to Pharaoh, Cald.

1. He ascribes to God this power.

2. He prophesieth peace, or,

3. He prayeth or wisheth so the success of the dream to Pharaoh. Ver. 16.

Learn hence.

D. 1. Secret impressions from God without interpretations trouble the spirits of Kings.

D. 2. Kings in troubles are content to seeke ease from Gods prisoners, only under notion of Magicians.

D. 3. God makes the same of his owne wisdom given to his Prophets, render them desirable. Ver. 15.

D. 4. Gods true Prophets deny themselves in the greatest gifts, which he bestoweth on them.

D. 5. All glory of revealing secrets is to be given to God. D. 6.

D. 6. God may speake peace to men and powers of the world, even when he troubleth them. Ver. 16.

To the third. In this portion wee have two generalls.

V. 17. to 25.

1. Pharaohs declaration of the dreams which he had: In which report for matter there is no change, but for explication some things are added, as.

1. In description of the lean kine, is added, *Such as I never saw in the Land of Egypt for badnes.* — *I have not seen as those.* — *Not worse.* Sept. Ver. 19.

2. In reporting their devouring, *And they came not into their inward parts.* — *And it was not knowne that they were come into their inward parts, and their sight was as will as at the beginning.* — *Into their bellies, and they were not manifest, that they went into their bellies.* Sept. and Cald. fame. Other differences there are none; onely he tells Joseph with all, that the Magicians could not interpret. Ver. 24.

2. Josephs interpretation, wherein we may note,

Ver. 25.

1. His assertion about these dreams twofold,

1. That both were one, that is; sent to signifie one and the same thing: otherwise the dreams were two.

2. That they portended some future providence of God, viz. *That God by these shewed to Pharaoh what he was doing or about to do.*

2. His interpretation, wherein he makes knowne.

Ver. 26.

1. The number expressed in all, *seven*, to note seven yeares, in the severall places.

V. 26. 27.

2. The quality, the good kine and eares, note yeares of plenty; the bad kine, & ears, yeares of famine.

Ver. 28.

3. The event from above noted by these, as he mentioned before, that God was now bringing plenty, and famine, Ver. 28.

4. The order of this providence observable.

Ver. 29.

1. In the yeares of plenty immediately given by God after the dream declared, Ver. 29.

2. In the yeares of famine immediately arising after those forenamed, whereof he relates.

Ver. 30.

1. The event, famine seven yeares.

2. The effect of it, all plenty forgotten: and a full consumption of the land, Ver. 30.

Ver. 31.

3. The extremity of it, *The plenty shall not be knowne &c. for it shall be very grievous, or heavy.* Ver. 31.

Ver. 32.

5. The certainty and speed from the doubling of the dream, as the reasons of a double impression of this matter on Pharaohs spirit, Ver. 32.

1. The thing is established.
2. God will shortly bring it to passe.

Quest. 1. What kinde of dreams were these?

Answer. Surely divine, for by these wayes in those times God made known his will to men; of this naturalists were ignorant; and therefore deny Gods power in sending dreams.

Quest. 2. Why were these given to a Pagan; not to Jacob?

Answer. 1. It was for earthly good. 2. It was to one who had power to free Joseph. 3. It was to him not for his own, but Gods Churches sake, that this was sent him. 4. Gods purpose was to bring Jacob to Egypt, and fulfill his prophecies there.

Quest. 3. Why was not the dream sooner?

Answer. Now God made all concurrent providences to meet together, to free Joseph, to bring his Church into Egypt: now God was resolved to give the plenty, and after that, famine; so that now was to be the time suitable to all.

Quest. 4. Is there any trust to be given to dreams at this time?

Answer. 1. Natural dreams may discover some natural event in the body, as in sicke men. 2. As to divine, none are to be expected, neither doth God speak that way now, having spoken all his mind to salvation by his owne son.

Quest. 5. Why is the dream repeated three times by Moses, Pharaoh, and Joseph?

Answer. 1. Rationally Moses as the historian speaks it, Pharaoh as the subject, Joseph as the interpreter. 2. All mention it for greater evidence of Gods worke.

And teach us.

D. 1. God may make Pharaoh dream for the sake of Jacob and Joseph.

D. 2. God causeth the wicked to feel Dreams, and declare them, but his Saints to understand them.

D. 3. God maketh the wicked confesse that none of their wise ones can help them to understand them.

Ver. 17. 24.

D. 4. True Prophets labour to bring such as consult them unto God. So Joseph.

D. 5. One and the same truth God is pleased

pleased to shew several wayes. Dreames were one.

D. 6. God usually foretelleth his providences of good and evil to make men fear him.

D. 7. Plenty and famine are both the issues of Gods providence.

D. 8. Teares are numbred both of good and evil unto men.

D. 9. Providence sends good unto creatures before evil, that they might prevent evil.

D. 10. Famine is cruel, and insatiable, where God giveth it commission.

D. 11. Events doubly revealed are certainly prepared of God, and established.

D. 12. Repeating Gods revelations sometimes teacheth a speedy execution. Ver. 25. 32.

4. The last thing concurring as the cause of Josephs enlargement, and advancement is the counsel, which upon the interpretation of the dreams he giveth unto Pharaoh, which followeth, Ver. 33. 36. Herein he adviseth him about three maine matters.

1. About such instruments, whom Pharaoh might use to serve him for preventing the universal evil, which God had foretold him was shortly coming, & these were of two sorts.

Ver. 33.

1. Chiefe, as head to order affaires, *And now let Pharaoh provide a man discrete and wise, & set him over the land of Egypt.* — Cald. the same. — Now therefore consider thou of a man wise, and understanding, &c. *οὐδὲν ἀδύνατον φησὶν αὐτῷ.* Sept.

1. The object of advice to whome it was given, is Pharaoh King of Egypt, whose right it was to do it.

2. The advice it selfe, first to see, consider, and provide, then to constitute and authorize one man of special understanding to know matters trusted to him, about preserving food, and of special wisdom, to cast about under God, to bring to passe his gracious purpose for supplying wants in straits; such a one let Pharaoh make chief over all the land of Egypt to give orders, and direct. Ver. 33.

Ver. 34.

2. Subordinate, as ministers to execute orders, and instructions given unto them about so great affaires, as the preserving of the lives of nations, *Let Pharaoh do this, & let him appoint overseers over the land.* — Cald. the same. — *παραστάς*, Sept.

These were as needful to the former as

hands and feet to the head, who might expedite the counsells, which the wise, and prudent governour should give unto them, and follow his instructions: so he adviseth for instruments.

2. He adviseth about the worke, which these were to do, and this was about preserving corne. Herein note.

1. He states the measure, *And sith the land of Egypt, in the seven yeares of plenty.* — *All the fruits of the land, &c.* Sept. — *And fortifie the land, &c.* Cald. Herein he giveth solid advice, when there would be such over-abundance, to take the fifth part of every yeares increase, in all the seven plenteous yeares, as a due portion for future provision.

Quest. Was not this advice to raise an unjust tax upon the people?

Answer. No. 1. It was upon special revelation from God. 2. It was easie to be spared in such abundance. 3. It was provided to the peoples good for preserving life in famine; just, and good therefore it was. Ver. 34. 4. It is conceived that the King bought it up, for Joseph sold it.

2. He adviseth to make granaries, *And let them gather all food of those good yeares that come, and let them lay up corne under the hand of Pharaoh, and let them keep food in the cities.* Sept. same. — Under the power of Pharaohs overseers, &c. Cald.

Ver. 34.

1. He adviseth for gathering corne, and that for money, not by violence.

2. He adviseth the laying of it up under the Kings hand or power.

3. He directeth that in the cities scattered through the land respectively granaries should be provided, and places to keep corne, and that in sheaf, as is conceived to be most fit, for preserving the graine, and keeping straw also for cattel. The idle conceits of some Jewes about the way of Josephs preserving corne are not worth the naming. Ver. 35.

3. He adviseth about the end, which was the safety of the Republick, *And the food shall be for store to the land against the seven yeares of famine, which shall be in the land of Egypt, that the land be not cut off by the famine.* — *The land shall not be worn out, &c.* Sept. — *The people of the land shall not be consumed.* Cald. The end aimed at is twofold.

Ver. 36.

1. To make plenty in want.

2. To preserve people from perishing; that the famine might not cut off poor creatures from the land of the living: for of itselfe it is a cutting, and destroying evil. In all this it is observable betweene the oracles of God, and the delusions of Devils a vast difference: sometimes perhaps magicians may hit upon the evil; but they can give no counsel to prevent: God so permits it; but God sheweth the way of his salvation, Ver. 36.

And Learneth us.

- D. 1. *Gods predictions carry counsell with them to the salvation of those that receive them.*
- D. 2. *Instruments doth God use to serve providence in saving whom he pleaseth. Ver. 32. 33.*
- D. 3. *Wisdom and prudence must qualify to cooperate with God in such a work.*
- D. 4. *Gods wisdom points out portion, time, and place to save whom he designeth.*
- D. 5. *Plenty foregoing teacheth to provide for famine following it.*
- D. 6. *Providence for food under hand for their people is the charge of Kings. Ver. 34.*
- D. 7. *Store in plenty reserved is the preventing cure off famine. Ver. 35.*
- D. 8. *Famine is a cutting evil unto nations, where it comes.*
- D. 9. *Gods Prophets in foretelling dearth, desire to save those threatened from famine. Ver. 36.*

3. The next general of the Chapter hath the history of Josephs liberty and preferment. Ver. 37. 45. Where we have to observe these particulars.

1. The resentment of Josephs interpretation, &c. Ver. 37.

2. Pharaohs proposition thereupon to his servants. Ver. 38.

3. Pharaohs preferring Joseph, whereof we have.

1. The reason rendred. Ver. 39.

2. The preferment bestowed, whereof is related.

1. The place of honour. V. 40. 41.

2. The ceremonies of inauguration. Ver. 42. 43.

3. The confirmation of his power. Ver. 44.

1. By asserting his power againe.

2. By changing his name, or naturalizing him.

3. By giving him a wife, or marrying him. Ver. 45.

Ver. 37. 1. The resentment is thus expressed, *And the word or thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And the words were pleasing, &c.* Sept. and Cald. Wherein observe.

1. The matter of this resentment, is the word, both of interpretation, and counsel, which Joseph gave.

2. The resentment it selfe, it was

good, it pleased, which carrieth in it their assent, consent, liking of it, together with their subscription to it.

3. The subjects of this complacencie, Pharaoh, and his servants, whose hearts doublelesse God bowed to receive Josephs word, as he inspired him to reveal this secret to them, God softens this Pharaoh, though he hardens another. Ver. 37.

2. The proposition, which Pharaoh made to his servants hereupon is this, *And Pharaoh said unto his servants, Shall we finde such a one as this man, who hath the spirit of God in him?* — Sept. the same.

In whom the spirit of Prophecie from God is. Cald. This proposall being in hand, it is conceived by some, that Joseph was commanded to withdraw, and after determination by council, called in againe. The proposall by way of expostulation affirmative, carrieth a negative, *we cannot finde any such in Egypt.* Which being expressed by Pharaoh, his servants were of the same mind; that not a man like Joseph could be found. None is like him who hath the Spirit of God, but this man hath the Spirit of God, therefore none like him. The Spirit of God in this place, is not meant the Spirit of holines, for Pharaoh was not moved with that, nor his servants; neither indeed is every holy man fit for such employment: but by the Spirit of God here, he meaneth the Spirit of wisdom, and revelation, and prophecie, and providence, which can tell how to prevent evils foretold; such a Spirit onely was desirable by Pharaoh: he calleth it the Spirit of God by a Metonymie of the cause for the effect, the Spirit of God for the Spirit of wisdom which God giveth. In all

1. It was concluded, that not such a man there was in Egypt fit for this worke as Joseph.

2. The reason suggested, because he alone there had that Spirit of God.

It is wonderful that none objected against a poor Hebrew, and a prisoner, to stop the Kings thoughts; that no Magicians gainlaid it as sometimes they did to Moses; that Potiphar should not now require justice against his prisoner. But not a word: God cleared his innocency and glorified his grace in him, and now nothing can hinder Gods purpose; all agree, that there is not a man like him, therefore he must be the man. Ver. 38.

Which teacheth us.

D. 1. *Gods word is good to men, when God by it work's good unto them.*

D. 2. *The vilest hearts approve Gods revelation, when he over-powereth them.*

D. 3.

D. 3. *Carnal reason shall not object, where God will have his word prevaille. Ver. 37.*

D. 4. *The Spirit of wisdom, and revelation from God make's souls honourable with men.*

D. 5. *Infidells will preserve the Spirit of God before Satans, when it speaks good to them.*

D. 6. *Gods Saints are not onely justified against accusers, but glorified among enemies at his pleasure. Ver. 38.*

3. The next particular, is Pharaohs actual deliverance, and preferment of him; in which worke note.

Ver. 39. 1. The reason moving Pharaoh to do this, rendred now by himselfe, *And Pharaoh said, after that God (or) forasmuch as God hath made thee to know all this, there is none understanding, and wise as thou.* — Cald. the same. There is not a man wiser, &c. Sept. here note.

1. Pharaoh bespeaks Joseph, as it is conceived, after he was called in againe before Pharaoh and his servants.

2. He glorifieth God, ascribing it to him, that he had made Joseph to understand these secrets.

3. He acknowledgeth Joseph by the gift of God to have transcended all Egypt; not a man there was to be compared with him; none discrete and wise, as thou. All this God forceth him to.

Ver. 40. 2. Pharaohs act of investiture, or installment of Joseph, *Thou shalt be over my house and at thy mouth shall all my people kisse, onely in the throne, I will be great before thee.* — My people shall obey thee. Sept. — At thy word all my people shall be governed; onely in the kingly throne I will be more honourable then thou. Cald. Ver. 40. And Pharaoh said into Joseph, see, I have given thee to be over all the Land of Egypt. Behold I set thee this day over all the Land of Egypt. Sept. — Cald the same. In all this observe

1. The place of advance is twofold as expressed.

1. To be over his house, that is, as steward to order affaires for preventing famine therein. Pf. 105. 21.

2. To be over his kingdom, which he expresseth.

1. With a large donation, *All my people shall kisse at thy mouth.* Which is the usual signification of the word: someread, *My people shall be armed at thy command.* A word from this root signifieth arms. Others read, *My people shall be fed at thy mouth.* That is, at thy word and command; which is proper to the case, and Josephs charge, but cannot be the meaning of the word, un-

lesse, by a trope. The Seventy read, *My people shall obey, &c.* Which is likewise signified by kissing. Pf. 2. 12. Surely, Josephs mouth is his command, metonymically as the mouth of the Lord, &c. And this kissing, was to note homage, and subjection of all Pharaohs people to Josephs charge, and command in his place.

2. With a limitation, *Onely in the throne I will be great above thee.* In short he maketh him Vice-roy, and excepts onely his own supremacy from him. Ver. 41.

3. With a reduplication of his grant, *Ver. 41. And Pharaoh said, againe to Joseph, see, &c.* that no obscurity might be in his former grant, he doubleth it, *See, what I do. I give, or set, or constitute thee this day, over all the Land of Egypt.* So the Royal edict is passed as to Josephs principality. Ver. 41.

Learn thence.

D. 1. *Kings hearts are bowed by God to speake kindly to his Prisoners.*

D. 2. *Paganish powers are made to acknowledge Gods wisdom in shewing them secrets.*

D. 3. *Enemies to God, and Saints are forced sometimes to acknowledge, that the poorest Saints are the best of men.*

D. 4. *Gods wisdom surpasseth all creatures, enemies themselves being judges. Ver. 39.*

D. 5. *Stateldest Kings may be perswaded to put houses, and all into the hands of Gods Saints to save them.*

D. 6. *Worldly wise and sage counsellors may be perswaded to subject theirs to poor saints for their safety.*

D. 7. *A despicable prisoner for God may be made Lord by him over all oppressors.*

D. 8. *Limited is the power given unto Saints for good, so God orders Pharaoh, Ver. 40.*

D. 9. *Where God hath set it, men must confirme works of favour unto his Servants. 't Was so with Joseph and Daniel.*

D. 10. *Large dominion doth God order and men bestow upon his Servants, appointed for large salvation, Ver. 41.*

§§§ 2.

2. The

2. The next thing observable in this pre-
fement of Joseph, is the ceremonies used
for his investiture, or installing, which were
these.

Ver. 42.

1. The putting on of a Ring, *And Pharaoh moved his Ring off from his owne hand, and gave it; or put it on the hand of Joseph: Cald the same.* — *Taking off, &c. put it on.* Sept. This did note obnoxious power, which Pharaoh translated to him by his power, to binde, and to absolve, and to confirme his commands.

2. The arraying of him; *And made him put on vestures of silke, or fine linnen. A robe of bysse, or fine linnen.* Septuagint. and Cald. Such was brought from India to Egypt, as some say, or a fine sort of silke made in Egypt, as others; doubtles it was the garb of Nobles: So he takes him from his prison-state, and sets him among Princes.

3. The bestowing a noble ensigne of honour upon him, *And put a chaine of gold about his neck.* Sept. and Cald. same. This hath been used as an *insigne honoris*, both for military and civil dignities, and (as we may see) of long use, to distinguish, as a note of honour, powers from such as are inferior. Ver. 42.

Ver. 43.

4. The manifesting of him to the people, *And he made him to ride in the second Chariot, which he had,* Cald. the same. *ἀνίσταται ἐν ἑκτοῦ ὑποφωτιστῆς αὐτοῦ.* This also noteth his second place in the Kingdom, and Government of the same, it was the chariot that did second the man, that is, shew him to be second.

5. The acclamation by the Herald, *And they cried before him Abrech,* — *The Cryer cried before him.* Sept. — *And he made them cry before him, This is the Father of the King.* Cald. No difficulty here, but about the word (אבריך) which some make a Hebrew. *A tender Father.* Others, a Syriacke, *A Father King*, or of the King; others note it from a word which signifieth to bowe the knee. So ours yeild to it. If the word be Egyptian it is hard to guesse at the sense; but this is sure, that it was a blazoning of his honour, and to make known his place, unto which Pharaoh had now advanced him.

6. The close of all these ceremonies. *And he set him over all the Land of Egypt* Sept. and Cald. same. Some read, *For he had set him;* It may, I suppose, as the close of all, be rendered, *Thus he gave him or set him over all the Land of Egypt.* Ver. 43.

Thus the ceremony was finished.

Quest. Were these lawfully done, or accepted by Joseph?

Ans. 1. Such things in their own natures are not evil. 2. Nothing in this matter was acted but under the ordering and approbation of God. 3. Such external rites used without superstition, and vain ends may be innocent

now; God makes use of them in setting forth his Kingdom.

Learn from it.

D. 1. *Honours from Pagans under Providence may be accepted by the Saints.* So Joseph received them.

D. 2. *Ceremonies abstracted from superstition may be used in conferring honour on Gods Servants.*

D. 3. *Difference of habit is lawful between Powers and Inferiours.*

D. 4. *Honourable ensignes may be given & worn by honourable persons,* Ver. 42.

D. 5. *God can advance his poor prisoners to be second to Kings.*

D. 6. *Under Gods command Princes, and their People are made to honour his Saints.*

D. 7. *God may order his to be exalted by Paganish Edicts and Ceremonies,* Ver. 43.

3. The confirmation of all this followeth.

1. By new asserting his dignity bestowed, *And Pharaoh said unto Joseph, I Pharaoh, and without thee shall not a man lift up his hand or his foot in all the Land of Egypt.* — *His hand only.* Septua.

And without thy word shall not a man lift up his hand to hold weapons, nor his foot to ride upon an horse; &c. Cald.

I. The ground of confirmation. Pharaohs owne power, *I am Pharaoh, and if I be Pharaoh, so it shall be with thee:* Some note it a forme of swearing. *As I am Pharaoh.*

2. The confirmation of his state by this, *Not a man shall lift up hand or foot;* a phrase used to a moral sense, not natural, that is, none shall do any acts of power, but under thy conduct, and command. — The Calde paraphrase is good to this. Ver. 44.

II. By changing his name, *And Pharaoh called Josephs name Zaphnath-paaneah,* Ver. 45: *φωφνηπαανια.* Septuagint. A man to whome secrets are revealed, &c. Cald. fruitles are contentions about this and other names, because they are mostly unknown, and expositions can be but conjectural.

1. The imposer is Pharaoh, he that had power to honour him in his Kingdome.

2. The name imposed is Egyptian, fit to confirm him in that state and as it were naturalize him.

3. The

3. The reason of it, confirmation of his honour by names or titles, as hath been, and is accustomed with men.

III. By giving him a wife. *And he gave unto him, Asenath daughter of Potipherah Priest, or Prince of On to wife,* — *Of Heliopolis.* Sept. — *Kaba Deon;* — *Prince of On.* Cald. Herein is another pledge vouchsafed Joseph for sealing him in his dignity, & that was by making him of Princely alliance.

1. He that giveth in marriage is Pharaoh, not by overruling force, but by Royal dignation dealing between both parties.

2. The partie given is a Princes daughter, some read Priest. — *כהן* signifieth both, but it is most probably here used for Prince. This was not Potiphar his Master, for it is another name, and another place and dignity, which he had. Her name, her parentage, and her dignity are here noted; It is questioned.

Quest. Was this marriage lawful?

Ans. 1. It was by Gods ordering. 2. He is supposed to profelyte her. 3. Hereby the Church is increased.

4. By Josephs possession of his new place, and dignity, *And Joseph went over the Land of Egypt,* — *Deficient in the Septuagint.* — *Went out ruling through all the Land of Egypt.* Cald. In these observe.

1. The connection and order; *And, then, or thus,* that is, with his new honours, new name, and in his new condition, after all these conferred.

2. The possession noted, *He went forth over the Land of Egypt,* that is, set over it; not that he presently made such a progresse, but went out as Ruler; so the Calde well.

Learn thence.

D. 1. *Where God casts honour upon his Saints, man must confirm it.*

D. 2. *Vpon Gods impulse, Kings lay their Crowns to stake for doing his pleasure unto his.*

D. 3. *Gods overruling men makes them submit hand and foot to his holynes, that is, all power.* V. 44.

D. 4. *Worldly Kings may bestow names, as well as places upon Saints, and they receive them, as to civil ends.*

D. 5. *God ordereth his dearest servants in marrying out of their owne line with strangers.*

D. 6. *Princely alliance doth God allow, and men may give to saints, and they receive it under his hand.*

D. 7. *Triests as well as Princes were among strange nations.*

D. 8. *When God call's, and man invests with power, well may saints accept; and exercise their rule.* Ver. 45.

4. The last general of the Chapter followeth, which is the history of Josephs administration in his place, and that is visible in two points of time:

1. In the years of plenty. V. 46. 52.

2. In the years of famine. V. 53. 57.

In the former we have these particulars to observe.

1. Josephs survey of Egypt. Ver. 46.

2. Gods performance of promise. Ver. 47.

3. Josephs providence under God. Ver. 48. 49.

4. Josephs progeny in this time. Ver. 50. 51. 52.

To the first, herein we have recorded these things.

1. Josephs age, *And Joseph was a* Ver. 46: *son of thirty yeares; when he stood before Pharaoh King of Egypt.* Sept. and Cald. same.

Quest. Why are yeares named?

Ans. 1. For help of sacred history in other things. 2. To set out time of life, and affliction. 3. To note Gods marvelous providence to exalt one of such yeares to such a place, and make the aged submit.

2. Josephs power, *And Joseph went out from before Pharaoh,* — *Sept. and Cald. same:* that is, with power, commission and authority from him.

3. Josephs execution of his commission, *And he passed through all the Land of Egypt.* Sept. same. — *Passed through as Lord, &c.* Cald. In order to the precedent this must needs note his motion for execution of his commission, he passed through, ordering affaires, and preparing storehouses in all the parts and cities. V. 46.

Learn we.

D. 1. *young sufferers for God, are sometimes timely exalted by him.*

D. 2. *Grace makes young yeares fit to guide and rule the aged.*

D. 3. *Men commission such to office, whom grace hath designed thereunto.*

D. 4. *Grace sets souls to execute to the uttermost the works unto which it calleth them.* Ver. 46.

To the second, God makes good his promise, and Joseph is so far proved a true Prophet, in the interpretation of that part of the dream of seven fat kine, and seven full yeares upon one stalk; for now it is

S s s 3 said

Ver. 47.

said, And the earth yielded in the seven years of plenty to handfulls. — Or made, Sept. — The inhabitants of the Land gathered corn into their barns, Cald. In this passage.

1. The subordinate cause, *The Land made*, That is, being commanded by God who made it soft.

2. The season noted, *Seven years of plenty promised*; Now that term so appointed by God, all inferior causes worke together.

3. The effect and issue, *Handfulls*, in great abundance, suitable to seven ears on a stalk. Ver. 47.

Learn thence.

D. 1. God having promised, the earth hath power to bring forth, or make increase.

D. 2. Number and measure of mercies are according to Gods word: what he calls plenty, is so.

D. 3. Gods command causeth handfulls to spring up at his pleasure. Ver. 47.

To the third: This declareth Josephs providence under God according to the counsel, which he gave for laying up in the yeares of plenty: Herein note.

Ver. 48.

1. The worke of his providence, *And he gathered up*: This is twice expressed. Sept. and Cald. same. The worke as to him was to give order and command that this gathering of food now in the yeares of plenty should be done according to former direction; this he is careful to do or see done according to the rule, which God shewed him of the fifth part.

2. The duration, *The food of the seven yeares, which were in the land of Egypt*, that is, of the seven yeares of plenty. Cald. the same. — *עֲשֵׂה לְךָ מִצְוָה* &c. Wherein was plenty, Sept. These were signified by the seven fat kine, and seven full ears. The worke thereunto applied notes.

1. That it was done within this time.

2. That he continued gathering to the end of this term: sense perhaps would have perswaded, why do you labour so the last year, when so much was laid up before, yet he knew, the seven yeares following would soone make an end of all, and not one jot of that measure, which God suggested to him, could be spared; faith made him worke to the last.

3. The order, and disposition of this worke as to place.

1. Generally noted, *And he gave, or put food in the cities*, Sept. and Cald. same.

Those were the safest places for

garners to be in for preservation of food.

2. Specially, *The food of the field, which was about every citie put he in the midst of it*, Sept. and Cald. same. — Prudence here teacheth him so to dispose it for the convenience of the inhabitants, that they might not be forced to go far for food; this order he kept in his worke wisely. Ver. 48.

4. The measure of Josephs worke, *And Joseph gathered come, as the sand of the sea, very much until he left numbering.* — *For there was not a number of it.* Sept. and Cald. same. Herein God sheweth Joseph to do his worke throughly, where.

1. The worke is repeated, *he gathered.*

2. The measure added, *Come as the sand until he ceased to number.*

3. The reason of his cessation, there was no number, that is, it went beyond their arithmeticke to compass it.

Learn hence.

D. 1. God giving plenty, rulers are taught to gather it for publick sustentation, not cast it away.

D. 2. Wise hearts upon Gods intimation, will gather fruit as long as God giveth it.

D. 3. Prudence guideth rulers to lay up publicke store, in safe and convenient places. Ver. 48.

D. 4. Wisdom from God teacheth men to provide abundantly against the devouring of famine.

D. 5. Providence may, and doth out-reach mens capacities in number of mercies.

D. 6. Faithfulness and diligence are required to gather up the overflowing mercies of God. Ver. 49.

To the fourth thing observed, Josephs progeny, which God gave him after all this, whereabouts note.

1. The kinde and number of his seed; *And to Joseph were borne two sons.* Sept. and Cald. same, note here.

1. Their sexe or kind, they were sons, such as God meant to make special pillars in his Church.

2. Their number, they were two, set for two tribes.

2. The time of it, *Before there came a yeare of the famine.* Cald. the same.

Before the seven yeares of famine came. Sept. It was doubtless in those yeares of plenty, before the famine entered.

3. The mother noted, *Whom Asenath the*

Ver. 49.

Ver. 50.

the daughter of the Priest of On bare unto him. This was the wife, which Pharaoh gave him, and by her God giveth him seed. Ver. 50.

4. The naming of these sons, and that twofold.

1. Of the first borne, where we have,

Ver. 51. *1. The name imposed, And Joseph called the name of the first born Manasseh.* Sept. and Cald. same. The name signifieth forgetting.

2. The reason of the name, *For God hath made me forget all my toyle, and all my fathers house.* Cald. the same. — *All of my fathers house.* Sept. By this imposition therefore of the name, Joseph makes a living monument of Gods providence.

1. In ordering of his trouble.

2. In continuing it, which are supposed.

3. In removing all that evil, into which his brethren of his fathers house had sold him. The refreshings vouchsafed make me forget my former bitter paines; I will remember this mercie of God in this my first borne. Ver. 51.

2. Of the son next following, wherein we may note.

Ver. 52.

1. The imposition of the name, *And the name of the second called he Ephraim.* Sep, and Cald. same. This name signifieth fruitfull, *Multiplicationes ducit*, אֶפְרַיִם.

2. The reason of giving this name, *for God hath made me grow, or increase in the land of my affliction.* Wherein he maketh another monument to providence, which had not onely made him to forget his sorrows, but increased him with offspring, riches and honours; all which be perpetuates to Gods praise in the name of this child. Ver. 52.

Which teacheth us.

D. 1. God can give his owne not onely royalty, but progeny also to comfort them among strangers.

D. 2. Sexes and numbers of children are ordered by God as to increase his Church.

D. 3. God may give children before famine, yet not to be destroyed.

D. 4. God hath taken women from infidels to bear the seed of his Church. Ver. 50.

D. 5. Good fathers have care to name their children for perpetuating Gods providence.

D. 6. Gods making sorrows to be forgotten should be remembered by us and ours. Ver. 51.

D. 7. Second birth unto Gods Saints

have moved them to second remembrances of God.

D. 8. God can make poor saints abound with riches, and progeny in the place of their affliction.

D. 9. Such fruitfulness is to be returned by us to perpetuate Gods name. Ver. 52.

To the second part of this last generall, which is Josephs administration in the yeares of famine; the history whereof is given from this 53 verse unto the 26 verse of the seven and fortieth chapter, wherein are reported.

1. His initial government. V. 53. to the end of this Chapter.

2. His carriage towards his brethren, &c.

3. His modelling the Land of Egypt for Pharaohs advantage. Ch. 47. V. 13. 26.

4. His converse with his father and his fathers house until his death, from verse 27. To the end of the booke. Chapters. 48. 49. 50.

1. His initial government upon the coming of the famine in Egypt, we have shortly pointed at in the latter part of this chapter, wherein.

1. The end of plenty, and the rise of famine are noted. V. 53. 54.

2. The cry of the people hereupon made to Pharaoh.

3. Pharaohs dismissal of them to Joseph. V. 55.

4. Josephs execution of his office. V. 56.

5. The access of other countreys to Joseph. V. 57.

In the first are reported two events of providence.

1. The period which God put to the seven yeares of plenty promised, and represented in the seven fat kine, &c. *And the seven yeares of plenty were ended, which was in the land of Egypt.* Cald. the same: — *וַיֵּשְׁבֶר*. Sept. referring to 7^m. yeares. In this is declared the truth of Josephs interpretation of the disappearing of the full ears at such a time.

1. The term of connection is here to be considered, which immediately brings in the famine upon plenty, *And*, or then plenty was finished.

2. The matter connected, and that is, the end of Egypts abundance.

1. The plenty is named.

2. The specification, by place, it was peculiar to Egypt.

3. The end is expressed, which was as to the ruine of it; no more came immediately after it. V. 53.

2. The entrance of famine, which declared the truth of Josephs interpretation also, of the seven ill-favoured kine, which devoured the fat; in which narration are.

1. The appearance of famine, *And the seven* Ver. 54.

seven years of famine begun to come. Sept. and Cald. same. That is, now at the appointed time the earth denied its wonted increase; and now want, hunger, and destroying famine began to appear.

2. The rule of this providence, which was revelation by Joseph, *As Joseph had said.* Sept. and Cald. same. Here the Egyptians are convinced, that he was a true Prophet. All things came to pass according to his word.

3. The sad issue of this cessation, *And the famine was in all lands.* But this must here be meant of the Countreys round about Egypt; for the hand of God was gone out against all, and that justly, who had abused plenty.

4. The exception of Egypt from the sad condition of other places; *And in all the land of Egypt there was bread.* This was a signal providence, which must be known to the nations round about, when themselves were in miserable want.

1. The seasonableness of the comfort.

2. The sufficiency of it in such a time is here noted; It was not onely in a part but in all the land of Egypt. Ver. 54.

Learn thence.

D. 1. Providence puts an end to plenty at his will, however sensuall men thinke not of it.

D. 2. The fruitfulest land becometh barren, if God speake the word. even Egypt.

D. 3. Periods of full conditions are observable by men; Gods Spirit notes them. Ver. 54.

D. 4. In the designe of providence, wants succeed plenty at the heels.

D. 5. Entrance of dearth, though grievous, yet may make but small impression on souls.

D. 6. Not a word of God falleth to the ground, but as he saith, so it is.

D. 7. Providence orders Lands for scarcity as well as plenty.

D. 8. God can give bread to Egypt, when he denieth it to other nations for his owne ends. Ver. 54.

Ver. 55. 2. The cry of the people commeth next, *And all the land of Egypt was famished, or hungry, and the people cryed to Pharaoh for bread.* Sept. and Cald. same. Where we have to note.

1. The prevalence of famine in Egypt, it

was now groaning generally under hunger which is conceived to be towards the second year, they were hungry, and hunger pinched them.

2. The effect of this, it made the people go and cry to Pharaoh, wherein we may see.

1. Providence overruling, that the people did not breake the granaries, and take food.

2. Their pain, that makes them cry for themselves and children, as being ready to perish.

3. Their refuge, they go to their King, as a father, for bread. Such should they be.

3. Pharaohs designation of them, he turns them over to Joseph, *And Pharaoh said to all the Egyptians, go to Joseph, what he saith unto you do.* Sept. and Cald. same. Herein note.

1. Pharaohs amandation, he turns them from himselfe to his steward, not in regardlesnes of them, but in respect, to satisfy their wants.

2. His direction to them.

1. Go to Joseph.

2. What he saith, do. It may be the storehouses were not yet opened, and therefore they came to the King, he according to his former commission sends them to be answered by Joseph, without whom he promised, none should move hand or foot, and chargeth them to be obedient to him.

Observe we.

D. 1. Extremities are ordered by providence, where lesser evils move not a people.

D. 2. Extreme wants make soules cry out for help unto their rulers. Help o King. 2. Kings. 6.

D. 3. Rulers should have in readiness meanes to answer the wants of their people.

D. 4. Obedience to overseers is needful, when soules would have wants supplied. Ver. 55.

4. Josephs administration or execution of his office followeth; in the description whereof note.

1. The universal spreading of the famine. *And the famine was over all the face of the earth.* Sept. and Cald. same. Herein is noted the occasion and ground of Josephs administration; when the hand of God pressed every place, and now they were sensible of hunger, now he works.

2. Josephs administration, *And Joseph opened*

opened all, which (had) in them, that is the storehouses, *And sold to the Egyptians, or brake.* All the garners, Sept. wherein was corne. Cald. Herein note.

1. Prudence and goodnes in opening the storehouses, when there was need for the people.

2. Justice, in breaking out to every man their due portion, or allowing so much as to breake their hunger, so Joseph is said to sell corne to them; such an act, carrieth a blessing on it. Proverbs. 11. 26.

3. The growth of the famine in Egypt, *And the famine waxed strong in the land of Egypt.* Cald. the same. The seaventy wants it. This adds to the cause of Josephs circumspection in administering to the necessities of Egypt. The heavier the judgement, the greater his care; but so God made his word good, which was foretold by him. Ver. 56.

Learn hence.

D. 1. Spreading judgements God makes to occasion the sweeter acts of providence.

D. 2. In midst of pressing wants, it is seasonable to open wayes of supply, which God giveth.

D. 3. Proportionable breaking, or selling out to people in wants, is the duty of rulers.

D. 4. In the midst of supplies God can make wants to get strength over poor creatures. Ver. 56.

5. The last thing in this Chapter setting forth Josephs administration, is the access of other neighbouring countreys, which had been carelesse of making provision for times of want, those now come to Egypt; & this prepares to the following history; for upon the same reason came his brethren to Egypt also to buy food. Herein note.

Ver. 57.

לשבר

1. The access of other countreys, *And all the earth, or ever, land came to Joseph in to Egypt, to break,* as the word in one conjugation (Piel) signifieth: in Kal it noteth to buy. So the Septuagint, and Cald. to buy corn of Joseph. So providence ordered others to be in want.

2. The reason of their access, *Because the famine prevailed in every land.* Or was strong. So Septuagint and Cald. Here is asserted.

1. The fore stroke of God, which was great famine.

2. The extent of it; in every land round about Egypt, Canaan, Syria, Arabia, which were bordering. So God orders universal plagues to bring about his special purpose of grace.

Learn from it.

D. 1. Providence orders some countreys to depend on others for their sustenance.

D. 2. Wants make nations stoop, and seeke about for the support of life.

D. 3. Grace can make poor captives become preservers of nations.

D. 4. Sore plagues may be in order to make men inquire after, and prize abused mercies.

D. 5. General judgements are sent to manifest Gods special ends of grace to his. Ver. 57.

CHAP. XLII.

2. IN this chapter begins the history of Josephs carriage in his government toward his brethren, and this generally observed is three fold.

1. In their first coming into Egypt. Chap. 42.

2. In their second advent for food. Chap. 43. Chap. 44. 3.

3. In their returne, being arrested. Chap. 44. 4, &c. to Chap. 47. 12.

In the first of these related in this Chapter 42. we have these generalls.

1. The descent of Jacobs sons to Egypt. Ver. 1. 5.

2. Their entertainment by Joseph there. Ver. 6. 28

3. Their returne to their father. Ver. 29. 38.

1. About the descent of Jacobs sons we may note.

1. The occasion and cause of their going into Egypt. Ver. 1. 2.

2. Their descent it selfe. Ver. 3. 4. 5.

In the former we have also to observe. 1. The occasion of their going thither, *And Jacob saw, that there was corne in Egypt.* Sept. *וַיֵּרָא יַעֲקֹב* Sept. That corne was sold. Cald. Note.

1. The observer here, Jacob, the father of them.

2. The observation which he tooke, here it is given to his eye, he saw, afterward to his ear; If question be, how he could see it? Likely by the corne bought, and brought home by his neighbours, the Canaanites; or sight may be put for understanding, he understood and perceived this.

3. The matter of his observation, that while famine was in Canaan, there was corne to be sold in Egypt. The word *לשבר* signi-

signifieth breaking, and sometimes buying and selling, and metonymically it notes that which is bought, and sold; and in this place it must needs be come, which was that, which they wanted, and desired to buy. This observation of Jacobs, was the occasion of his sons going downe to Egypt.

2. The cause of their descent, twofold.
1. In Jacobs motion made unto them, which is several ways.

1. By way of expostulatory reproof, *And Jacob said to his sons, why look ye upon your selves, or one upon another? in aū jāpūnū. Why dispond ye, or are ye idle, or slow, Sept. — Why neglect ye? Cald. Herein.*

1. The partic reprehending, a provident father.

2. The matter of reprehension; his sons negligence, dispondency, or idlegazing one upon another, without any sollicitation to provide bread for themselves and families: they were as stupified, looking upon one another, but doing nothing.

3. The reason of it implied, that other Canaanites had been seeking food in Egypt, and they sit still, meaneas God had afforded, and they fought not after it, Ver. 1.

Ver. 2.

2. By way of declaration to them, *And he said unto them, behold I have heard, that there is selling of corne in Egypt. — Cald. the same. — That there is corne in Egypt, Sept. Where note.*

1. He that reproveth, sheweth them how to mend, there is help in such a place.

2. He giveth them the benefit of his owne ears, I your father have heard, and you may heare too by them that come from Egypt, that there is a market of corn there, and there you may buy as others do of them who sell.

3. By way of command, *Go downe thither, and buy corn for us from thence. — Cald. same. — A little food, Sept. Herein he commands.*

1. Their motion, goye downe thither, as others.

2. Their worke, buy us corn from thence.

3. The end of Jacobs motion to them, *And we shall live and not dye, Sept. and Cald. same. This end is set out.*

1. Positively, to maintaine life in our families.

2. Negatively, that we may not all be killed with famine. *Acts. 7. 11. 12. Ver. 2.*

Learn hence.

D. 1. It becometh good fathers of families to observe time of wants, where and how to supply them.

D. 2. Sight, and observation of sup-

plies moveth on such to procure them.

D. 3. Experience of fathers is needful to help, when young ones know not what to doe.

D. 4. One good father takes more care for ten sons, then ten sons for one father usually.

D. 5. Grace maketh fathers of families reprove dispondencies, and faintings of any in times of want.

D. 6. Reproofe of negligences and dispondencies is requisite from fathers to children. Ver. 1.

D. 7. Directions must follow reproofs to have the failings of children mended.

D. 8. It is but natural for one nation to supply another with food.

D. 9. The land of promise is no ground to tempt God in time of famine, but to seeke out for supply.

D. 10. Fatherly authority may injoyne sons to go, and fetch food, where it may be had.

D. 11. Just buying and selling is the way of God to preserve community in the world.

D. 12. The preservation of life, and preventing of death in families must put fathers upon that care. V. 2.

2. Their descent now followeth; where in occurre.

1. The onset of them who were commanded to go. Ver. 3.

2. The exception of one, who went not. Ver. 4.

3. The arrival of them, who went to Egypt. Ver. 5.

To the first: wee have herein to observe,

1. The parties set out by their relation, *The brethren of Joseph, Sept. and Cald. same. — All of the same father, not of the same mother.*

2. Their number, they were ten; all those who hated Ioseph, and had an hand in selling him into Egypt: this number now was ordered of God to go to that place, whither they had sold their brother to be a slave.

3. Their attempt to their journey, they descended.

4. Their end — to buy corne from Egypt. Septuag. and Cald same. little did these

Ver. 3.

these thinke, that they were going to Egypt, to bow to Ioseph, or accomplish the truth of his dreames; they aime at nothing but to get food, and that from the hand of strangers, not from their brothers, whom they thought to be low enough, or out of the world: Their end was good to get food, but they are sent to do something else. Ver. 3.

Learn hence.

D. 1. Children of the family do but their dutie to go about their fathers commands for good.

D. 2. Brethren persecuting Joseph go sometimes to bow to him, when they thinke not of it.

D. 3. Need of corn, and food may provoke those to seeke it from such, as they have hated.

D. 4. To the same place God may send those to be afflicted who have afflicted others in the same. V. 3.

2. The exception which Jacob made in sending his sons.

Ver. 4.

1. The person excepted. *But Benjamin, Josephs brother, Jacob sent not with his brethren. Sept. and Cald. same. Where note.*

1. The Fathers tendernes to his Benjamin.

2. Josephs nearest relation are remembered, in the reserving him from going.

2. The reason added. *For he said, least mischief befall him. — Mischief, Sept. — death. Calde. deadly mischief is meant.*

Quest. Why is Jacob more tender to this then the others?

Ans. 1. His age, he was but young.

2. His mother, it was Rachels son, Josephs brother.

3. Gods hand overruled in this first journey, that the ten who had dealt hardly with Joseph should go by themselves.

Learn from it.

D. 1. In commands of Rulers, prudence guide's to make exceptions.

D. 2. Providence make's use of Fathers affections to make reserve of any from dangerous undertakings.

D. 3. Loss of one child may make Fathers fear mischief to another. Ver. 4.

3. The arrivall of the ten sons of Jacob in Egypt followeth, verse 5th, wherein are recorded,

1. Their advent, *And the sons of Israel came to buy corne in the midst of them, who came. — To Egypt with them, who came. Sept. and Cald. the same.*

1. The persons are noted, who were the sons of Jacob, even those ten spoken of before.

2. Their advent, they came, or were come into Egypt at this time.

3. Their end, it was to buy, the same word as before is used, that notes cometh the Seaventy is full, to buy wheat.

4. Their company, together with their neighbours, and other strangers, who came thither to buy food. The Church as well as others are put to straits, and therefore need, among others, to looke out for maintaining life in the world.

2. The reason of this coming againe repeated, *For the famine was in the land of Canaan. Sept. and Cald. same. The land of promise to Jacob, yea and his owne family therein, are not exempted from publicke judgements, which may presse them as others to seeke for food.*

Learn we.

D. 1. Providence carrieth persons safely to the place where God purposeth to try or refresh them.

D. 2. Israels sons are put to hard travells for their lives, as well as others.

D. 3. Bread or food will draw hungry souls unto paines to get it.

D. 4. Church-separation from the world keeps not from civil society with them of the world.

D. 5. The land of promise and Jacobs family may smart in publicke plagues.

D. 6. It is meet for Israels sons, as to bear Gods hand, so to follow providence to ease it. Ver. 5.

2. The next head in the first general is the entertainment, which they finde from Joseph at this first advent, set out from verse 6. to 28. Wherein note.

1. His pretended austeritie to them. Ver. 6. 17.

2. His capitulation with them. Ver. 18. 19. 20.

3. The impression of these dealings on them. Ver. 21. 23.

4. Josephs naturall affection, and care of them. Ver. 24. 28.

In the first of these many particulars occurre,

1. The occasion of Israels sons appearing before

Ver. 6.

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before him, which was his place and power of selling, *And Joseph hee was the ruler over the land, he it was, that sold corne to all the people of the land.* Sold; Sept. Sold corne. Calde. Herein are noted.

1. Josephs dignity, *hee was Ruler*, a word whence *Sultan* an Arabian word cometh, as some say, which was a title of chief Rulers in Egypt, and Babylon; such was Joseph.

2. Josephs duty or worke in this place, which was to see the felling out of the corne, and spending of the store himselfe. These two necessitated their comming into his presence; for had publick markets been elsewhere, probably they might have been provided without seeing him: But so God ordered it to fulfill other prophetesies.

2. Their addresse and carriage in Josephs presence, *And Josephs brethren came and bowed down themselves unto him, faces to the ground.* Sept. and Cald. same, here we have.

1. Their admittance.

2. Their obeisance. — See here the accomplishment of Gods will, which men do, who were resolved never to do it. Here Joseph sheate stands upright, and his brethren sheaves bow to it, which to prevent they sold him into Egypt and by selling him, brought the thing to passe, as is here now apparent.

Note hence.

D. 1. *Dignity and duty are well joyned, when put out together for publicke good.*

D. 2. *Providence makes Joseph great at that time when his brethren are low. So God sets up, and plucks down as he pleaseth.*

D. 3. *It is good when rulers looke to their duties themselves, and not too much trust servants.*

D. 4. *Such good and diligent rulers God honours before their brethren.*

D. 5. *Men accomplish the decrees of God when they little thinke of it.*

D. 6. *Gods word must stand whatever men do to frustrate it. So it doth in this bowing. Ver. 6.*

Ver. 7.

3. Josephs cognizance of his brethren, and carriage in generall.

1. His demeanor in generall, *And Joseph saw his brethren, and knew them, but he made himselfe strange, and spake with, or to them hard things.* Sept. the same. — *And hee thought what to speake with them, or*

to them, and he spake hard things. Calde. Here providence offers Joseph a tryall, to see what he would do with them, that had dealt so ill with him, and we shall see the issue; Herein note.

1. Josephs brethren are offered to his sight humbling themselves, and bowing before him.

2. They are taken into knowledge, *He knew them*, who they were, and their relations.

3. They are seemingly distastd by him. 1. He estranged himselfe from them, or demeaned himselfe as a stranger. It is the sam eword that is used before to signifie his knowledge of them, but in another conjugation, and imports, that after knowledge, yet he carrieth himselfe as a stranger or an Egyptian.

2. His speech is hard and rough, and threatning, as afterward in special appears.

2. His demeanor in particular.

1. In word. V. 7. 16.

2. In deed. Ver. 17. Wherein many things occur. In the first, which is his treaty with them by word, it is threefold.

1. By way of examination. Ver. 7.

2. By way of charge. Ver. 8. 13.

3. By way of proof. Ver. 14. 15. 16.

1. That which is by examination, is in the close of the seventeenth verse, wherein we have.

1. His sharp expostulation, *And he said to them, whence come ye?*

1. He dissembles his knowledge, he knew whence they were, but hides it.

2. He sharply question's them; for those were hard words, *whence come ye?* what are ye? what make ye here?

2. Their humble reply: wherein they shew.

1. Their place, *And they said out of the Land of Canaan*, Sept. and Cald. same. The words are plaine.

2. Their busines, *to buy food*, so far they speak humbly, and truly; for this cause, upon their fathers command, they were come thither. Ver. 7.

Observe we.

D. 1. *In the time appointed God makes his Saints see, that effected, which he gave in dreams.*

D. 2. *God causeth his servants to know them who fulfill his prophetesies, though themselves know it not.*

D. 3. *God sometimes gives enemies into the hands of his people to try them.*

D. 4. *Concealment of relation, and the*

the guise of a stranger is not unlawful for Saints to act.

D. 5. *Hard words, and carriage to such as have been injurious, may be used by Saints without sin.*

D. 6. *Rulers may question men about their place, though they know it.*

D. 7. *Misery makes men humbly reply, who formerly scorn'd to stoop.*

D. 8. *It is but reasonable, men should declare their place and busines being in a strange land.* Ver. 7.

2. He speaketh to them by way of charge in the six following verses, wherein are two heads of discourse. (1.) Ver. 8. 9. 10. 11. (2.) ver. 12. 13.

1. In the former we have to note Josephs first charge and therein.

1. The occasion of it, which was twofold.

Ver. 8. 1. His knowledge of them, and their ignorance of him, *And Joseph knew his brethren, but they knew not him.* Sept. and Cald. same. — This gave him the first advantage thus to deal with them he was concealed from them, and they knowne to him. Ver. 8.

Ver. 9. 2. His recognition of his former dreames, *And Joseph remembered the dreames, which he dreamed of them, or he remembered for them, that is, now to make use of them.* Cald. the same. Which he saw. Sept. herein we may consider.

1. Something supposed, that Joseph might have forgotten those dreames, by being in affliction and prison, which he did now fully understand.

2. His act exprest, he remembered his dreames, that is, now they appear to him with their effect, and accomplishment, while he seeth his brethren bowing before him, so he comes to a full knowledge of those Prophetically discoveries, which he knew not before.

3. The use he makes of his memory, *he remembereth his dreames for them*, that is, to deal with them by way of tryall, as afterward appears: So the dative (לָהֶם) is best added to the verb remembered: for to read it annexed to his dreaming, (which he dreamed of them) as is read, there wants a preposition to make that sense. He remembered his dreames for them, is plaine Grammatically reading, that is, to make use of these toward them.

2. The charge laid on them, *And he said unto them, ye are spies, ye are footing men, to see the nakednes of the land are ye come.* — To consider the footsteps of the land, &c. Sept. To see the weak parts of the land, &c. Cald. Here they are charged with two evils capital.

1. In their condition, that they were

Spies, as the Seventy, or footers as the Hebrew seems to intimate, such as go up and down to spy.

2. In their worke or designe, *to finde out the nakednes of the land*, and take advantage against the state; of this they are accused. Ver. 9.

3. Their reply unto this charge layd on them.

1. By denyall, *And they said unto him, Nay my Lord.* Sept. and Cald. same. Wherein they plead, and that truly, not guilty. Ver. 10.

2. By declaring their designe, *But thy servants are come to buy food*, Sept. and Cald. same. This was the truth, they came to supply their hunger in an honest way of buying. Ver. 10.

3. By assering.

1. Their common parent, *We all are sons of one man.* Ver. 11.

2. Their truth and uprightness, *we are right, or true.* Cald. the same. — *We are peaceable.* Sept. *thy servants are not spies*; our words and deeds agree; therefore wee are upright, and no spies. Ver. 11.

2. In the latter head of discourse we have also.

1. Josephs instance in repeating his charge. *And he said unto them, nay, but ye are come to see the nakednes of the land.* — *Sept. Infirmitate Terrae.* Calde. Here see his persisterie in charging them of treacherous designs: So he carrieth on yet his act toward them. Ver. 12.

2. Their apologetical reply repeated. Ver. 13. *And they said, we thy servants were twelve brethren, the sons of one man, in the land of Canaan, and behold the younger is with our father this day, and one is not.* We twelve brethren, &c. Sept. — One doth not appear. Cald. This argument for their vindication is partly true, and partly false.

1. It is true that there were twelve brethren, and that ten of one mans sons should be sent together to be spies, was altogether improbable, to adventure all their lives at once upon such a designe.

2. It is true, that the youngest was now with his father left at home as the comfort of his age.

3. It was false, that they said, *one was not*, for he was at that time with them, though they knew it not; they knew well enough what they had done with him, but now tell the old tale, that he was dead, though himselfe was alive, and heard it; upon this account Josephs assering is not to be condemned, so far as it tends to bring them to a sight of their sin. Thus farre the charge.

3. He bespeake's them by way of proof, to try them further. Ver. 14. 15. 16. wherein note,

1. The resumption of his charge. V. 14. *And Joseph said, &c.* which is to say, for Ver. 14. Tit 3. this

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this purpose I charge you as spies, try whether you say truth in all things.

2. The probation whereupon he puts them, of which

1. The matter of it, whether they had a younger brother, if so, they would appear true, if not, false. To make this proof he requirerh exactly.

Ver. 15.

1. That one of them be sent home to fetch him.

2. That in the interim the rest be prisoners.

3. That the youngest brother must come unto him.

4. That unless this be performed they shall be accounted spies, and not true men.

Ver. 16.

2. The forme of this proposall by way of attention or oath, *Pharaoh liveth or By the life of Pharaoh*: It is doubtles a strong asseveration among the Egyptians to confirme any thing spoken, by the life of the King. All this is austerly in speech. — *Health of Pharaoh*. Sept.

Ver. 17.

2. His pretended austerly was in action, And he put them, or gathered them in-ward three dayes, Sept and Cald. same.

No difficulty in the words: he imprisoned them three dayes, Onely some queries would be answered.

Quest. 1. How could Joseph be concealed from his father so long?

Ans. 1. His father lookes not after him, supposing him to be dead as his brethren said. 2. In Iosephs affliction, hee could not make himselfe knowne, being kept close. 3. In all estates the great cause was Gods providence, who had appointed the time of manifestation to his father.

Quest. 2. Dost Joseph wel to dissemble himselfe?

Ans. 1. The end of this action (as the event sheweth) was not to hurt them, but try them. 2. His concealment of himselfe was no dissimulation at all, being not asked about his relation.

3. The like action was done by Christ himselfe, when he made as if hee would go further being desired to stay at Emmaus. Luke. 24. In this Ioseph cannot justly be condemned.

Quest. 3. Was it not alye to call them spies, when he knew they were not?

Ans. 1. His charge is not absolute, but conditional, as he expounds himselfe, if their words were not true, and did not bring their brother.

2. It is not sin for rulers to charge by way of trial. 3. Probably yet some passion in Ioseph might worke irregularly herein.

Quest. 4. Was it not iniquity to imprison innocents?

Ans. 1. In all things they were not innocent, though their proper crime were not alleged. 2. The imprisonment was no intended oppression

to them, but mannaged with good purposes. 3. In the issue they suffer no evil by it, therefore it cannot be justly charged with iniquity.

Quest. 5. Was it not a part of ungodlines to lwear by the life of Pharaoh?

Ans. 1. The forme of speech is judged sometimes not to be an oath, as in Anna to Eli. 1. Sam. 1. 26. 2. granting that it is an oath, nothing can be said for excuse, but that it was Iosephs infirmity to comply with Courts oaths.

Quest. 6. But did he not forswear himselfe, in swearing they were spies?

Ans. 1. He did not positively swear they were spies, but upon condition they proved not their words, and brought not their brother; no perjury therefore can be charged on him.

Learn from all,

D. 1. Providence sometimes weth the knowledge of some, and ignorance of others to Gods owne ends.

D. 2. Length of time and change of state may render a brother unknowne to brethren.

D. 3. Prophetical discoveries of Gods will may be at least neglected in times which concerne them most.

D. 4. Prophecies fulfilled are more cleerly understood, and comfortably remembred then before.

D. 5. Providence doth accomplish good prophecies to Saints to manifest his truth.

D. 6. Providence in making good prophecies to Saints may put them upon tryalls.

D. 7. Saints having prophecies accomplished, may use them haply to try others under them.

D. 8. Charges conditionally laid upon the guiltles may be lawful in some cases.

D. 9. Good rulers are apt to bee violent in charges upon inferiors by infirmity.

D. 10. It is just for persons charged amisse to clear themselves of such charge, and asseri truth.

D. 11. Persons guiltles in one case charged, yet guilty in others, may be left to bewray themselves, by some

some false suggestions. Ver. 9. 10.

11. 12. 13.

D. 12. It is no iniquity to put such to proove who are found faltering in their answears.

D. 13. Good men may be ordered by providence to exact such hard things, which they do not execute.

D. 14. Good men set up by God in high places, may learn courts oaths too soone.

D. 15. Saints under God may pretend that harshnes, which they intend not, in order to good.

D. 16. God may order his owne in power, to cast others into prison for tryalls sake.

D. 17. Trying restraints made by Saints upon others for good, are but short. Three dayes. Ver. 14. 15. 16. 17.

2. After this pretended austerly, followeth Iosephs capitulation with them, and mitigation of his severity. Ver. 18. 19. 20. Wherein note.

1. His proposall, wherein observe, 1. A proposition of grace in general. Ver. 18.

2. A special capitulation.

1. By reservation of one in prison.

2. A dismissal of the rest. Ver. 19.

3. An injunction to bring their youngest brother.

2. Their submission to his will. Ver. 20. 1. As to the proposition of grace in general we may observe these particulars.

1. The person making it, Ioseph, who was now in power, and hitherto had dealt roughly with them, Ioseph said unto them.

2. The time, Upon the third day; he measures time of severity, as God doth to his, a short time, so the third day notes. Hol. 6. 2.

3. The offer of grace itself, This do, and live. Sept. and Cald. the same; Where note.

1. He promiseth something more easie to be done, which he specifies afterwards.

2. He promiseth them comfortably thereupon that they shall live, and no hurt shall bee unto them.

4. The reason of this, piety to God, I fear God; — Septuag. the same, Before the face of God. Cald. This also he spake by an interpreter unto them, and the summe of it is, that he knew God tooke notice of his dealings, and he feared how to offend

Ver. 18.

him, and was careful to act according to his law; not to injure his neighbour; therefore he came now to make this proposall to them.

Learn we thence.

D. 1. Righteous judges in chastening offenders, measure time with God.

D. 2. Grace moderate's severity in just rulers to offer offenders terms of life, and peace.

D. 3. The fear of God keeps rulers from oppressing their brethren. Ver. 18.

2. As to this special capitulation with them.

1. For tryal of their truth, he requirerh onely one of them to be left hostage, If ye be true men, let one of your brethren be bound in the house of your ward. — Cald. the same. If ye be peaceable, &c. Sept. Wherein observe.

1. The thing to be proved is their truth.

2. The way of proving, to leave one as hostage, until they make good their word.

2. He dismisseth all the rest, wherein note.

1. Their discharge, Go ye, take ye your way home.

2. Their accommodation made by Ioseph, Carry ye corne for the famine of your houses. — The portion of corne buy, Sept. — Corne that failed in your house.

Cald. So that here we see natural affection working in Ioseph, not to send them empty, but full of provision for the sustentance of their families. To the letter, Carry the breaking of hunger to your houses; the phrase used by the Hebrewes for corne. Ver. 19.

3. The injunction laid upon them, And ye shall bring your youngest brother unto me, and your words shall be verified, and ye shall not dye. — Cald. the same. —

if not, ye shall dye, Sept. Herein observe.

1. The worke enjoined, and that peremptorily, You shall bring your youngest brother to me. He capitulates not, if your father will suffer him, but this I will have done. — The scope of this injunction was.

1. Proof of them to be men of truth, their words shall then have credit, as the Sept. reads.

2. Security to themselves, ye shall not die as spies, nor your hostage brother suffer.

1. Their submission to it, And they did so, Sept. Cald. same. That is, they agreed fully to his motion; it was more easie for Jacob

Jacob, that nine of his Sons returne, rather then one; and those might carry supply to their families, one could not; and most likely it was that many might prevail with Jacob to send Benjamin, sooner then one; but the proposall carrying in it so much advantage, therefore they yeild unto it. Ver. 20.

Learn here.

- D. 1.** To prove truth among national parties, it is not unequal to give hostages.
- D. 2.** Hostages being taken it is but equal that parties have liberty to manifest truth.
- D. 3.** Nature will not, much lesse grace, dispatch hungry men without food.
- D. 4.** Bread-corne is the break-neck of hunger. Ver. 19.
- D. 5.** Reasonable testimonies of truth may be peremptorily demanded of suspected persons.
- D. 6.** Iustification and security are to be afforded to men of truth.
- D. 7.** It is reasonable for men under tryalls, to yeild to just terms for deliverance. Ver. 20.

3. Now followeth the history of the impression, which these hard dealings by Gods hand wrought upon them. Ver. 21. 22. 23. Wherein the impression general is a conscience of their cruel dealings against their brother Joseph, and their selfe-judging for it, about the whole we have.

1. The mutual charge one of another, wherein.

Ver. 21.

1. The parties are noted, *And they said, a man to his brother.* Every one to his brother. Sept. and Cald. The whole number of them are here intended, all their hearts were smitten, and as every mans conscience lieth in his own face, so one brother helps to accuse another among themselves.

2. The charge which they mutually lay one upon another, *Verily we are guilty concerning our brother, because we saw the distress of his soul in his beseeching us for grace, and we heard him not.* We are in sinnes, because we despised the affliction, Sept. *We yeilded not to him.* Cald. Note here.

1. They take home sin upon themselves concerning Joseph their brother. *We have sinned against our brother,* and are guilty in our owne consciences, we cannot put off this sinne, we are still in sins, as the Seventy.

2. The particular grounds of this selfe judging.

1. That they put his soul to distress and anguish, as by stripping him, putting him into the pit, selling him to strangers.

2. That he wept and cried, and besought them for favour, when he was in their hands, which should have moved the bowels of brethren.

3. That they saw his anguish, and yet would not hear him, but sell him to be used, or destroyed at the pleasure of infidels.

3. The judgement they passe upon the whole, *Therefore is this distress come upon us,* Sept. Cald. same. Wherein they note.

1. The relation, anguish is upon us, as we layd it upon him; we threw him into a pit, and we are cast into prison, we used him roughly, and so we are used our selves, we would not hear his intercessions, and now ours are rejected.

2. The justice of it, *Therefore is this straight come upon us,* as we have done, so hath the Lord requited us. Thus Adonibezek. 1. Judges. Ver. 21.

2. The personal charge layd upon them by Reuben, and this is by way of aggravation of the others sin, here.

1. The accuser Reuben, the eldest, who advised his putting in the pit, that he might deliver him. Gen. 37. 21. 22. *And Reuben answered, &c.*

2. The charge he layeth on them, in these two things.

1. That he admonished them as to this, *Spake not I unto you, saying, do not sin against the child.* Cald. the same. Do not injure the child. Sept. His expostulation imports their concession, that they could not deny it, but that he had advised them to do him no wrong.

2. That notwithstanding they would not hearken, nor be perswaded by him, but tooke him and sold him in his absence. Gen. 37. 29.

3. The judgement, which he passeth thereupon, *And also behold, his blood is required.* Sept. and Cald. the same. So he agreeth with their sentence, onely in other terms, they said, *therefore this distress is come,* and he saith, his blood is required, that is, by this distress, which now befall them in Egypt, God did require their brothers blood at their hands, by retaliating their cruelties upon themselves. All this they spake alone one to another in the Hebrew language, the interpreter of Joseph being absent. Ver. 22.

3. The reason of their speaking so freely, and aloud one to another before Joseph, *And they knew not, that Joseph was hearing, or understanding, for an interpreter was between them.* Sept. and Cald. the same. Herein note.

1. The cause of their freeness of speech is

is their ignorance of Josephs understanding their language, they thought him to be an Egyptian, not skill'd in their dialect.

2. The ground of this ignorance at least in part, because in all this time of discourse an interpreter was between them, telling Josephs words to them, and theirs to him: So that hereupon, they were confident that hee understood not their conference. Ver. 23.

Quest. 1. Why did this affliction minde them of their sin against Joseph, rather then other sins?

Ans. 1. It is not said; that they were troubled for no more, they had many sins among them. 2. The retaliation of the same distress was upon them, which they saw upon their brother, which seemed to point out that sin in which they had slept three & twenty years. 3. Providence doubtles so ordered it, that Joseph also might be wrought upon with their confessions to use bowels toward them.

Quest. 2. Why doth Reuben charge blood on them, when they shed none?

Ans. 1. True it is, actually they shed not his blood. 2. It is as true, they intended to shed it. 3. They sold him into such hands as might have killed him; yea and thought no lesse but that he was slayne: therefore none stand to excuse, or shake off blood.

Learn hence.

- D. 1.** Combined sinners by providence may be made mutual accusers.
- D. 2.** Sin may sleep a while, and leave sinners secure, but it will awaken them at last after 23 years.
- D. 3.** God by afflictions on mens loins, may bring sin to remembrance. The prison did it.
- D. 4.** Conscience awaked will charge sinners boldly, and surely, not by peradventures.
- D. 5.** Sins against brothers, and near relations presse conscience, when revived.
- D. 6.** It is a grievous sinning to put brethren to anguish, and sore distresses.
- D. 7.** It is sin highly aggravated to be deaf and hardened to brethrens cries.
- D. 8.** Such sinners God usually answers with retaliation. Ver. 21.
- D. 9.** Among sinners, the lesse

guilty may be moved to charge the rest.

D. 10. Premonition against sinning doth much aggravate sin committed.

D. 11. Deafness to warnings against sin, makes it ten times more sinful.

D. 12. Blood is justly required of them, who intend to spill it, though they do it not.

D. 13. God therefore requirereth sin because men make light of it, and hearken not. Ver. 22.

D. 14. Ignorance of being discovered maketh sinners more free in confessing then they would be.

D. 15. State-police in using interpreters may sometimes deceive simple men.

D. 16. Such mistakes are ordered by God to the greater good of such whome he loveth. Ver. 23.

4. Hereupon followeth the discovery of Josephs affection and care unto them at last. Ver. 24. 25.

1. His brotherly affection is discovered upon hearing them charge one another, and lay home their sin upon themselves. Ver. 24. In the report whereof, note.

1. His real inward affection, *And he turned about from them, and wept.* Sept. and Cald. the same.

1. The occasion was his brothers confession of their cruelty against him.

2. The principle of it was tender bowels to them, being brought to see their sin.

3. The effect was weeping and compassion.

4. The manner of expressing, not before them, but turning aside to a private place.

2. His austere action consequent notwithstanding, *And he returned to them, and spake to them, and tooke from them Simon, and bound him before their eyes.* Sept. & Cald. the same.

1. His reverie is here reported, after nature had a little vented itself, magnanimity puts a stop to passion, and in he comes to them againe.

2. His discourse, *he spake to them,* it is not said what he spake, but likely to the tenor of the former agreement about leaving one behinde, and dispatching the rest away.

3. His action, done doubtles by his command, and that twofold.

V v v

1. He

1. He tooke Simeon from them, whether they agreed on him, or Ioseph onely pitched on him, is not related.

2. He bound him before their eyes, that is, doubtles either by pinniting of him, or putting bolts upon his heels, such courtes as was taken with prisoners under such suspicion; and all their eyes saw to be effected.

Quest. 1. Why was Simeon taken?

Ans. 1. It is probable, that Ioseph pitched on him, and the rather because he was the eldest of them, and the leader of the rest to destroy him, for Reuben delivered him from being slain & was absent, when he was sold; for which cause Ioseph might rather choose to secure him.

2. God yet might see, he had more need of abasing, and therefore ordered, he should be the man.

Quest. 2. But why was he so hardly bound?

Ans. 1. It might be as a terror to the rest, and quicken them to returne with Benjamin for his deliverance.

2. It is not likely that he was kept so bound long, but for the present to bring to a serious humbling.

Learn thence.

D. 1. *Serious confession, and trouble upon offenders will move gracious offended ones to pity.*

D. 2. *Wisdom may teach Satins to turne aside and hide their bowells from offending, and repenting brethren.*

D. 3. *Magnanimity of grace stops passion, and keeps a man unchanged.*

D. 4. *Tender bowells may consist with seeming severity in Gods Satins.*

D. 5. *Providence picks out the hardest sinner sometime to hardest suffering for humbling of him.*

D. 6. *Such singular afflicting of one in the eyes of others is for instructions to all.* Ver. 24.

2. His brotherly care after all this concerning them, and their families; in the report whereof we have to note.

Ver. 25. 1. His tendernes towards them, expressed in three acts, and issues, And Ioseph commanded, and they filled their vessels with corne, &c. Sept. and Cald. the same; the principal act of Ioseph, is command concerning them, and thus orders his Ministers

to three acts of love to them.

1. To give them corne enough; which appears by what they did, they filled their vessels, what ever they were; we read sacks, because we so carry corne, but what ever vessels they brought, they were filled. He is enlarged to them for as much as they could carry with them.

2. To give them *grains*, and therefore to returne every mans money into his sack, And to make their money of every man to returne into his sack. Sept. and Cald. the same. Here his liberality more appears, he did not so with strangers, which came to buy.

3. To give them provision for their journey over and above, And to give them provision for the way. Sept. and Cald. the same. That is, to keep their store from spending, to give them an overplus for food in their journey. Ioseph did not do so to all.

4. The performance of all, And thus he did to them, not onely did he injoyne it, but thus was it done, And so it was done to them Sept. and Cald. as the Hebrew. They did, that is, his Ministers did as they were commanded: So he did it by them. Ver. 25.

2. Their late dismissal wherein we have.

1. Their preparation, And they tooke Ver. 26.

up their corne upon their asses. Sept. and Cald. the same. That is, as they had leave, and were licenced, they take their facks, as Iosephs men delivered them, and laded their beasts in order to be gone.

2. Their departure, And they went from thence. Sept. and Cald. the same. Under providence thus they are dismissed to go to their homes, after the tryalls, which met with them. Thoughtfull, double, they went, and yet quiet, that they had a passe granted to go home.

Learn hence.

D. 1. *Gracious men however they may seem hard, yet are indeed pitiful and bountiful.*

D. 2. *Gracious commanders order all under them to do good as is required.*

D. 3. *Brethrens bowells are full of goodness to brethren when God giveth opportunity.*

D. 4. *The soules of gracious relations are free in doing good to their relations, as they are able.*

D. 5. *Liberal soules afford more then enough in some cases to be needy.*

D. 6. *Good Rulers do not onely command*

mand good, but see it done. Ver. 25.

D. 7. *Providence, though it orders afflictions, yet will it give wealth supplies.*

D. 8. *The time of tryal being over, God by men gives a passe for his out of trouble.* Ver. 26.

3. The event discovered to them in their way, with the impression of it upon them, wherein.

Ver. 37. 1. The event itselfe, And one opened his sack, to give provender to his ass in the inn; and he saw his money, and behold, it was in the mouth of his sack. Cald. the same. Where they lodged, and saw the bundle of his money, &c. Sept. Here note.

1. The occasion was opening his sack to give some provender to his ass, the Seventy read, to the asses, meaning all, and probably one might carry provision for all, because the rest opened not their sacks, until they came home.

2. The event, he saw the bundle of money in his sacks mouth: a strange and unexpected thing to him; he found money, looking for provender. Ver. 27.

Ver. 28. 2. His narration of it to his brethren, And he said to his brethren, my money is restored me, and also behold it is in my sack, Sept. and Cald. the same. This strange accident could not be concealed, but he declared it to his brethren.

3. The impression made.

1. Of fainting, And their heart went out. — Was astonished. Sept. — The knowledge of their hearts departed. Cald. It notes a passion transcendent, which tooke away their reason for present, that they were as in a maze.

2. Of fear, And they trembled a man with his brother. — They were troubled. Sept. — They were astonished. Cald. A very great fear fell upon them, and they looked one upon another with trembling at such an unexpected event.

4. The expression of their trouble, saying, what is this that God hath done unto us? or why hath God done this unto us? Sept. and Cald. the same. The letter is plaine. All the question is about the forme of speech, what it may be, and what this expostulation imports. It certainly relates to God, but understood by divers, various ways.

1. Some take it to be a challenging of God, or complaining against him, who ordered this as a new trouble for their old sin, to betray them unto those, that sought their lives.

2. Others take it in a milder way, that they looke to God in this matter, as justly remembreing their guilt, and so might order this, in judgement, to them, which seemeth most likely, as if hereby they

should be made obnoxious to the accusations of the Egyptians, so they expresse their thoughts Ch. 43. 18. Ver. 28.

Learn thence.

D. 1. *Occasional actions in mens meanest employments may give knowledge of Gods gracious providences.*

D. 2. *Providence oft-times makes men see, that they are gainers by their troubles.* Ver. 27.

D. 3. *Strange providences to any are hard to be concealed from others.*

D. 4. *Unexpected good events may astonish, and make hearts quail, as well as bad.*

D. 5. *Guilty consciences are apt to take good providences in a bad sense.*

D. 6. *Hearts afflicted formerly by God, are apt to thinke Gods best dealings strange unto them.* V. 28.

3. Now followeth the last general of the Chapter, which containeth the returne of Jacobs sons unto their father, wherein we have to note.

1. Their advent to him, And they came Ver. 29.

to Jacob their father in the land of Canaan, Sept. and Cald. the same. No difficulty is here, The connection of this to the former notes the order of those providences; after their hard travell and harsh entertainment in Egypt, at last under the good hand of God, they reach to Jacob their father, who was looking hard for them, and likely full of carefull thoughts about them, and at last they arrive safely, though with some sad impressions.

2. Their narration of all events, which befell them in his hearing, And declared to him all that befell them, saying, Sept. and Cald. the same, which narration carrieth these particulars, Ver. 29.

1. The carriage of the Lord Egypt to. Ver. 30.

ward them in word, The Man, the Lord (— *אֲדֹנָי* — Lords) of the Land (the plural joined with the singular) spake with hard words, or things, and gave us for spies of the Land. — Put us in prison. Sept. thought us spies. Cald. This is no more, then what was before opened, Ver. 30.

2. Their reply unto him, And we said unto him, we are true men, we are not spies. Ver. 31. We are twelve brethren, sons of our father, one is not, and the youngest is this

day with our father in the land of Canaan, Sept. and Cald. the same. Ver. 32. All this was spoken before.

Ver. 33. 3. His returne to them, *And the Man, the Lord of the land, said unto us, by this shall I know, that ye are true men, leave one of your brethren with mee, for the famin of your houses, and go.* — Take the portion of wheat you have bought, &c. Sept. — Corn that failed. Cald. Ver. 23. And bring your youngest brother unto me, and I shall know, that ye are not spies, but that ye are true men; I will give you your brother, and ye shall reside in the land. Peaceable, Sept.

Ver. 34. — Cald. the same. Ver. 34. Thus far is their narration to Jacob their father; all is not repeated exactly here, it may be not to make it more grievous to their father, and to make Benjamins returne with them into Egypt more feasible.

Learn hence.

- D. 1. Providence carrieth guilty soules in, through, and out of temporal dangers at his will.
- D. 2. Gracious fathers are gratified sometimes from God by safe returne of sinful children.
- D. 3. Reason will instruct men to declare all events of providence furthering, or hindring in the way. Ver. 29.
- D. 4. In relation of providential events truth must be declared; yet no need of telling all.
- D. 5. In relating providences, evil men are willing to hide sins, which caused them. So these.
- D. 6. It concerns suspected and accused persons to declare what is required for their purgation. Upon this, these sons of Jacob make this narration of themselves and others. Ver. 30. 34.

3. Another discovery of providence with the effects thereof is here made at their returne, wherein.

Ver. 35. 1. The event declared, *And it was to them emptying their sacks, even every mans money was in his sack, and they saw the bundles of their money, they and their father, and they feared.*, Sept. and Cald. the same. Herein accure.

1. Their action, emptying come out of sacks every one.
2. The event discovered, every mans bundle of money there

3. The effect of it, fear upon their father, and themselves.

As to the quere whether all opened their sacks in the inne, as in the next Chapter is related, it was answered before; reason, I conceive, will carry it, that this action was de novo, by all at home, which raised such fear in all; to say, that this fear was most Jacobs and pretended by the sons, who knew it before, carrieth little probability; As to what is said after, of all opening sacks in the inne, may very rationally be, with respect to one doing it, and the rest looking on. Ver. 35.

Learn thence.

- D. 1. Providence ordereth to create strange things at home, as well as abroad.
- D. 2. God ordereth good in events to men, which they are apt to thinke bad.
- D. 3. Mistakes of providence may make men fear, where no cause is. Ver. 35.

4. Jacobs resentment of this relation to him, and the events, in the discovery whereof note.

1. His charge upon them, with regret to their motion, *And Jacob their father said* Ver. 36. *unto them, we have ye bereaved of Children; Joseph is not, and Simeon is not, and Benjamin we will take away.* Sept. and Cald. the same. Here we have.

1. His charge of them, that they made him childles.

2. His proof,

1. In Joseph.

2. In Simeon; the one he thought dead, and the other no better.

3. In their attempt to take Benjamin from him.

2. His apprehension of these acts, *All these things have been, or are against me, upon me.* Sept. — But so as a burden, and that which was against him. Ver. 36.

Note here.

- D. 1. Afflictions may cause gracious souls to charge them, that have been authors of them though unknown.
- D. 2. In passionate charging, good souls may overshoot themselves.
- D. 3. Gracious hearts may account providences against them, which be for them. V. 36.

5. Reubens intervention upon his fathers charge, wherein.

1. His

1. His rash offer, *And Reuben said unto his father saying, I lay my two sons, if I bring him not unto thee,* Sept. and Cald. the same.

1. His earnestness in it, *Saying he said it.*

2. His rashness and folly, as if this could satisfy Jacob to kill his dear grandchildren.

2. His demand of his father, *Give him into my hand,* Sept. and Cald. the same. So he requires confidently.

3. His promise, *And I will bring him againe unto thee,* Sept. and Cald. the same. boldly and sinfully doth he undertake, what was not in his power to performe. Ver. 37.

Quest. Was Reubens undertaking lawfull?

Ans. No by no means, it favours of nothing but flesh, unbelieve, pride, and rashness; he considers not that God himselfe might intercept him, yet he might in halt offer his sons to death, which he supposed would never be occasioned, but it is all irregular.

Observe here.

- D. 1. Sin usually makes men rash and heedles in their offers of things unreasonable.
- D. 2. Sin makes men proud and peremptory in their demands.
- D. 3. Sin makes men presumptuous in their promises to do what they cannot, Ver. 37.

Ver. 38. 6. Jacobs resolution present upon the whole, *And he said, my son shall not go downe with you, for his brother is dead, and hee is left himselfe alone, and mischief shall befall him in the way wherein ye shall go, and ye shall bring my gray haire with sorrow to the grave.* Cald. the same. — My old age &c. Sept. Herein we have.

1. His resolution as to this present, however afterward he is forced to change it, *My son shall not go downe with you.* He will not hear of it, notwithstanding Reubens bold undertaking.

2. His reasons.

1. From the losse of one brother (as he thought) before, even Joseph; he apprehends him dead, and therefore will not send the other after him.

2. From Benjamin in two respects.

1. Of his being his onely son (as he thought) left of Rachel.

2. Of the fear of danger in the way, least it should befall him as it did to Joseph.

3. From himselfe, if I let him go, *And mischief shall befall him, ye will bring my gray haire with sorrow to the grave.* Therefore unless ye mean to kill me, speake no more to me of this matter. Ver. 38. — **END**

here must note the grave, foolish is the Popish conceit of purgatory, or a place under the earth for souls departed, it notes no more but a state of death in the grave.

We conclude.

- D. 1. Affection or passion sometimes may make good men resolve that for a time, which they must change.
- D. 2. The loss of one dear child may make tender parents so much as may be, to prevent it in others.
- D. 3. An onely child of a dear mother useth to be tender to good fathers.
- D. 4. Good fathers are desirous to keep tender children out of dangerous ways.
- D. 5. The life of parents is sometimes bound up in the lives of children.
- D. 6. It is grievous evil for children to bring aged parents with sorrow to the grave. Ver. 38.

CHAP. XLIII.

Herein we have declared, the carriage of Joseph to his brethren at their second coming into Egypt, two generall heads take up the whole Chapter.

1. Jacobs sons second arrivall at Egypt. Ver. 1. to 15.

2. Josephs entertainment of them. Ver. 16. to 34.

In the former three particulars occurre.

1. The occasion of it. Ver. 1.

2. The cause of it. Jacobs motion to them. Ver. 2. to 14.

3. The obedience of his sons. Ver. 15.

1. To the first. The occasion was the pressing famine, or hunger biting them.

Ver. 1. *And the famine was grievous in the land.* — Prevailed over the land. Sept. and Cald. Herein note.

1. The term of connection is observable; which joineeth this, immediately to Jacobs former resolution, *My son shall not go downe,* then Jacob had some bread in the house, but shortly that is gone, & God continueth heavily upon them the plague of famine which maketh Jacob more yeelding then he was.

2. The matter connected, there was a grievous famine in the land; or the famine prevailed and grew strong in the land of Canaan,

Canaan, where Jacob lived; so God ordered it for his own ends.

We observe.

D. 1. Saints resolutions when cross to Gods providence, usually continueth pressures to make them yeeld to him.

D. 2. Grievous famine, under Gods wise providence, may prevail in the place and habitation of his Saints. Ver. 2.

To the second. This declare's the cause of their going, Jacobs will for it, wherein are these particulars.

1. Jacobs motion to his sons. Ver. 2.
2. Judahs exception unto it. Ver. 3. 4. 5.
3. Jacobs passionate demurre upon it. Ver. 6.
4. His Sons reply to remove it. Ver. 7.
5. Judahs undertaking with his Father. Ver. 8. 9. 10.
6. Jacobs consent, counsaill, and prayer. Ver. 11. 12. 13. 14.
7. His sons obedience. Ver. 15.

1. Jacobs motion to his sons, is the cause of their second journey: herein note.

Ver. 2.

1. The cause impulsive, *And it was when they had finished to eat the corn which they brought out of Egypt.* Sept. and Cald. same. Wherein is declared.

1. That the bread corn was now spent.
2. That hunger began to pinch them and old Jacob.
3. That Egypt had corn and must supply them, there was no other place for it.
2. The cause preceptive, *Then their Father said unto them returne, buy for us a little food.* Cald. same. — Go again, Sept.
2. The commander is the father, he is forced now to speak to them again.
2. His command is to take another journey to Egypt, and buy a little bread for food, this puts them on it.

It learneth us.

D. 1. Eating will empty the barn, the store of bread will consume, so it did here.

D. 2. Renewing the store of bread, as it is Gods blessing, so it should be mans providence.

D. 3. Hunger pinching will egge the best fathers, to move their children to get supply.

D. 4. A little bread is sweet and

desirable to hungry soules. A little food.

D. 5. Good soules desire their necessities to be supplied justly. Buy for us. Ver. 2.

Secondly. Judahs exception followeth. Wherein note.

1. His declaration, *And Judah spake* Ver. 3. *unto him, saying, — protelling, the man did protest unto us saying, ye shall not see my face without your brother with you,* Cald. same, — With a testimony testified, *Your younger brother, &c.* Sept. Wherein note.

1. The party declaring, Judah, the fourth Brother. Why he? Surely Reuben had failed before, Simeon was not there, Levi not altogether so accepted of his father; now Judah the fourth Brother, having more grace with his father, undertakes the party with him about going again to Egypt.

2. The time and season of it; now when necessity was urgent, and thereby his father was more inclined to it.

3. The declaration of the matter that was their stop, wherein he sheweth.

1. The solemnity of the Lord of Egypts charge to them, protelling he protested, which is supposed to be the meaning of his oath; that they were spies, unless they brought their brother.

2. The matter protested, *ye shall not see my face without your brother.* That, is not his face in favour, for they were threatened as spies, and threatened with death if found so, so that the matter is not misreported, for though the same words be not in the former chapter, yet the expressions are equivalent. Ver. 3.

2. His condition proposed for going again to Egypt, *If thou wilt send our brother* Ver. 4. *with us, we will go down, and buy food for thee.* Sept. and Cald. same. Herein are.

1. A condition of Jacobs sending Benjamin, which was necessary, both for saving their own lives, and for getting food, for without this, neither could be hoped for.

2. An obligation of duty, *then will we go down and buy food for thee;* he commanded to buy for us, even all the family: here Judah answers with respect to him; food for thee; father for children, and they for father, expresse mutual care. Ver. 4.

3. His exception, *but if thou wilt not send him, we will not go down:* for the man said unto us, *ye shall not see my face without your brother with you.* — Sept. and Cald. same. Herein we have.

1. His supposition, *If thou wilt not send him.*
2. His exception hereupon, *We will not go down.*
3. His

3. His reason repeated; *The man said unto us, ye shall not see my face, &c.* Ver. 5.

Observe we.

D. 1. To bring hard things about, against mans resolution, there needs a Mediator, who is in favour, Judah.

D. 2. Its best pressing displeasing arguments to press, when necessity, back's them.

D. 3. Solemn protestations and oaths, foreboding danger, may well make men feare them.

D. 4. Conditions of saving life and obtaining favour, required by foreign powers, are reasonably to be performed. Ver. 3.

D. 5. In performance of conditions, soules may be, and ought to be ready, to obedience.

D. 6. Children should take care to feed their parents, as they have done for them. Ver. 4.

D. 7. Where conditions cannot be performed, it is unreasonable to adventure life, and just to deny it.

D. 8. It is no disobedience to deny parents commands as to impossibilities.

D. 9. Sufficient reason must be rendered, humbly, though plainly, for denying parents commands. Ver. 5.

Ver. 6.

3. Jacobs passionate demurre, or complaint of his sons, by way of expostulation, *And Israel said, wherefore did ye evil to mee to tell the man, whether ye, ye had a brother, Sept. and Cald. same.* Wherein we have to observe.

1. The plaintiffe, good old Jacob, tender of his Benjamin, and suspicious of his other Son.

2. The parties complained of, his other Sons who were in Egypt, *Whom he thought to have as ill will to Benjamin, as they had to Joseph.*

3. The complaint, that they had done ill to him, and asked him in revealing their brother, who was left at home, and so giving an occasion of this calling him a way, poor Jacob charged here every one that he suspects, and at present considered not Gods providence in it.

It teacheth us.

D. 1. Gracious men when necessitated by providence to affliction, are ready to blame others for it.

D. 2. Good men may complain of bad children sometimes causelessly for afflicting them.

D. 3. Providence sometimes orders the telling of the truth, to be a temptation and affliction unto his. Ver. 6.

4. The reply of Jacobs Sons by way of defence, *And they said the man asking asked of us, & of our kindred, saying, is your father yet alive, have ye a brother? and we told him according to the truth.* — (or expostition) of these words, *did we knowing know — or could we, that he would say, bring your brother down?* Sept. and Cald. To the same, *what is our answer?* Herein we may observe.

Ver. 7.

1. The defendants, Jacobs Sons jointly, at least all consenting to what one said.
2. Their defence itself, which consists in a report.
1. Of the mans strict inquiry of their kindred, father and brothers, *asking he asked, that is narrowly and straitly inquired.*
2. Of their plain down-right answer according to the truth, *that, they had a brother, &c.*
3. Of their ignorance of the event that followed, *could we know?* that is we could not know that hereupon he would require us to bring down our brother to him.

Learn thence.

D. 1. It is just and reasonable to make a true defence against hasty charges.

D. 2. Exactions and inquiries of rulers, as they must be answered, so may they put upon us all the answers.

D. 3. Plain and true answers, however a duty, yet may be an occasion of snares to others.

D. 4. Ignorance of events which are in Gods hand, may well excuse from guilt of any evil following. Ver. 7.

Fifthly, Judahs undertaking with his father followeth, herein we have also to observe.

1. His demand of his father, *And Judah*

dab said to Israel his father, send the young man with me. Sept. and Cald. same: in executing his fathers desire, he again makes his demand.

2. His promise unto his father, *And we will arise and go, that is, to Egypt according to Jacobs desire.*

1. Obedience promised.

2. The end of it. *Life. That we may live and not dye, both we and thou, and also, our little ones.* That is by getting bread for us. Ver. 8. *καὶ ἡμεῖς καὶ οἱ υἱοὶ ἡμῶν.*

3. His undertaking for Benjamin.

Ver. 9.

1. By suretyship, *I will be surety for him.* *undertake him.* Sept. *undertake him.* Cald. Much doth Judah undertake for him.

2. By ingagement, *Of my hand shalt thou require him,* Sept. and Cald. same. *I will singly take the charge and be accountable.*

3. By submission unto a penalty upon default, & that was grievous, *If I do not bring him unto thee, and set him before thee, then shall I be a sinner to thee all dayes.* Sep. and Cald. same. That is, let me be accounted with thee an offender, and guilty of the loss of thy son, and bear thine indignation due unto it for ever. So ours, *Let me bear the blame.* Ver. 9.

Ver. 10.

4. His pressing reason; from the benefit which might have bin in a second return, if this stop had not bin made; and the danger of the delay; *For except we had longed, Surely now we had returned these two times,* Sept. and Cald. same. Wherein.

1. He supposeth this denial of Benjamin had delayed them from a double market.

2. He presseth, as implied, therefore was it not good to delay any longer unless they meant to perish, Ver. 10.

Quest. Did Judah well in his undertaking this of Benjamin?

Answer. 1. It was well to offer his trust and fidelity unto his father, as to such a charge. 2. With condition of Gods gracious help, he might become a surety. 3. But if Judah missed in this, his undertaking was rash and sinful, which yet may charitably be conceived, it was not.

Quest. Why is Benjamin called a lad, being now about thirty years of age, and but seven years younger then Joseph?

Answer. 1. He was the youngest. 2. The word doth not bind him to the age of a child, but noteth one in strength of youth; so we may read it here. A young man, so are they of thirty and upward.

Observe we thence.

D. 1. Reasonable demands may be made of children to parents for reasonable duties.

D. 2. Demands being granted, children should be ready to pay obedience to their parents.

D. 3. Life of persons, relations, and families is an effectual motive to bestirre ourselves for food for them. Ver. 8.

D. 4. With dependance upon God in lawfull wayes men may be sureties unto men.

D. 5. Under Gods assurance men may undertake for that which is not in their power.

D. 6. Men may engage themselves under penalties to undertakings, wherein they reasonably hope for the concurrence of God with them.

D. 7. Rash suretyship and ingagements for others is sinfull. Ver. 9.

D. 8. Providence order's delays sometimes to the further tryalls of his.

D. 9. Sense of prejudice by delays, quickens soules up unto a seasonable dispatch of their duty. Ver. 10.

6. Jacobs concurrence after all this followeth, in which note.

1. First, his supposition to them, *And Israel their father said unto them, if so now, Sept, if it be so, call it must.* Wherein.

1. He supposeth, Gods hand was in the matter to make this necessity. If it be so, and must be so.

2. He sheweth himself hereupon yielding, as if he had said, I cannot resist his will, I must grant when God will have it so.

2. His advice in three things.

1. To carry a present unto the Lord of Egypt, *Do this, take of the singing of the land, praiseworthy fruits in your vessels, and carry down the man a mince or pacifying gift, or present, a little balm, & a little hony, spices, and myrrhs, siberinsh, nuts, & almonds,* Sep. & Cald. to the same purpose, so he labours to mollify the man, as he did to Esau, V. 11.

2. To carry double money in it.

1. His advice in this, *And double money take in your hand, and the money brought back in the mouth of your sacks carry again in your hands,* Sept. and Cald. same, here he would have them just in all their dealings where might be a shew of wrong.

2. The reason of his advice, *peradventura it was error or mistake.* Sept. *It was done by an oversight,* Cald. so it was with Jacob, he was afraid

Ver. 13.

afraid to gain by other mens mistakes. ver. 12. Thirdly to take their brother Benjamin, and be gone, *And take your brother and arise, go again unto the man,* Sept. and Cald. same. So he yeelds to providence at last, take Benjamin with you, and go together. Ver. 13.

Ver. 14.

3. His prayer wherewith he sends them: *And God almighty grant you mercy before the man, and let him send backe with you your other brother and Benjamin, and I as I have bin bereaved of my Children, I am bereaved, or I am, I am,* Give you grace or favour before the man, as I have bin made childless, I am, Sept. as I am deprived, I will be, &c. Cald. herein.

1. His petition is full of faith.

1. Commending them to a sure keeper, even almighty God.

2. From him he begs mercies for them by the man.

3. He prayeth their safe return together.

11. His resolution, if it come to the worst, he is resolved patiently to abide Gods will, if he should strip him of all, such is the force of the exprellion in the text. Esther. 4. 16. Ver. 14.

Learn thence.

D. 1. Necessity imposed by providence, makes saints change their wills into Gods.

D. 2. It is not unbecoming saints to pacify the powers they fear, with a present.

D. 3. Little of good things may make a great present in times of famine.

D. 4. Liberal spirits spare a little of a little, Ver. 11.

D. 5. Gracious soules desire to be righteous in all dealings with men and give over-plus.

D. 6. Good hearts are a fraid to gain by the mistakes of others. Ver. 12.

D. 7. When God will have mens darlings, gracious hearts will part with them.

D. 8. Good fathers are ready to dismiss their children into any dangers on Gods call. Ver. 13.

D. 9. Its the care of godly parents to commit children to almighty God to keep them.

D. 10. God almighty hath the hearts of all powers to dispose at his will.

D. 11. God almighty can set free and return all committed to him from danger.

D. 12. Gracious hearts whether God deliver or not, resolve to sit down quiet with his will. Ver. 14.

D. 13. Prayer prosper's all affairs.

D. 14. Affection to Children is a duty.

7. Obedience of Jacobs sons finisheth the first general head of this Chapter.

1. In taking according to their fathers advice, *And the men took the present and they took double money in their hand, and Benjamin, Sept. and Cald. same.* Here is obedience in taking.

2. In moving and going, *And they arose and went down to Egypt.* Sept. and Cald. same. Herein they yeeld to their fathers command.

3. In their arrival, *And they stood before Joseph,* Sept. and Cald. same. That is they presented themselves unto him to appear before him. Ver. 15.

It teacheth us.

D. 1. Filial obedience is seen in receiving from parents what they advise.

D. 2. Filial duty must be seen in acting and moving according to command.

D. 3. Under providence children may stand safe, where danger was feared.

D. 4. Where faith is kept, there is no danger to appear before threatening powers. Ver. 15.

2. Now followeth the second general of the Chapter, containing the history of Josephs entertainment of his brethren, wherein.

1. Josephs order to his steward about them with passages concurring. Ver. 16. to 25.

2. Josephs carriage toward them, Ver. 26. to 34.

In the first of these occur these particulars.

1. The occasion of his order, *And Joseph saw Benjamin with them.* Cald. same. Sep. adde *καὶ ἡμεῖς αὐτὸν τὸν ὁμοιωμένον.* No difficulty in the words.

Quest. 1. If it be inquired where he saw them.

Answer. It is likely in the market and publicque

bligue place where he attended on his office, for he was not now at his house.

Quest. 2. If it be inquired, how he knew Benjamin?

Ans. It is to be presumed not by face, as he knew the rest, because he was so little, when Joseph left his father's house, but seeing him with them, he conceived it was he, because he charged them to bring him with them, and now having sight of him his brother by father and mother, together with the rest, this occasion's the order following.

2. The order itself, *And he said to him that was over his house, bring the men to house, or home, and slay a slaughter and prepare, for the men shall eat with me at noon, the men shall eat bread with me at noon.* Sept. — At dinner, Cald. Herein.

1. The subject ordering Joseph.

2. The subject ordered, his steward, privately.

3. The order itself in three things.

1. To carry them to his house for entertainment.

2. To kill creatures that were for food, and fitt them for use.

3. To prepare plentifully for such a company, and the rest that were at Joseph's table, and kept by him.

4. The reason of all Joseph's affectionate and brotherly resolution, that they should eat or dine with him at noon: the entertainment is a dinner or feast of fat things: the time at noon, after the mornings work was done, eating after labouring. Ver. 16.

Observe we.

D. 1. *Sight of conditions performed, and of things desired move men to greater kindness.*

D. 2. *Brotherly bowells in good men though sometimes concealed yet break out at last.*

D. 3. *House, and best provisions are suitable to brotherly entertainment.*

D. 4. *Good men in power may give order to others for shewing good to brethren, unknown to them.*

D. 5. *Good rulers are for labours in the morning, and food at noon.* Eccle. 10. 16.

D. 6. *After duties done it is meet to refresh mens selves with their friends.* Ver. 16.

2. The execution of the order followed, where we have declared.

1. The stewards action in general, *And the man did as Joseph had said, and the man brought the men to Joseph's house, Sept. and Cald. fame.* In these is no difficulty, only in general is that here related which afterward is more punctually expressed, about his dealing with them.

3. In the way of executing this order here is recorded a passage between Joseph's brethren, and his steward, wherein note.

1. Upon their part is declared.

1. Their passion misapprehended, *And the men feared because they were brought into Joseph's house.* Cald. fame. — The men seeing that they were brought, &c. said, &c. Sept. Fear, left out.

1. The passion that ariseth from the guilt of spirit with misapprehension of the present event, is fear, this is incident to soules suspicious of danger.

The present motive was their being brought to Joseph's house which they looked on as their prison.

2. Their communication among themselves, which discovers their causeless jealousies, though they knew themselves innocent, as to what they feared would be charged on them, wherein.

1. They suspect the cause of being brought to the house, *And they said for the matter of the money returned in our bags at the first are we brought in, Sept. and Cald. fame.* Here innocency is jealous causelessly, to think that a crime which was none.

2. They suspect the end of their coming thither, *To roll himself upon us, & to fall upon us, & to take us for servants & our asses, Sept. & Cald. fame.* — That he may be Lord of us, and seek occasions against us and possess us as servants, &c. here they suspect kindness to be their undoing; the phrase of rolling himself on them, is emphatical, to note oppression, as an huge stone rolling down from a mountain that crusheth all, a like phrase Job useth to shew his oppression from them that scorned. Job. 30. 14. So they suspect ruine where safety is intended, Ver. 18.

3. Their exprellion to the steward, wherein observe.

1. Their addresse unto him, *And they came near unto the man, which was over Joseph's house, and they spake unto him at the door of the house, Sept. and Cald. fame.* All this is plain to be acted before they entered into Joseph's house, that they came to the man and bespoke him to prevent danger, and avoid a suspected charge.

2. Their speech unto him, whereof note.

1. The manner expressed in the person of one for all, *And they said, to me my Lord.* Ver. 20. — It is elliptical, *Attend to me my Lord. — Weintreat thee Sir to hear us.* Cald. (1.) It is humble. (2.) It

(2.) It is distracted with fear being a defective speech. Ver. 20.

2. The matter of it, which declares.

1. The end of their first coming to Egypt to buy corn, Ver. 20. at first or only. (2) The event in the way, *And it was as we came to the inn and opened our baggs, that behold every mans money was in the mouth of his bagge, Sept. and Cald. to fame.* This was opened before, and the scruple answered, how it is said, we opened, when before it is said but one opened his lacke at the inn, the rest at home. In joynt actions, what one doth may be said of all, as here but one speaketh, and yet we read they said. (3) Their uprightneis in bringing it again, *And we have brought it again in our hand; or returned again in our hands, Sept. and Cald. V. 21.* Their justice also in dealing, because they brought other money with them to buy food. (4.) They plead their ignorance and innocency as to that suit, *We know not who put our money in our baggs, Sept. and Cald. fame.* All this they speak at the door in their own defence. Ver. 22. (2.) The reply of the steward (upon his part) to them, which was better than they expected.

1. In word, which is full of goodness.

1. He salutes them kindly *And he said peace be to you, fear not.* Sept. & Cald. fame. he quiet's and secureth their spirits much beyond their thoughts, (2.) He mind's them of the author of that mercy, *Your God and the God of your fathers hath given you treasure in your sacks, Sept. and Cald. fame.* (1.) This suppliceth Joseph's steward to be instructed in the true God, and conformed to the faith of him. In question he how he could speak that of God which he did, it is clear God was the first mover, Joseph and he but instruments.

3. He acknowledgeth himself to have had their money, and the disposal of it, *Your money came to me.* Cald. fame: your silver I had well approved. Sept. so that you need not trouble yourselves about it. There is no danger unto you in this.

2. Indeed he returneth kindly to them, 1. In bringing Simeon to them, *And he brought forth Simeon unto them.* V. 23. Sept. and Cald. fame. This was a token of grace in delivering up their imprisoned brother. Ver. 23.

2. In leading them into Joseph's house, *And he brought, &c. Cald. fame. Sept.* 3. By giving them water, *And he gave them water, and they washed their feet.* Cald. fame. — And he brought them water to wash their feet, Sept. This was the first piece of good entertainment, where men travelled almost bare-footed, it was for cleansing and refreshing.

4. By feeding their beasts, *And he gave provender to their asses, Sept. and Cald. fame.* by all which they might now be secured against their fears, that

no hurt was intended to them but kindness from his Lord.

4. The preparation of the present by Jacob's sons. Ver. 24. *And they prepared the present against Joseph came home at noon, for they heard that they should eat bread there.* Cald. fame. — That they should dine there; Sept.

1. Their work, making ready the present of balm, &c. to offer to Joseph.

3. The reasons the good new's they heard that they were to dine with him; and therefore had now encouragement to bring their present cheerfully. Ver. 25.

It Learneth us:

D. 1. *Just orders are readily entertained by honest servants from their masters.* Ver. 17.

D. 2. *The house of kindness may sometimes terrify soules as the house of dangers.*

D. 3. *Innocency itself may be suspicious of wrong charges, to raise up fear.*

D. 4. *Groundless jealousies, pretend dangers where none are.* Ver. 18.

D. 5. *Wisdom suggests unto innocency a fair defence to prevent danger.* Ver. 19.

D. 6. *Innocencies plain acknowledgment of its designs, is its best apologet.* Ver. 20.

D. 7. *Declaration of events of providence as they are, tends to justify the innocent.*

D. 8. *Where providence orders good, soules may make question of receiving or keeping it.* Ver. 21.

D. 9. *Just soules will deal justly in dealing with others about buying & c.*

D. 10. *Innocency may plead ignorance of the fact of sin plainly, being not guilty.* Ver. 22.

D. 11. *Upright hearts in power will speak peace and encouragement to fearful spirits.*

D. 12. *Good hearts teach to ascribe all good providences unto God in Covenant.*

D. 13. *Just men will own their acts* XXX 2 to

to discharge the innocent. So the steward.

D. 14. Conditions being performed hostages must be in justice returned. Ver. 23.

D. 15. Good hospitality will labour to afford roome and all convenient refreshings to its guests.

D. 16. Hospitality in truth, provided for beasts as well as men. Ver. 24.

D. 17. Trudence will put men upon care to prepare a present for rulers in time of danger.

D. 18. Courtesy from hosts gives opportunity for guests to expresse their returns.

D. 19. Noone refreshments are suitable to mornings labours.

D. 20. Good rulers are careful first to work and then to eat. Ver. 25.

2. After the stewards kindness shewed them, by order, now followeth Josephs department toward them in his own person, whereabout are declared.

1. Their addressse to him at his return. Ver. 26.

2. His salutation of them and inquiry. 1. Of their own welfare.

2. Of their father with their reply. Ver. 27, 28.

3. Of their youngest brother. Ver. 29. His tender compassion toward them. Ver. 30.

4. His entertainment of them. Ver. 31. to 34.

5. His dismissal of them. Chap. 44. 1. About their addressse unto him, we have to note.

Ver. 26. 1. Josephs coming home at noone, And Joseph came home. Entred into his house. Sept. and Cald. That is at noon, his morning affairs being dispatched. (2.) Their addressse with the manner of it twofold. (1) With the present, And they brought to him the present, which was in their hand into the house, Sept. and Cald. fame. of that we read before. 2. with humble prostration, And bowed themselves unto him to the earth, Sept. and Cald. fame, it notes humble addressse and homage, herein the dream of the eleven stars bowing to him was fulfilled. Gen. 37. 9.

Note we thence

D. 1. After labours times of resting and refreshing are requisite as allowed.

D. 2. Presents and prostration ci-

will, may be used to gain the rulers favour in some cases.

D. 3. Providence ordereth, those men to fulfill his purpose, who are most against it. Ver. 26.

2. His salutation followeth, wherein he inquires.

1. Of their own condition, And he asked them of their peace. He asked them how do ye? Sept. And he saluted them, Cald. some read the word, — Auverbially, he asked them peaceably, in opposition to his former carriage, then he inake roughly to them, the scope is the same, he first salutes them with words of peace, inquiring of their peace or welfare.

2. Of their fathers health, wherein we read, (first) his question, And he said, is it peace to your father, the old man of whom ye spake? is he yet alive? Cald. fame. — Is your father well, &c. Sept. herein he kindly treats them about their father desiring to hear of his life and peace, all which speaks good to them. Ver. 27.

2. Their answer, whereof we have noted.

1. The matter of it, And they said peace is to thy servants our father, he is yet alive. Cald. fame. — Thy servants our father is in health, Sept. They add more over a reply from Joseph not in the original, Blessed be that man with good. In their answer they reply punctually to his question about their father, wherein is no difficulty, but by them the sin, boweth to Joseph.

2. The manner, with all humility as before, And they bowed the head, and bowed themselves down. — Bowing down they worshipped, Sept. & Cald. Herein still is the accomplishment of Josephs dreams though they little thought so. Ver. 28.

3. Of their younger brother he inquires, wherein note.

1. His observance of him, And he lifted up his eyes, and saw Benjamin his brother, his mothers son. Cald. fame. —

admiratio in Joseph. Sept. Herein the words are plain, having inquired of their father, now he take's notice of his brother who was with them.

2. His inquiry about him, And he said, is this your younger brother, of whom ye spake unto me? Cald. fame. — Whom ye said, ye would bring unto me? Sept. These words are plain, to which also doubtless they gave an answer, that it was he, however not here related.

3. His blessing on him, Elohim; &c. And he said God be gracious to thee my son. Be merciful, Sept. and Cald. In all this passage Joseph doubtless spake by an interpreter to conceal himself, in this last, ye have.

1. His compellation, my Son, as became a ruler though he were a brother.

2. His

2. His benediction, God be gracious to thee, a greater blessing could he not desire, then the free grace and favour of God unto him.

Observe we.

D. 1. Gracious hearts, however sometime they may deal severely, yet they desire their peace.

D. 2. Providence sometimes orders peaceable entertainment, where worse is feared.

D. 3. Nature itself much more grace inquires of and desire's the peace of parents. He asked of their father; and meaneth his own, V. 27.

D. 4. It is equal that peaceable inquiries should have due answers.

D. 5. In answering for others, providence orders the accomplishment of his will, The sun bows, &c.

D. 6. All humility becomes their answers who are in fear of foreign powers. Ver. 28.

D. 7. Signs of neer relations, moveth to inquire of their condition.

D. 8. Natural affection desire's to know its neer relations for good.

D. 9. Grace puts souls upon blessing relations as well as knowing them.

D. 10. The best blessing is the grace of God procured upon souls.

D. 11. Brethren may be fathers in blessing the fruit of the same womb. Ver. 29.

3. After this salutation followeth the expression of his bowels, and compassion toward them, And Joseph hastened for his bowels did yearn upon his brother, and he sought to weep, and he entered into a chamber, and wept there. Joseph was troubled, for his inwards were turned upon his brother, &c. Sept. — Bowels were mooved, Cald. burned, Heb.

1. His speed to be gone.

2. The reason, the burning of his bowels.

3. The end it was to weep, and unburden nature.

4. The work, he went privately to his chamber, and wept there.

Quest. 1. Was this onely toward Benjamin?

Answer. Especially his bowels might be moved about him, he being of the

same womb with him. 2. Yet his bowels wrought toward the rest as we find afterward, he wept upon them.

Quest. 2. Was this the fruit of nature; or grace?

Answer. 1. Nature doubtless yeilded the matter of these tears. 2. Grace might form and regulate them.

We Learn from it.

D. 1. Natural affection may speed to vent itself, after gracious benediction.

D. 2. Natural bowels may burn in gracious souls to their relations.

D. 3. Gracious wisdom teacheth to seek time, place, and measure of expressing affection to relations.

D. 4. Secret venting of affections is best at some opportunities. V. 30.

4. The last thing is Josephs entertainment, in relating whereof we have to note.

1. His casting of his pallion, And he washed his face, and went out, and reprimed himself, violently, bld himself; Sept. and Cald. fame.

1. He washeth away tears.

2. He goeth forth as before.

3. He command's his pallion.

2. His command to furnish the tables, And he said set on bread, Sept. and Cald. fame. This is a Synecdochical expression, bread, for all provisions, as being chief of all, Ver. 31.

3. The obedience given to his command, whereof. (1) the matter, And they set on, Sept. and Cald. fame. that is, bread and provisions made. (2) The order of setting down dinner. (1) before him by himself as his place was. (2) Before his brethren by themselves on a table. 3. Before the Egyptians, who were invited & entertained by him, by themselves.

3. The reason of the order, because the Egyptians might not eat bread with the Hebrews, For that is an abomination to the Egyptian. Sept. fame. Because the cattle which the Egyptians worship, the Hebrews eat. Cald. Herein note (1) The pride, (2) The superstition of a supercilious people which were the true causes of this distance, therefore Moses required liberty to go to the wilderness, that they might not offer that which was an abomination to the Egyptians; yet was it pleasing to God, V. 32.

4. The sitting down of his brethren, wherein.

1. their action, And they sat before him. Ver. 33.

Sept. and Cald fame. that is according as they were invited, and meat set before them they sat down to eat.

X x x 3

2. Their

2. Their order, the first born according to his birthright, and the youngest according to his youth, Sept. and Cald. same. According to their age every brother took his place.

Quest. Were the handmaids sons now equal.

Answer 1. They were not so formerly with Sarah. 2. So God made now twelve sons Jacobs heirs. 3. This seems to be their course at home and not Josephs ordering, as some.

3. The issue was a mutual kind of wonder.

1. Theirs, happily at Josephs state an entertainment.

2. The Egyptians might wonder at them, but the strange entertainment works extasie among them, Ver. 33.

Ver. 34. 5. The distribution he makes to his guests.

(1) Generally. And he took up messes from before him, unto them, And they took portions, &c. Sept. That is Josephs servants at his command, and fet them before his brethren. — Portions were given to them, &c. Cald. Herein is related his respect unto them all, to send meat from his own table to them, Such was their use, (2) Specially unto Benjamin, And he multiplied the messe of Benjamin above the messes of them all five hands. That is five times more then to any one of them, Benjamins part was greatned five fold, &c. Sept and Cald. Herein natural affection sheweth itself to an whole brother.

6. The acceptance of all, and chearful commerce, And they drank, and largely drank with him. Sept. and Cald. to the same. In summe, they chearfully eat and drunk with him, not to drunkenness, as sometimes the word imports, but to a liberal enjoyment of Gods blessings in comfortable communion, Ver. 34.

Quest. Why did he not now reveal himself?

Ans. 1. Gods time was not yet come. 2. His brethren needed some further triall. (3) The issue sheweth it was to no evil end in Joseph.

It instructs us.

D. 1. Grace commands nature from its passions, untill Gods time be come.

D. 2. Nature obeyeth grace, and keeps in itself from dishonoring God.

D. 3. It is the rulers duty to command the table to be spread, and the provisions to be set on. Ver. 31.

D. 4. It is duty for servants to obey their masters at meals, as well as at work.

D. 5. It is comely for Gods servants, to keep that place of honor among men, unto which they are called.

D. 6. Orderly disposition of guests as to their state and quality is commendable.

D. 7. Wicked men lay lawes upon themselves to separate from such as are their betters.

D. 8. That which is good in Gods sight is an abomination to superstitious soules. Ver. 32.

D. 9. Strangers invited to a princely table, may justly accept to sit down to eat.

D. 10. In the Church of God civill order is not destroyed by speciall priviledge.

D. 11. Providence ordereth men sometimes to wonder at events, which at present they do not understand. Ver. 33.

D. 12. Natures bonds tie men to expresse kinnes to natural relations.

D. 13. Nature admits degrees in expression of love according to its neernes, more to some. A Benjamins portion.

D. 14. Plentiful participation of creatures and chearfulness is not unbecoming Gods people. Ver. 34.

(5) The last thing in Josephs carriage to his brethren at this second coming of theirs, is his courteous dismissal of them, with full provisions, and this is reported in the three former verses of the following Chapter.

CHAP. XLIV.

Herein, after the last act of Joseph toward his brethren in a loving discharge of them, we have reported, his demeanor to them upon their arrest, which was the third general head noted. Chap. 42.

To dispatch the fifth particular noted, which was his dismissal of them, herein note.

1. Josephs order or command unto his steward, And he commanded him that was over his house. — Joseph commanded,

CHAP. XLIV.

GENESIS.

CHAP. XLIV.

ded, Sept. — The Reward of his house. Cald. Wherein note.

1. The authority ordering, Joseph.

2. The minister ordered, the Steward.

3. The manner of ordering by word of mouth.

4. The matter ordered, in three particulars.

1. Fill the mens baggs with food according to what they can carry, Sept. — Fill ye with corn. — Cald. As much as they can bear.

2. And put the money of every one in the mouth of his sack. — Cald. same. In both these, liberality and brotherly kindness are expressed.

Ver. 1. 3. And my cup, the cup of silver, put in the sacks mouth, the youngest and his corn money or silver, Sept. and Cald. to the same.

This was a trying command, as it came from Josephs breast; the Steward might not know at present his Lords mind, whether it were to give it Benjamin or not; but so it was ordered.

2. The Stewards obedience, And he did according to the word of Joseph, which he had spoken, Cald. same. It was done, &c. Sept. Herein the punctuall observation of orders from superiors is eminently set forth; he performs every thing as Joseph spake it, Ver. 2.

3. The dismissal of Jacobs sons, the morning was light, and the men were sent away, they and their asses, Sept. and Cald. to same.

1. The time noted, at break of day, so soon as day appeared.

2. The dismissal, the men were sent away.

3. Their full discharge, they and their asses, with all their provisions and now doubtless the hearts of the brethren were light, and they begin their return home together chearfully, not dreaming of further Ray or trouble.

Quest. Was this act of Joseph good, to order the cup to be an evidence against the innocent.

Ans. 1. That some infirmity might appear in this work is probable.

2. The act for trial, especially when perhaps ordered by God, is not simply evil.

3. The issue proves, he intended them nothing but good. Ver. 3.

Note we.

D. 1. It becoms rulers to be expresse in orders to their servants.

D. 2. Grace makes men liberrall in dealing with the needy.

D. 3. Brotherly kindness enlargeth hearts much to brethren. Ver. 1.

D. 4. Good men may put such to trial all whom they would seem to suspect.

D. 5. All slights are not simply unlawful, but with their circumstances.

D. 6. The tenderest brethren may be tried with dangers without hurt.

D. 7. It is becoming faithfull servants to observe orders exactly and do them. Ver. 2.

D. 8. The morning light is for mens addresse unto travels.

D. 9. Kindnes dismisseth relations upon occasion, as well as embraceth them.

D. 10. Innocent men goe on chearfully in their way without fear of evil. Ver. 3.

5 We are now come to the last carriage of Joseph to his brethren upon their arrest, from Chap. 44. to Chap. 47. 12. Wherein.

1. Their arrest, and return to Joseph, Ver. 4. 13.

2. Their humble prostration before him. Ver. 14. 17.

3. Judahs particular intercession. Ver. 18. 34.

4. Josephs manifestation of himself unto them. Chap. 45. 1. 15.

5. Pharaohs invitation of them to Egypt. Ver. 16. 17. 18.

6. Josephs observing Pharaohs orders. Ver. 19. 24.

7. Jacobs sons' return unto him with his resentment. Ver. 25. 28.

8. Jacobs journey into Egypt with all his. Chap. 46. 1. 28.

9. Josephs entertainment of them all. Ver. 29. 34.

1. His salutation.

2. Josephs addresse and presenting them to Pharaoh, Chap. 47. 1. 10.

3. Josephs continued care of his father; Ver. 11. 12.

To the first. In this history of their arrest, we have,

1. Josephs charge unto his steward to pursue. Ver. 4. 5.

2. The stewards execution, of his warrant. Wherein.

1. His speech. Ver. 6.

2. Their answer to him. Ver. 7. 8. 9.

3. His consent to them. Ver. 10.

4. Their submission to a search. Ver. 11. 12.

5. The event seemingly sad. Ver. 13.

1. The charge of Joseph to his steward, where note, (1) the opportunity taken for it, They.

Ver. 4.

They were gon out of the city, they were not gon jarre, Cald. fame. — When they were gon out, they were not far gon. Sept. Here note.

1. The mens orderly departure, (2) their secure posture, they hasted not, but drove on softly.

2. His charge, wherein he injoyneth these things.

1. A present pursuit of them. — Rise up follow after the men, and overtake them, Thou shalt apprehend them. Sept. Cald. fame.

1. Speed, 2. pursuit, 3. arrest are commanded.

2. A challenge of them by expostulation. And thou shalt say unto them, wherefore do ye reward evil for good? Sept. and Cald. fame. This was an heavy charge for all the kindness which the Lord of Egypt shewed them to return nothing but stealth. Ver. 4.

3. The proof of the challenge, that they had taken away Josephs silver cup, wherein.

Ver. 5.

1. The aggravation of the evil that it was Josephs proper cup, which he used to drink in, Is not this it in which my Lord drinketh? Cald. fame. — Why have ye stolen my cup? Sep. add's, what! would nothing content you but this? (2.) The demonstration of it, And divining he would divine about it, — Divination he divineth in it, Sept. — And he seeking hath fought it. Cald. — Much ado is about this passage, as if Joseph were turned magician, and used their customs in divining, it is true that the word read *divining*, hath other significations, as making trial and experience, so some render, and hath not he learned sure experience by it, what kind of men ye are? but because some sup-
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ply of words must be made, this is rejected by others, let the word go in the worst sense for divining, that is, finding out secrets; no cogent reason is by these words to inferre that Joseph pretended himself a magician; for if we read divining for prophesying, and give the preposition a fair construction which it may admit; and he, doth he not divining divine upon it, or about it? Not by the cup, nor using the way as fourth saying as the Egyptians.

For great reason may persuade, he abhorred such wayes, that when all the magicians could not help Pharaoh to understand his dream, and Joseph did reveal it from God, yet that he should turn to those vain wayes of divination is incredible; it seemeth therefore more likely to truth; that Joseph had power to discover secrets which is meant by divining, though not in the way of magicians.

Qu. 1. Why then should Joseph give order to his servant to speak so of him?

Answer. 1. The words may bear a better sense. 2. Infirmities might accompany Joseph in this transaction, and so it is not imitable by any. 3. Uprightnes did stir him to seek their good.

3. The charge reiterated, Ye have done evil, what ye have done, Sept. and Cald. to fame. So he accused them home, that they were wicked men, and had done wickedly against him. Ver. 5.

Quest. 2. Doth Joseph well in charging evil on the innocent; is it imitable by us?

Answer. 1. No examples must lead to practice without a command. 2. This was extraordinary. 3. All that is against the law in Joseph was sin, and not to be followed by us.

Which teacheth us.

D. 1. Providence may order troubles upon the innocent, when they think not of it.

D. 2. Good men may take opportunity under God to try innocent ones, but not to hurt them.

D. 3. Speed, pursuit, and apprehension may be of the innocent in their way.

D. 4. It is grievous sin to return evil for good.

D. 5. God may suffer this to be charged upon them who deserve it not. Ver. 4.

D. 6. Theft is aggravated from the esteem and use of things.

D. 7. Theft is more grievous, when done against such as can discover it.

D. 8. Such wickedness may be charged upon those who deserve it not; and that by order of good men.

D. 9. Such charges cannot be good, but upon special dispensation from God, and for the good of others. Ver. 5.

2. Now followeth the stewards execution of his warrant upon all Jacobs sons, wherein observe.

1. His apprehending of them, And he Ver. 6. apprehended them, — Others, he overtook or reached them or fetched them up, with his company doubtles, which he took with him for that purpose, and finding them, &c. Sep. — And he apprehended, Cald. that is, he came to them, & laid hold on them for malefactors.

2. His bespeaking of them, And he spake unto them these same words, Sept. and Cald. fame. That is according to his warrant and instructions given him by Joseph charging them

them with theft, and unworthy demeanor to his Lord, for all his kindness.

Quest. Did the servant do well to obey his Lord in such an unjust command? To charge them with theft, whom he knew to be innocent?

Answer. 1. No sinful commands against holines or righteousness for hurt may be obeyed.

2. This was but for triall, as the steward well knew Josephs mind.

3. This was intended to their good and not their hurt.

4. Yet such examples are not imitable by any, unles in such a case, where God moveth unto triall; as it is to be presumed it was in this matter.

We learn.

D. 1. Executing warrants and arrests from Governors is but meet for inferiors.

D. 2. Innocents may be arrested and hardly charged under the ordering of providence.

D. 3. Affect's herein may be extended, while under God they do it for trial and no hurt to men. V. 6.

2. The answear of Jacobs sons being arrested followeth, wherein they discover.

1. Their wonder at such a charge, And they said to him, why doth my Lord speak according to these words? Sept. and Cald. fame.

It is a question of admiration, they were astonished at such an unexpected change,

1. The form of it is Ecstasical, full of wonder, they were surprised, yet humble, giving due respect to their accuser.

2. The matter of it is the disowning of any of the thing's charged.

11. Their abhorrency of the fact, Far be it to thy servants from doing according to this word, or God forbid, to thy servants, to do such a thing as this. Sept. and Cald. fame. Herein.

1. They deny the fact, or any such thing. 2. They expresse detestation of such wicked and unjust dealings. Ver. 7.

3. Their purgation of themselves by an argument from the less seeming offence to the greater. Wherein we may note.

1. The antecedent, Behold the money which we found in our sacks mouth we brought again unto thee out of the land of Canaan. Cald. fame. — Sept. read conditional in way of argument, if we returned to thee the silver, &c. Herein, when they were not charged, but fearing they might do wrong by mistake, they declare their honest mindes to take away all offence that they would not wrong him of the least mite.

2. The consequent by way of expostulation, And how should we steal out of the house of thy Lord, silver or gold? Sept. fame. Vessels of silver, &c. Cald. This is a consequent of great probability, and a fair presumption of their innocency. Ver. 8.

4. Their self-judgment, in confidence of their innocency. If such an evil should be with them, whosoever of thy servants shall besound with it; I with whomsoever of thy servants it be found, both let him dye, and we also will be to my Lord for servants. The cup be found, &c. Sept. and Cald. Herein.

1. A supposed conviction of the fact; by finding the cup with any of them not cautelously enough exprest, for they might have thought such a thing might be conveyed into one of their sacks, as their money was before, and that without any consciousness of theirs.

2. A voluntary subjection to a penalty of their own making, which stood in two parts:

1. That the man with whom the cup was found must dye, though theft made him not liable.

2. That to boot, all the rest should be judged to be slaves, and servants to his Lord. Ver. 9.

Quest. Was this sentence well managed by them?

Answer. No surely, though out of their simplicity, and hatred of the fact and confidence of their own innocency, they durst pronounce it.

1. It was rash and hasty, 2. It was irregular and illegal, as to God.

3. It was unlimited as to any accidental event, that such a thing might be put upon them by others.

It instruct's us.

D. 1. Innocency may be startled with false accusations to its astonishment.

D. 2. Innocents demean themselves humbly in denying false charges.

D. 3. Harmles soules abhorre any such evils of which they are accused. Ver. 7.

D. 4. Guiltles soules may plead and demonstrate their own innocency to men.

D. 5. Confidence of doing the least evil is a good argument, that men would not do greater. Ver. 8.

D. 6. Confidence of self-innocency may make men over-lash in self-judging. Yyy D. 7.

D. 7. Rash and Inconsiderat are such judgments.

D. 8. Haste in such judgment may bring innocent soules into great snares. Ver. 9.

3. The stewards consent to their own sentence, with his mitigation of it, wherein

1. He accepts their offer.

1. In general, *And he said, now also according to your words, so let it be*, Sept. and Cald. to same. So he yeelds to their vote.

2. In particular, but with limitation, though they forgat it.

1. To the party with whom it might be found, *Whoever shall be found with it, he shall be a servant to me.* With whom the cup is found, &c. Sept. Cald. same. So that, he judged him not to death, but to slavery.

2. To the rest, he offers them a dismissal, *And ye shall be blameles.* Pure. Sept. Innocent. Cald. that is, as afterward Joseph saith, ye shall be at liberty to return.

Learn we thence.

D. 1. Innocent men in rash proffers may be taken at their word.

D. 2. Justice will not lay more then equal upon any that may be found guilty.

D. 3. Just men will clear the innocent though they charge themselves. Ver. 10.

4. The search hereupon made, whereabout note.

Ver. 11. 1. Their submission voluntary to it, *or they hastened, and took down every man his sacke to the ground, and they opened every man his sacke*, Sept. and Cald. the same. Here we have.

1. Their readines to be searched.

2. Their unloading of the beasts.

3. Their openness, in opening their sacks, to suffer any to view. Ver. 11.

Ver. 12. 2. The inquisition or search itself, *And he searched, and he began with the eldest, and ended with the youngest*, Sep. & Cald. to same.

1. The action, scrutiny.

2. The order, from eldest to youngest keeping the worst for last; all that while they were in good hope.

5. The event and issue of all, which is twofold.

1. The discovery of the cup, *And the cup was found in Benjamin's sacke*, Sept. and Cald. same. Herein, was seeming conviction made, that the youngest was the thief. Ver. 12.

2. The resentment of it by all of them, in their.

1. Passionat exprellion of their sorrow, *And they rent their garments*, Sept. and Cald. same. This was the greatest exprellion of sorrow in those countries. The fabulous Rabbins talk, that all the brethren railed on Benjamin, *And called him thief*, &c. But the Spirit of God mentions nothing but a sympathy in all.

2. Hasty loading of their beasts again, *And every man laded his asse, or put their sacks upon their asse*, Sept. Cald. same, there was no standing there.

3. Speedy return unto the city. *And they returned to the city*, Sept. and Cald. same. They left not Benjamin to go alone, but all return with purpose to suffer with him. Ver. 13.

Quest. Why is no mention made of their money found?

Ans. 1. That was not the matter fought for. 2. That was given them freely. 3. The greater sin, that any should seem to take away the cup of him, who dealt so kindly with them.

Observe we hence.

D. 1. Innocent soules are speedy to lay open themselves to a Search.

Ver. 11.

D. 2. Order in executing warrants for search is decent.

D. 3. Such order pleaseth best which furthers the inquisitors designe.

D. 4. Providence orders men to hide and find the matters of suspicion, upon the dearest child. Ver. 12.

D. 5. Sympathy in bowels and troubles, becometh brethren in distress.

D. 6. Vnexpected arrests and evidences of danger cause extasies of sorrow.

D. 7. Load and unload, do and undo, innocent soules are sometimes forced unto.

D. 8. A little time may make innocent men return sadly thither whence they came forth gladly. Ver. 13.

2. The next thing reported is their approach and humble prostration before Joseph, Ver. 14. 15. 16. 17. Wherein we have to note.

1. The action of Jacobs sons, twofold.

1. Their access into Josephs presence, *And Judah came and his brethren to the house* of

of Joseph, and he was yet there, Entered into, &c. unto Joseph. Sept. and Cald.

1. The parties, Jacobs sons arrested and brought backe, but among them Judah lead's, as also followeth; he had more ability it seem's, or was more concerned then the rest, therefore is named only among them.

2. Their motion, they came.

3. The place, Josephs house.

4. The reason, there he was. Likely expecting a return of his warrant.

2. Their prostration, *And they fell before him on the ground*, Sept. and Cald. same, here is another influence of the dream fulfilling, it is a posture which carrieth in it, consternation of mind, they say nothing but prostrate themselves upon the ground, in a sad dejected manner. Ver. 14.

2. The return of Joseph in a double, (or twofold) question.

Ver. 15. 1. *And Joseph said unto them, what deed is this, which ye have done?* Cald. same.

Why did you this deed? Sept. Herein he seem's to charge on them iniquity with an aggravation; what kind of sin is this which you have done against so much kindnes?

2. *Knew ye not that such a man as I can search search diligently, or divining divine?* Cald. and Sept. to same.

Here he chargeth their inadvertency, as not to consider, that in Egypt there were men could divine, and find out such secret theeves; where he assumeth not the Magicians practice, but speaketh of himself conjecturally, as others, yet the word admit's another sense, and better beseeching Joseph, herein he taxeth their boldnes to attempt such a thing against such a man as he was. Ver. 15.

Ver. 16. 3. The reply of them by Judah is threefold.

1. By acknowledging their insufficiency to answer in three expostulations.

1. *What shall we say?* Cald. same.

What shall we say again, *אמרנו*. Sept.

2. *What shall we speak?* Sept. and Cald. same. We have not a word to say.

3. *And how shall we justify ourselves?* Sept. and Cald. same. All is to be rendred negatively, we have nothing to say or speak or plead for our selves.

2. By ascribing to God this discovery, *God hath found out the iniquity of thy servants*. Sept. same. before God is found out the sin of thy servants, Cald.

1. Guilt makes them acknowledge God, though not in matter charged.

2. They lye down at Gods foot under his inquisition, that was now made.

3. By self-judging, *Behold we are thy Lords servants, both we and he in whose hand the cup is found*; Sept. and Cald. same. So they yeild themselves to slavery to suffer all alike at Josephs hand.

Quest. Did they well to accuse themselves being every one innocent?

Ans. 1. Consternation upon such an arrest might make them do they knew not what. 2. No man of them knew the innocency of another. 3. They charge not this iniquity as if God found it in them, but some other sin. 4. None are bound to accuse themselves falsely.

4. Josephs answer to this self-judgement

1. By abhorring to punish the innocent, *And he said, farre be it from me to do this*, Sept. and Cald. same. He abhor's to punish all for one.

2. By pitching upon the pretended offender, *The man in whose hand the cup is found, he shall be my servant*, Sept. and Cald. same. One onely is set apart for punishment, pretended to be guilty, herein was justice; neither saith he that he stole it, the penalty also was servitude to have nothing of their own.

3. By discharging the rest; *And you, get ye up in peace to your father*, Cald. same.

Go ye up in safety, &c. Sept. Herein note.

1. The parties dismissed, all with whom the cup was not found.

2. Their dismissal, go ye in peace to your father; this sheweth the rule of equity, however the carriage of all the matter be but in a figure, or personated act. Ver. 17.

It learneth us,

D. 1. Innocent men arrested yeild themselves unto their judge though unjustly terrified.

D. 2. Providence orders time, place, and persons, whereby innocents are charged and tried,

D. 3. Sudden apprehension of innocents may stupify them, and make them fall down dumb.

D. 4. In those passages God hath ordered the fulfilling of his Prophecies so to them. Ver. 14.

D. 5. Good men in power may charge foul things upon the innocent for trial, and aggravate them.

D. 6. Innocency may be charged with inadvertency in offending others.

D. 7. Under providence, and for good, powers have pretended to know of others what they know not. Ver. 15.

D. 8. Innocency being overcharged by powers, whence it cannot appeal, may plead guilty.

D. 9. God order's such charges to the discovery of other sins for his own glory.

D. 10. Innocents may under consideration yield themselves to more penalty than is just. Ver. 16.

D. 11. Just powers abhorre to punish the innocent with the guilty.

D. 12. Servitude is a just penalty for thieves, let them own nothings, who steal other mens goods.

D. 13. Justice is ready to dismiss the innocent, as to punish the guilty. Ver. 17.

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3. The next matter observable upon their arrest, and Josephs sentence on them, is Judahs special address to him, and here begins the eleventh section of the law marked with three great letters. And it continueth unto Chap. 47. ver. 28. The title of this parasha is, *Vaygoth* the first word of all. Now in the history of Judahs address to Joseph, we have these particulars.

1. His appeal for audience. Ver. 18.
2. His narration of past matters.

1. Between Joseph and them, Ver. 19, to 23.

2. Between them and their father. Ver. 24. to 29.

3. His arguments to move Joseph.

1. The danger imminent on his father. Ver. 30. 31.

2. The suretyship undertaken by him, Ver. 32.

4. His supplication & passionat conclusion, Ver. 33-34.

To the first, we have herein to note.

Ver. 18. 1. His access, *And Judah came near unto him.* Sept. and Cald. same.

1. The party, Judah, who was for this imploiment, more honorable than his brethren, and the only undertaker for Benjamin unto his father.

2. The motion, he drew something nearer to Joseph from among his brethren.

2. His humble request is twofold.
1. For liberty to speak. *On me, or to me my Lord, let thy servant, I pray thee, speak a word in the ears of my Lord.* — *A word before my Lord.*

1. His humility, *filling Joseph his Lord, twice, and himself his servant.*

2. His desire, that in the present case he might have leave to speak, though not to defence, yet to petition grace.

2. Against any displeasure that might arise in Joseph, *And let not thine anger be kindled against thy servant.* Cald. to same. Be not angry with thy servant, Sept. Herein, 1. His stile is humble.

2. His petition is by deprecating all displeasure in Joseph toward a poor client.

3. His reason of both, *For thou art as Pharaoh, or Pharaoh as thou.* It may be read both wayes; wherein he acknowledgeth his dignity, and magnificence, unto which he now humbly prostrates himself, thou art as Pharaoh, in his place and majesty: — Thou art after Pharaoh, Sept. — As Pharaoh is thou art, Cald. Ver. 18.

Note we.

D. 1. Hard sentence from a judge presseth souls grieved to draw nearer to him.

D. 2. It concern's persons of wisdom and respect to undertake the reversing of sentence.

D. 3. Humble petitions are more prevalent than stout apologies with forraign powers.

D. 4. Liberty of speech for clients, and averſion of displeasure in a judge are requisit to repeal hard judgement.

D. 5. Majesty in Princes requir's humility and reverence from poor petitioners.

D. 6. It is not unlawful to procure the Princes favour by due appeals and humble addresses. Ver. 18.

To the second. 1. The narration of the passages between them and Joseph in 5 particulars.

1. Josephs question to them, *My Lord* Ver. 19. *asked his servants, saying, have ye a father or brother?* Cald. same. — Thou askedst us, &c. Sept. Ver. 19.

2. Their answer to this, *And we said unto my Lord, &c.* Sept. and Cald. same.

1. Their acknowledgement of their father and his age.

2. Of their brother.

1. As to his youth, a child of his old age the youngest.

2. As to his brother, he was dead.

3. As to his mother, he alone was left of the same mother.

4. As to his fathers affection, *And his father loveth him.* Ver. 20.

3. Josephs reply, *And thou saidst unto thy servants, &c.*

1. He declare's Josephs command, *Bring him down unto me,* Sept. & Cald. same.

2. The end of it, *and I will set mine eyes upon him, or thou I may,* Cald. same. Sept. read, and I will care for him, the setting of the eyes may note.

1. Cog-

1. Cognisance, to take knowledge of one.

2. Favour and respect to him.

3. Indignation: but here the two former serve's fit. Ver. 21.

Ver. 22. 4. Their return again, *And we said unto my Lord, &c.* Where.

1. They declare the difficulty of bringing him, the young man cannot leave his father, Sept. and Cald. same.

2. The reason, *And if he leave his father he will dye,* Sept. and Cald. same. Therefore they could not bring him without danger of their fathers death. Ver. 22.

3. Josephs peremptory resolution declared, *And thou saidst, &c.* Wherein.

Ver. 23. 1. An indispensable command for his coming, *If your youngest brother come not down with you,* He must come, without any excuse, Sept. and Cald. same.

2. The argument enforcing, *Ye shall not add to see my face, or ye shall see my face no more.* Sept. and Cald. same. All this Judah declares to open the cause of their bringing Benjamin upon Josephs command. Ver. 23.

Quest. Did Judah make a true narration of all passages between them and Joseph, seeing some things mentioned here, were not written before?

Answer. 1. Some fable it and say, Judah said more to Joseph, than he spake, but it is both irrational, and incredible, that he would so speak to his face, what he had not said unto them. 2. It is certain that all things spoken and acted were not in all places recorded. 3. Josephs allowance of his speech, sheweth it to be true.

We learn.

D. 1. A just narrative of carriages in cases of dispute and danger is but requisit to clear things.

D. 2. In declarations, due respects are to be shewd unto powers to whom they are made.

D. 3. Plain answers to plain questions is that which becometh all.

D. 4. In narratives, as truth must be spoken, so such as is advantageous for the innocent. Ver. 20.

D. 5. Powers may require advantages from innocents, not for hurt but good. Ver. 21.

D. 6. Arguments of danger and death are reasonably proposed to the demands of powers. Ver. 22.

D. 7. Under providence powers may deny such argument for good.

D. 8. There is no denial of clients to

their judge when they are peremptory, Ver. 22. 23.

2. The narrative followeth of passages between them and their father at their return, wherein we have to note.

1. Their relation of matters to their father, *And it was, &c.* Wherein.

1. Their arrival is related, *when we came up unto thy servant my father.* Sept. & Cald. same.

2. Their manifestation of all that was required of them, *then we told him the words of my Lord.* — Sept. and Cald. same. Our Lord. Sept. they told all that Joseph required of them, if they went again into Egypt. Ver. 24.

2. The report of their fathers demand of them, after some time was spent, *And their bread grew scarce, &c.* Ver. 25.

1. They relate their fathers command to go again to Egypt.

2. The end of it, to buy a little food. Ver. 25.

3. The discovery of their answer, which was.

1. By way of denial, *And we said, we cannot go down.* Sept. and Cald. same.

2. By way of grant, *If our youngest brother be with us then will we go down, go with us.* Sept. and Cald. same.

3. By giving reason for this, *For we cannot see the mans face, and our youngest brother not be with us.* Sept. and Cald. same. V. 26.

4. The report of their fathers reply to this.

1. In his narration of his issue by Rachel, *Ye know, that my wife bare unto me two sons.* Sept. and Cald. same. two, Ver. 27.

2. In remembering the loss of one of them as he thought which was Joseph, of whom.

1. His departure, *And one went out from me.* Sept. and Cald. same.

2. His concealed death, *And I said in tearing he is torn in peeces.* — And ye said, he was devoured by wild beasts. Sept. — with a slaughter he was slain.

Cald.

3. His reason to make it good, *And I sum him not since.* — Until now. Sept. and Cald. Ver. 28.

3. In putting a case of danger to them, here.

1. He supposeth two things.

1. *And if ye take this also (or ye will) from my face.* Sept. and Cald. same.

2. *And if mischief befall him.* — Malady. Sept. — Death. Cald.

2. He concludeth, *Ye shall bring down my gray hairs with evil to the grave.* — My old age with sorrow, &c. Thus far he declares the passionat expressions of his old father, which could not but move him to apply himself to Joseph for pity to his old father. Ver. 29.

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Note

Note thence.

- D. 1. Faithful discharge of messages intrusted by powers, is a just way to gain favour. Ver. 24.
 D. 2. Paternall commands related may be a just apology for childrens obedience. Ver. 25.
 D. 3. Children however they must be obedient, it is in things feasible.
 D. 4. Powers without, may keep children from doing all comanded of parents. Ver. 16.
 D. 5. Affectionate husbands bear in mind the issue of dearest wives. Ver. 27.
 D. 6. The concealed losse of any dear children hath great impression upon naturall parents Ver. 28.
 D. 7. Supposed dangers to dearest children make's parents loath to part with them.
 D. 8. Tender parents are apt to lay losse of children to deep upon their hearts.
 D. 9. A true narrative of parental bowels may proove good means to deliver children out of snares. Ver. 29.

3. The arguments follow whereby Iudah labour's to move Ioseph. Which are two.

1. The one is taken from his father, and the evil impendent on him. Ver. 30 31. Wherein he supposeth three sad events upon their return, if Benjamin be not with them.

Ver. 30. 1. Upon their father, Wherein
 1. The case, And now when I come to thy servant my father, and the yong-man be not with us, &c. again. Then it will be when he seeth the yong-man is not. And it will be, when he seeth the lad not being with us, Sept. — And the lad return not with us, Cald.

Ver. 31. 2. The event upon this case, He will dye. That is thy servant our father. His life will depart in that very moment.

3. The reason of this event, And his soul is bound up in the soul of him, His soul hang's upon, &c. Sept. — And his soul is beloved to him as his own. Cald. This demonstrates the evil impendent on their father, because his life was as it were but in the life of his son, if this come not again, our father will dye away: he doth not say the life of the child is bound up in the fathers, that is seldom or never so, but the fathers in the child's.

2. Upon themselves, and that is the evil of guilt, And thy servants shall bring down the gray hairs of thy servant our father with sorrow unto the grave. — Sept. & Cald. same. In summe they are sensible of the charge laid upon them before by their father; when he denied Benjamin to go with them, Chap. 42. 38. They say not neither thou wilt, but we shall. ver. 30. 31.

Observe we hence.

- D. 1. It becommeth children not to endanger the life of parents, especially being forewarned.
 D. 2. Just fear of endangering parents lives, is a good argument to powers not to press children there upon.
 D. 3. The want of the sight of desired children may kill a Parent.
 D. 4. Parents lives may be bound up in childrens, scarcely childrens in parents.
 D. 5. Such affections are inordinate, and irregular.
 D. 6. Natural children would not willingly be guilty of hastening parents deaths.
 D. 7. It is an unnatural sin to bring gray hairs with sorrow to the grave.
 D. 8. It is a powerful argument to rulers, to do all just things for preserving gray heads; especially when it is a white head, and a white heart.

2. The next argument is taken from himself because he was the special undertaker for Benjamin to his father. Wherein we may note.

1. His general ingagement, For thy servant became surety for the yong-man; Cald. same. Received the lad or child from my father, Sept. As being answerable for him.

2. His especial undertaking in it, in saying, if I bring him not unto thee. Then will I be a sinner to my father all dayes, Sept. same. — I shall be guilty of sin, Cald. It is the same he spake to his father. Chap. 43. 9.

1. He promised to bring him backe.
 2. If he did not he submits to be guilty, and bear the blame and punishment for ever, even all his dayes.

Herein he discover's the faithfulness of a just man in keeping promise, his scope is, to move Ioseph to consider, what a charge lay

lay upon him, and unless he should discharge it, what a blame would be upon him for ever, Ver. 32.

Notewe.

D. 1. It is the part of a just man to remember his promises and undertakings.

D. 2. The conscience of fidelity should be a pressing argument to powers not to hinder it.

D. 3. It is an heavy thing to bear the guilt of breaking faith or trust.

D. 4. Childrens ingagements to fathers are a sacred tie. Ver. 32.

4. In the last place he brings in upon the premises his petition, where we have.

Ver. 33. 1. The things desired, which are two.
 1. That himself being surety, might be judged to be his servant instead of the lad, And now, I pray thee, let thy servant abide instead of the yong-man a servant to my Lord, there is but one word for servant in the Hebrew and Cald. two in Greek, *and* *servant*. The one is a voluntary term of humility, the other notes the penalty submitted unto, that is to be a bondman, or his instrument for servitude to go and come at his word.

2. That Benjamin might be enlarged to go unto his father, And let the yong-man goe up with his brethren. Sept. and Cald. same. that is, let the sentence be taken off from him, that he may have liberty to return to his father with his brethren to keep him yet in the land of the living. Ver. 33.

2. The reason urging him to this, which was an inability to bear the event in the losse of his father, this he expresseth passionately.

Ver. 34. 1. By expostulation querulous, For how shall I go up to my father and the yong-man be not with me; Sept. and Cald. same. Wherein he pathetically expressed the impossibility for him to see his fathers face, unless Benjamin were with him; oh how shall I look my father in the face?

2. By conclusion timorous, Least I see the evil that shall find my father. — evils. Sept. Cald. same. As if he had said, wo is me. I shall see my father dye presently, by evils and griefs that will surprise him, and I; what shall I do? I had rather abide a slave in Egypt, than see these calamities upon my father, O therefore dear Sir, accept me for a servant, and set the yong-man free to save his fathers life. Ver. 34.

Which teacheth us.

D. 1. Faithful men, especially children, will rather choose to suffer, than break their trust.

D. 2. Change of persons as to some punishments as it may be desirable, so is also lawful.

D. 3. Humility will lay men under the lowest servitude, to bring about accomplishment of promise.

D. 4. Dismission of one is but just upon the ingagement of another. Ver. 33.

D. 5. Ingenuous honest Spirits, are impatient to appear without performance.

D. 6. Natural affection cannot endure to see evil finding out Parents, to misery or death.

D. 7. Faithfulness and tender affection are good motives to feed unto reasonable petitions.

D. 8. Passionat arguments must be to press mens hearts, to reverse their sentence. Ver. 34.

CHAP. XLV.

IN this is continued the history of Iosephs further carriage to his brethren at this time, after that Iudah had ended his pathetical speech, where we have to note, the first general of this Chapter.

4. Iosephs manifestation of himself unto his brethren. ver. 1. to 15.

Wherein occur.

1. His acts preparatory to it. ver. 1. 2.
 2. His manifestation itself. ver. 3. 4.
 3. His brotherly support of them in trouble. ver. 5. 6. 7. 8.

4. His charge to them, and message by them to his father. ver. 9. 10.
 11. 12. 13.

5. His tender deportment to them. ver. 14. 15.

To the first. The acts preparatory to his manifestation, are two.

1. His command for clearing the room, And hereabout we have to observe.
 1. The impulsive cause of it, And or then Ioseph could not restrain himself to, or before all them that stood by him, Cald. same. He could not suffer all them that stood by him, Sept.

1. The cōfection is copulative, noting the immediate effect upon Ioseph from Iudahs speech; the case did so affect him, that now he is forced to put off his vail.

2. The

2. The matter so nearly connected, is the violent working of natural bowels, which now put an impossibility upon him of withholding himself from discovery. he had offered violence to himself in concealing his affections so long, and now he can do it no longer.

2. The word of command given by him, *And he cried, cause every man to go out from me.* Cald. same. but he said, send away all men from me. Sept. In short he command's his servants, whereof no doubt many were attending on such an action to clear the room, and shut the door's, not that he was ashamed of his brethren, but to have opportunity of freer discovery of himself to his brethren; and none might hear of their evils against him.

3. The issue hereupon, *And there stood not a man with him, when Joseph made himself known unto his brethren.* When he was made known, &c. Sept. and Cald. to same. All observed his orders, and departed the room: *And left Joseph alone with his brethren.* Ver. 1.

Ver. 2.

2. The next act preparatory is his violent expellion of his passion, *And he gave forth his voice with weeping, and the Egyptians heard, and the house of Pharaoh heard.* Sept. and Cald. to same. Herein.

1. His passion prevents his speech; he wept aloud, that is the force of the Hebrew phrase; he gave forth his voice; the yearning of his bowels could no longer be restrained, but he breaks out into tears, before he could speak one word; this was no pusillanimity but true natural affection, guided also with prudence; they were tears of compulsion and joy toward his brethren. Joseph was no Roickee.

2. The report spreads of such actions.

1. Among the Egyptians, who were near at hand.

2. By them probably carried to the house of Pharaoh: all these carriages of Joseph were in order to the following manifestation. Ver. 2.

D. 1. *Taffionat speeches are usually answered with passionat expressions in hearers.*

D. 2. *Wise and good men, though for a season they may curb nature, yet not so always.*

D. 3. *Prudence suggest's the fitting of place, and persons for discoveries to be made.*

D. 4. *It's suitable for attendents, to go and come at the rulers word.* Ver. 1.

D. 5. *Stupidity or apathy is incompetent with nature, much more with grace.*

D. 6. *Affections kept in, break out at last with greater violence.*

D. 7. *In affectionat good soules tears may prevent their tongues in discoveries.*

D. 8. *Under providence affections & relations come to ear, though managed with greatest privacy.* Ver. 2.

2. The manifestation itself which Joseph makes unto his brethren, which carrieth these particulars.

1. His assertion. *וְאֵין יוֹסֵף* *And Joseph said unto his brethren, I am Joseph,* Sept. and Cald. same. Tolling of bowells and tears at last let out this word, which was an amazing one to them.

Now this and his following words he speaks by himself to his brethren, not by an interpreter, and that in their own language, I whom you have thus far sued unto, I am Joseph.

2. His quere of them, *Is my father yet living?* Sept. and Cald. same. A patheticall question to hear the Lord of Egypt call old Jacob father, which with the former assertion strikes astonishment.

3. The impression hereby made upon them. Wherein note.

1. The frame impressed. *And his brethren could not answer him,* Sept. and Cald. same. Not a word, Cald. they were struck in the head; when formerly they had told Joseph was dead, and their own guilt accused them that they sold him; *And now to hear him say, I am Joseph.* This is an astonishing word and strikes them dumb.

2. The reason of this impression, *For they were terrified at his presence,* Sept. and Cald. same. Such an unexpected discovery of a poor innocent brother sold by them, with a purpose to cross Gods revelation of him, and now become their Lord and judge, such strange events cannot but work perturbation and amazement. Ver. 3.

4. His invitation of them to draw nigh, *And Joseph said unto his brethren, come near* Ver. 4. *to me, I pray you. And they came near,* Sept. and Cald. same.

1. His call to them to approach. It is probable he sat in his appointed place, and they stood at a distance. Whereupon he invites them nearer to speak more freely to them.

2. Their approach, *And they came near* that is, according to his invitation, they made access to him in the place where he was.

3. His confirmation of what he had asserted, *I am Joseph your brother, whom ye sold into Egypt,* Sept. and Cald. same.

1. Here is the same assertion, I am Joseph.

2. His relation to them is added, *I am Joseph your brother.*

3. A good token of it by his suffering from

from them, *me ye sold into Egypt,* I am the man, and ye may know it upon this account; where he minds them of that act which might convince them, that it was even he. Ver. 4.

Observe we.

D. 1. *The height of passion being over, the month may be open to speak and ease the heart.*

D. 2. *In fullness of time Joseph will appear to be Joseph; natural bowells cannot be hid always.*

D. 3. *Greatness cannot hinder grace from owning its relations, fathers and brethren.*

D. 4. *Nature, much more grace, inquires of the life and well-fare of parents.*

D. 5. *Sudden discoveries of unexpected events usually astonisheth the soules of men.*

D. 6. *Perturbations and terrors may strike men dumb that they cannot speak.*

D. 7. *Joseph's discovery to his brethren is astonishing. Innocents in glory are so guilty soules.* Ver. 3.

D. 8. *Grace makes greatness stoop to invite offenders unto favour.*

D. 9. *Guilt may approach unto offended innocents, when invited.*

D. 10. *Grace will make a soul own brotherhood to such as have sold them.*

D. 11. *Mens sinnes may be tokens of remembreing those soules whom they have offended.*

D. 12. *Grace may mention sinnes against it not to reproach, but to melt the sinner.* Ver. 4.

3. After this he yeelds brotherly support unto them in their sudden terrors, and troubles. Where.

1. He encourageth them, against too much grief upon their evil deeds to him, *And now be not grieved, neither let there be anger in your eyes, that ye sold me hither.* Neither let it seem hard to you, &c. Sept. Let it not be displeasing in your eyes &c. Wherein he supports them.

1. Against over much grief, which every one guilty might now possibly feel, let

not your soules be over whelmed; thus the offended comforts the offender.

2. Against anger in their eyes, one against another for conspiring to such a thing; or it may note indignation against themselves, every one for his evil.

3. Against greatness of sin, however, ye were men-sellers, yea and betrayed an innocent brother, yet let not this now bring too much grief upon you. Come wipe away your tears; and be quieted in this;

2. He reasons them out of their terror and trouble, from the wise and gracious ordering of that providence by God, both to him and to them, wherein.

1. He asserts God to be the high cause and orderer of his coming into Egypt, *For God did send me before you, for preservation of life, visitation.* Sept. same. Cald. Sustainment, where he affirm's.

1. Gods causall act, he sent me. That is under your injurious sale of me it was God that sent me, and in that way of a slave, wherein you thought to bind me up, but Gods counsel was that way to bring his word to passe, he sent me in your way.

2. The end, it was to preserve life, even the life of you and yours, &c. ver. 5.

2. He declares the prophesy of God made known by him of the time of famine; for which he provided for them before hand.

1. He tells them the years past of the famine. *For these two years, the famine hath bin in the midst of the land.* Sept. and Cald. to same. This they knew what was past.

2. He inform's them of time to come. *And yet there are five years wherein there shall be no earing or harvest.* Sept. and Cald. same. The scope of this declaration is, to shew them Gods great goodness, in sending him before to provide for them in the daies of famine, ver. 6.

3. He inculcates the same cause, *And God sent me before you, to put for you a remnant in the earth, and to preserve life unto you for a great escaping, or by.* And to nourish you a great remnant. Sept. That he might pur and sustain. Cald.

1. He expresseth the same cause. God sent me.

2. He notes a further end to the Church. 1. To the continuance of its seed on the earth.

2. To keep them alive with great deliverance. ver. 7.

4. He concludes from all, *And now ye sent me not hither but God.* Sept. and Cald. to same.

Quest. Did not they sell and send him? Answ. Yea to be a slave, and to destroy him, but not to be a saviour to the Church and preserve them, this was Gods work alone; which Joseph so much inculcat's here, and hereby labour's to still their troubled Spirits.

5. He expresseth a further end as to Joseph. Z z z 1. To

1. To make him a father to Pharaoh, *And he hath put me for a father to Pharaoh.* Cald. same. — He hath made me as a father. Sept.

2. To make him ruler over Egypt, *And for a Lord to all his house, and a Ruler in all the land of Egypt.* Sept. same. — To all the men of his house. Cald. Thus he sheweth them that God had turned all their thoughts for good not onely for them, but for him, and for the land of strangers, and with these words he stayeth up their hearts. ver. 8.

The words being plain, some queries are needful to be satisfied about Joseph's ex-
prellions.

Quest. 1. How did Joseph know that he was sent by God?

Ans. 1. Joseph knew that all events are guided and ordered by providence, he attributes this to God; and this he might know, by natural light, by supernatural faith upon Gods purpose revealed by the truth of providence, taught in the Church, and by his own experience of the events.

Quest. 2. Doth not Joseph make God the author of his brethrens sin, in saying, not ye, but God sent me? was not the selling of him a sin?

Ans. 1. The selling of him was doubt-
less a great sin.

2. His brethren though they sold him, sent him not into Egypt, for they knew not what the Midianites would do with him; God pointed out Egypt and his condition there.

3. The concurrence of providence with evil men in sinful actions, may be, and is without any causation of their sin; onely for over-ruling that which men do sin-
fully, to higher ends and better, for Gods glory and his creatures good: and so God partake's not of the sin of man: so God took away Iobs possession, by the Sabeans, &c. Job. 1. 15. 17, &c. so of Herod and Pontius Pilate, it is written they did whatever the hand and counsel of God did determine acts. 4. 28. verse. and Gods thoughts and mans are farre different about the same events.

Quest. 3. Doth not Gods sending excuse the selling of him by his brethren?

Ans. No in no sort; they were wicked in their purposes. God did but over-rule them in their sin, he was righteous therein, but they the inven-
tors, and proper actors of their own evil.

Quest. 4. Did not Gods act force their will?

Ans. No, they wrought their works from their own understanding, and will, God inclined them not to evill, onely what they intend for evill, by his sovereignty he turn's to good.

Which teacheth us.

D. 1. Sinners smitten and astonished at conviction of sin, had need of support.

D. 2. Grace is prone to comfort sad sinners under their burdens, though against ones self.

D. 3. Wife and good soules reason out dejected sinners from their per-
turbations.

D. 4. God may send in goodness, when men sell in wickednes, their very brother. Ver. 5.

D. 5. Famine's and their durations, are ordered and sent of God, upon saving onely to his Church.

D. 6. Discoveries of such Gods pro-
vidence tend to ease the burdens of afflicted ones. Ver. 6.

D. 7. Providence useth the sins of men to his own great ends, and contracts nas into God by it.

D. 8. In what men aim at death and destruction, God overrules to life and preservation.

D. 9. Great escapes from death God works for some, that intend great-
est ruin's to his. Ver. 7.

D. 10. All these sweet issues of providence are to be ascribed to God, and not to men.

D. 11. Gods instruments in saving Kingdom's are fathers unto Kings.

D. 12. Honour and dignity doth God appoint and effect for them, whom men designe to shame and misery. Ver. 8.

4. Now followeth, his dispatch of Ver. 9. them and message by them unto his father, wherein.

1. Expedition is charged, *Haste ye and get up to my father.* Sept. and Cald. same.

1. Here is evident piety to his father.
2. Brotherly compliance, my father as yours.

3. Power as in his place commanding.
4. Care to prevent delays, in this time of famine and his fathers trouble in the ab-
sence of his sonnes.

2. The message dispatched unto him, with his name annexed, and herein note,
1. His charge to speak in his name, And

And say unto him thus saith thy son Joseph, Sept. and Cald. same. He commands all to be delivered in his own name.

1. Brotherly engagement.

2. Filiall acknowledgment.

3. Authentical advertisement are car-
ried in it.

2. The matter of this message. Where-
in are.

1. Gods work acknowledged, *God hath put me for a Lord of Egypt.* Sept. and Cald. Here is his preface encouraging, shewing his father how God had brought to passe his former dreams in exalting him to this estate; in a strange land, whether he had a purpose to send his Church.

2. Josephs desire commended. —
Come down unto me, stand not still. Tarry not, Sept. and Cald.

1. His request for his father to come down to him, not by way of superior com-
mand from himself, but divine advertise-
ment.

2. His instance in it, make no stand about it. All this was of God, who told Abraham that his seed was to be a stran-
ger in a land that was not theirs, Gen. 15. And now by this invitation God brings it about, ver. 9.

3. The motives to worke Iacob to this, which are.

Ver. 10. 1. A settled habitation here for Gods time. *And thou shalt dwell in the land of Goshen,* Cald. same. Sept. Geseu. Herein are noted.

1. Certainty of habitation, though invi-
ted from his own home;

2. Fertility, for such the land of Go-
shen was, fit for catel; he is called to the water.

3. Facility in removal, for it was nearest unto Canaan.

2. A neighbourhood or propinquity to himself. *And thou shalt be neer to me, thou and thy sons,* &c. Sept. and Cald. same. This was a great encouragement to him who thought he was as farre from Joseph, as from one out of the land of the Living, ver. 10. — Universality, He and all his.

3. Sustenance and alimony, where-
about.

Ver. 11. 1. The matter promised. *And I will nourish thee there,* Sept. and Cald. same. The summe is, a full allowance promised to him and his household for livelyhood: to be a nursing father to them.

2. The reason of it twofold.

1. The sharpnes of five years providence to come, for yet there are five years of fa-
mine. — Sept. and Cald. same. To endure this time, without bread to eat was impossible, but so God did order it, so long the famine was to be.

2. The prevention of ruine to him and his family. *Least thou be impoverished, thou*

and thy house and all that thou hast, Cald. same. *in my hand.* — That thou be not worn out, &c. Sept. A sweet provi-
dence of a son under God to preserve his fa-
thers family in being, Ver. 11.

4. Evidence of all this by eye-witnesses, which he urgeth.

1. Generally. *And behold your eyes see,* Ver. 12. Sept. and Cald. same. He demonstrates by the eyes of all of them.

2. Specially. *And the eyes of my Brother Benjamin,* Sept. and Cald. same. Him he urgeth who was nearer; and might evi-
dence to his father more effectually.

3. The matter of evidence, *That my mouth speaketh to you.* — It is my mouth, &c. Sept. — That in your tongue I speak unto you, Cald. The summe is, that I speak without an interpreter in my own native language, such as yours is; there-
fore no cause is there of doubting concern-
ing me, nor of what I have said unto you, ver. 12.

5. The present dignity and state of prehe-
minence wherein he was, and therefore able to make good all that he had said, herein we have.

1. His charge of a full declaration of what they had seen of his Glory. *And ye shall tell my father of all my glory in Egypt, and of all that ye have seen,* Sept. and Cald. same. Ver. 13.

This he orders not in vain glory, but to certify his father, that God had accom-
plished his promises, and had made him able to do this good for his relations.

2. His injunction on them, as to the first demand. *And ye shall haste and bring down my father hither,* Sept. and Cald. same. In this is nothing els but the importunity of Joseph to see & save his father & his family; therefore he presseth his brethren once again to haste, and convey his father thi-
ther, ver. 13.

Learn thence.

D. 1. Providence may order trav-
sors to be Messengers of better new's than they intended.

D. 2. Gracious children are speedy to take of grief from their parents hearts.

D. 3. God orders those events of mercy to be declared unto his, which they sometimes would not beleave.

D. 4. Josephs spirit owneth his af-
flicted father in all his own glory.

D. 5. Josephs heart ascrib'e's all his glory unto God onely.

Z z z z

D. 6.

- D. 6. *Joseph contents not himself to be in plenty and glory but to have his father with him. So do gracious hearts, ver. 9.*
- D. 7. *Certain and fertile habitations, are humane motives to draw from barren places.*
- D. 8. *Neerues to dearest relations may persuade to change habitations, ver. 10.*
- D. 9. *Alimony is a duty of Children to parents in straits.*
- D. 10. *Assurance of nourishment may well draw from places where bread is wanting.*
- D. 11. *Gods continuance of famine should move soules to follow his providence for food.*
- D. 12. *It is befitting Gods servants to provide under him against impoverishing of their families. So Joseph, ver. 11.*
- D. 13. *Eye witnesses and they dear ones of Gods gracious events, should persuade good soules, to believe them. ver. 12.*
- D. 14. *Gracious soules may urge their dignity to help the distressed, but not in vain glory.*
- D. 15. *Grace makes nature speedy in the execution of its duty.*
- D. 16. *Gracious Children desire earnestly their parents with them in their fulness, ver. 13.*

5. The last particular in Josephs manifestation to his brethren, is his tender deportment to them.

Ver. 14. 1. To Benjamin, where there is mutual passion.

1. Josephs to him, *And he fell upon his brother Benjamins necke and wept. Sept. and Cald. fame.* Two actions declare his tendernes to him.

1. Falling on his necke, as one upon his desired and Beloved.

2. Weeping in the joyful sense of his injoyment.

2. Benjamins return to him, *And Benjamin wept upon his necke. Sept. and Cald. fame.* Here brotherly affection is drawn out by affection: tear answearing tear, ver. 14.

Ver. 15. 2. To all his Brethren jointly, *And he kissed all his brethren and wept upon them, Sept. and Cald. fame.* Two actions.

1. Killing. A sweet expression of brotherly love, tendernes & forgiveness of evils.

2. Weeping. A sweet note of bowels to them, and no doubt the like from them.

3. In their mutual conference, *And afterward his brethren spake with him. Sept. and Cald. fame.* This is the sweet close of all the seeming sad actions precedent. Mutual agreement in their colloquation, what they spake is not related, but doubtles, each one declaring themselves, someacknowledging their finnes against him, and all contributing to a brotherly unity among them. Ver. 15.

Observe we.

D. 1. *Grace forbids not natural working of affection in its measure.*

D. 2. *Mutual workings of hearts in brethren is but natural. V. 14.*

D. 3. *Sincere kisses and tears of injured brethren to offenders are remarkable.*

D. 4. *Brotherly communion may be freely had, when grace had put away all offences, and accepted offenders. Ver. 15.*

5. The rumor of Josephs relations made known at Pharaohs court, together with his resentment of it. This is the second general of this chapter. Ver. 16. 20. Wherein we may note.

1. The tidings spread at court of it: *And the voice was heard in Pharaohs house saying, Josephs brethren are come, Sept. & Cald. fame.* Herein the words are plain, newes came presently to court, of Josephs relations, by whom it is not said; but doubtles by some attendants, who knew the passages between Joseph and his brethren: and in the form of speech they seem to speak it with much affection, that Josephs brethren were come.

2. The resentment of the tidings with Pharaoh, and his courtiers, which is expressed.

1. By their approbation of it, *And it was good in the eyes of Pharaoh, and in the eyes of his servants. — Pharaoh rejoiced and his family. Sept. — It was pleasing, &c. Cald.* In short, all their hearts were well affected with the newes, and approved the matter. Ver. 16

2. By Pharaohs commision to Joseph about them, expressed in these particulars.

1. For their present provision, *And Ver. 17. Pharaoh said unto Joseph, say unto thy brethren, this do ye, lade your beasts, and go, get you into the Land of Canaan, Cald. fame.* Fill

Fill waggons with wheat. Sept.

1. Humanity is great.

2. Liberality much from a King unto strangers.

2. A commision for their fathers coming.

Ver. 18. 1. His invitation of him, *And take your father and your families (or houses) and come unto me. — And your goods, &c. Sept. — The men of your house, &c. Cald.* The King by Joseph thus invites down Jacob into Egypt with all his.

2. His encouragement to accept the invitation, *And I will give you the good of the Land of Egypt, and ye shall eat the fat of the land. Sept. To fame. — The best land of Egypt, and ye shall eat the good things of the land. Cald.* Herein are noted.

1. Pharaohs indulgence by Joseph, *I will give, &c.* A forcible motive to come to him, the largenes of heart is observable under Gods gracious providence.

2. Jacobs portion with his family to eat and partake of the very fat, the best and choicest provisions of the land. Ver. 18.

3. An injunction for supply of means to bring down all Jacobs family into Egypt, Where.

Ver. 19. 1. Pharaoh gives all power to Joseph, *And thou art commanded.* And do thou command these things. Sept. and Cald. So some read by changing the points, in the Hebrew, (but as they are, it is a passive expression, and notes that Joseph hath command and power from Pharaoh, as to order his fathers coming.

2. Joseph is to order his brethren.

1. To take with them instruments for conveyance, *This do ye, take ye out of the land of Egypt waggons, or chariots, for the little ones and for your wives.* Thus Pharaoh furnisheth them for their journey, with convenient means of passage.

2. To bring their father, *And ye shall take up your father and come. Septuag. and Cald. fame.* In summe Pharaoh would have them under his authority to bring their father down, without any more delay. Ver. 19.

3. He arms them against objections of delay by their goods and stuff: he chargeth.

Ver. 20. 1. *And your eye let it not spare your vessels or stuffe, Cald. fame. — Spare not your eyes (or sight) of your stuff, that is let not your eye look so much upon your lumber, and goods ye have, to make a stop.*

2. He encourageth to this, *For the good of all the land of Egypt is yours, — And the good of Egypt. Sept. — The best things of, &c. Cald.* Hereby he silenceth all disputes against comminglet not losse of goods deterre you, come & ye shall have of the best in the land of Egypt. Ver. 20.

Learn from these.

D. 1. *Humanity will press greatest men to approve the relations of such as do them good.*

D. 2. *Egyptians may be glad of Israel at first though weary of them at last. Ver. 16.*

D. 3. *Natural ingenuity in Princes will freely allow alimony to the relations of such as sustain them.*

D. 4. *Safe dismission unto strangers, natural justice will afford. V. 17.*

D. 5. *Under providence the Church is invited for good, where after it is persecuted.*

D. 6. *Sweetnes and plenty may well move soules to come out of famine. Ver. 18.*

D. 7. *Humility teacheth subordinate rulers to act at the order of superiours.*

D. 8. *It is princely courtesy to afford fit helps of conveyance to such as they invite to them, ver. 19.*

D. 9. *Liberality will take away all objections that may be made by soules against its offers.*

D. 10. *Change from worse to better, is but rational to persuade removal, ver. 20.*

6. The observation of Pharaohs order by Joseph and his Brethren followeth, which is the third generall head of this Chapter, this is related.

1. Generally, *And the sons of Israel did so, Sept. and Cald. Same, that is all, all the Brethren by Josephs order, which now followeth.* Ver. 21.

2. Specially, Josephs giving and ordering things unto them, according to his commision.

1. He appoints them waggons, *And Joseph gave to them waggons according to the mouth of Pharaoh, or his command, — things spoken, Sept. — Commands. Cald. these for carriage.*

2. He giveth out provision, *And he gave them food or provision for the way, Sept. and Cald. ver. 21.*

3. He bestowes presents upon them all.

1. To his Brethren, *To all of them he gave, to each man changes of garments, — double robes, Sept. — Robes to put on. Cald.*

2. To Benjamin he gave 300. sickels of silver

silver and five changes of garments : Cald. same. 300. pieces of Gold. Sept. ver. 22.

Ver. 23. 3. To his father he sent after this sort, *ten he-asses carrying the good things of Egypt, And ten shee Asses carrying corn and bread, and Viduals for his father in the way.* Cald. same. — Ten Mules, Sept. These were the present bestowed and sent, full and large like a Prince, ver. 23.

4. He dismisseth his brethren ; wherein.

Ver. 24. 1. His discharge of them, now with more comfort than before. *And he sent away his Brethren and they departed,* Sept. and Cald. same. They thus took their leave and went homeward.

2. His charge unto them, and he said unto them be not stirred in the way, that is, be not angry nor contend with each other in the way. — Be not angry, Sept. — Strive not, Cald. I have now sent you away in love, so go together to my father, and walk as Brethren, Ver. 24.

Learn thence.

D. 1. Ready submission is just to gracious invitations and injunctions.

D. 2. Brotherly love when it hath power, is greatly enlarged to Brethren; and to help the invited to come to them. ver. 21.

D. 3. Grace giveth garments to them, who took away garments from it. So Joseph to his Brethren.

D. 4. Natural affection admits degrees, among divers sorts of Brethren.

D. 5. Nearest brothers naturally have dearest love expressed. Ver. 22.

D. 6. Piety to parents enlargeth the hearts of children to them in wants for their supply.

D. 7. Princely presents to Parents become children exalted by God. Ver. 23.

D. 8. Brotherly kindness not only dismisseth relations in peace, but loadeth them with tokens of love.

D. 9. Gracious brethren give charge to others against wrath and quarrels.

D. 12. Gracious hearts having pardoned others, desire them to be in love together. Ver. 24.

7. The next event in the history of Josephs carriage to his brethren, which is also the fourth and last general of the Chapter, is the return of the sons of Jacob to their father, together with the issue of it, v. 25. to 28. Herein these particulars occur to be considered.

1. Their ascent unto, and arrival in Canaan, — *And they went up out of Egypt, and came into the land of Canaan, to Jacob their father.* Sept. and Cald. same. Wherein, the good hand of providence is observable toward them.

1. In their way and motion, they went up safely and freely from Egypt.

2. In bringing them to the end of their journey, they attained their own country and fathers house in safety, which was no doubt mercy to them and their father. Ver. 25.

2. Their report which they make unto Jacob their father, strange tidings unto him, in two particulars.

1. *And they told him saying. Joseph is yet alive.* Cald. same, — thy son Joseph liveth Sept. This is the first newes of the life of Joseph, whom he gave for dead a long time before.

2. The other tidings was as strange Ver. 26. *And that he is ruler over all the land of Egypt.* Sept. and Cald. same. Hereabout doubtless they tell his state and honor and command in Egypt, what entertainment they found, and what orders they had from him.

1. It is evident they now condemned themselves for lyars, for they perswaded their father, that he was dead, they are now forced to say Joseph is alive : And not without shame, seeing they had deceived Jacob.

2. They now confesse the events of dreams and prophesies, which they had labored to frustrate, that God now had exalted Joseph, and made him their Lord, which they so much disdained in times past : God is too hard for these poor Creatures.

3. The impression of these tidings upon Jacob. *And his heart fainted or was weakened, for he did not believe them.* He was astonished in mind, &c. Sept. — the words were shaking in his heart, &c. Cald.

1. The impression of this tidings, so sudden and unexpected, was to the very fainting of Jacobs heart ; as the tidings of his death did at first overwhelm him ; so this strange tidings of him to be alive struck him unto an ecstasy, to the very fainting of his Spirit, pressed with doubts and fears.

2. The reason of this impression, he did not believe his son's.

1. An event just upon them because they had lyed and said that he was dead, therefore they were not worthy to be believed.

2. An event sad upon Jacob, his unbelief casting him into a swoon ; as is incident to men, when doubts and fears work about

about sudden, strange and unlooked for tidings, either good or evil, it weakens mans heart, when he is not able to manage them in his understanding and affections, Ver. 26.

4. The confirmation of their report unto Jacob their father, two ways.

1. By word, *And they spake to him all the words of Joseph which he had spoken unto them.* Sept. and Cald. same. What these words were may be easily conjectured by the former History ; words of discovering himself, of comforting them, of invitation to his father, for coming to him at this time.

2. By deed they make proof of what they had reported, shewing the waggons and provisions which Joseph had now sent by them, to convey their families and fether to him, *And he saw the waggons, which Joseph had sent to carry him.* Sept. and Cald. same. Here was a real evidence unto sight, although he had reason to suspect their word, Josephs servants and waggons and present was before his eyes ; and this works faith.

5. The comfortable issue of this upon good old Jacob is threefold.

1. His restitution to himself, and better state. *And the spirit of Jacob their father revived.* — Was stirred as fire under ashes, *ἀνίστασθαι* Sept. — And the holy spirit rested upon Jacob, &c. Cald. It is evident this was a change upon Jacobs own spirit, it being now recovered to a good state and temper. After his fainting, then he looks about and seeth these tokens from Joseph, and is comforted. Ver. 27.

He now believed and was revived.

Ver. 28. 2. Jacobs contentation expressed, *And Israel said it is much, it sufficeth. Joseph my son is yet alive.* — This is a great thing unto me, that Joseph my son is yet alive. Sept. — I have great joy. Cald. — This word *Rab* is referred by some to the precedent tidings of waggons, and present, as if Jacob should mean, this is much which Joseph hath sent : But it seems rather to look to that which followeth ; and it is an expression of contentation, *It is much for me.* As much as I desire, that Joseph is alive. Therefore it is well read it is enough, he mentions not his honors but his life, it is enough for me, that my dear son Joseph is alive, whom I have so long bemoaned as dead.

3. Jacobs resolution, *I will go and see him before I dye.* Sept. and Cald. same.

1. It is a resolution of faith, resting on God for leave.

2. It is the resolve of dear affection in his desire to see his son.

3. It is but previous to his dissolution, before I dye, I desire this, and yet not to be supposed without submission unto the will of God. Ver. 28.

Learn we from it.

D. 1. After various trials providence orders an escape unto his servants.

D. 2. Dispersed sons and afflicted fathers are ordered by providence to meet again.

D. 3. Such providence unto the Children of the Church is observable. Ver. 25.

D. 4. It becometh messengers to make a true report of events befallen them, and especially Children to parents.

D. 5. God may order it, that such as have reported evil falsely, shall report good truly.

D. 6. Joseph may be testified to be alive by such as wished him dead. So Gods Saints.

D. 7. God may make them witnesses of his servants glory, who intended to prevent it.

D. 8. It is brutish vanity to gainsay Gods prophesies, when men shall see them fulfilled.

D. 9. Sudden and unexpected tidings of good as well as evil may stupify the hearts of good men.

D. 10. Good men may erre in backwardness to beleve truth, as in forwardness to beleve lies. So Jacob.

D. 11. It is a just recompence to lyars, not to be trusted when they speak truth.

D. 12. Unbelief of good which God sends, weakens mans heart, and makes it feeble. Ver. 26.

D. 13. It concern's suspected witnesses to make proove of their reports.

D. 14. Authentical words (such as from Joseph) may tend to justify a witness.

D. 15. Real effects and works are better props to faith with men, than words.

D. 16.

D. 16. Sight well used may be an help to faith concerning good to come. He saw.

D. 17. Faith relieved is a reviving cordial to drooping spirits. V. 27.

D. 18. Contentation is Israels portion in the life of Ioseph, life of dear children content parents.

D. 19. Tender and gracious parents may desire to see children whom they love.

D. 20. Old age may adventure to travel for a Iosephs sake.

D. 21. Old gracious soules have thoughts of death before them, to quicken them to present work.

D. 22. Death considered stirreth up good fathers to visit and leave behind them something for children. Ver. 28.

CHAP. XLVI.

According to the general division of the History of Iosephs carriage to his fathers house after his preferment in Egypt. This is the eighth event, recorded in the beginning of the chapter, even Iacobs journey into Egypt, with all his, V. 1. 27. but in this chapter we have these three generals.

1. Iacobs onset in his journey. Ver. 1. 7.
2. The number of soules that went with him. ver. 8. to Ver. 27.
3. His meeting and entertainment with Ioseph. Ver. 28. &c.

1. In the first of these we have to note.
1. Iacobs first eminent stage where he stops. Ver. 1.

2. Gods appearance to him there. Ver. 2. 3. 4.

3. Iacobs progress here-upon. Ver. 5. 6. 7.
1. The first of these contain these particulars.

1. Israels arrival unto and stopping at Beer-sheba; And Israel journeyed and all that he had, and came to Beer-sheba. Cald. same. Israel departing; &c. Came to the well of the Oath. Sept.

Herein we have to note.
1. The head, and leader in the journey, Israel, so styled by Moses, who though weak with age and needing help to be carried, yet he was head of the family and so chief in the journey, he with all his children and servants.

2. Their motion, he journeyed with them,

doubles in those waggons, and means of conveyance sent from Egypt; making on in the way.

3. Their stage was Beersheba, some say six, some eight, German Miles distant from Hebron, whence Jacob now came, above Thirty of our English miles; whether he came thither in one day or more is not mentioned, but this is the main stage first noted.

1. It was so called, from the oath between Abraham and Abimelech, the well of the oath. Genesis 21.

2. It was the place, where Abraham and Isaac long dwelt, the place of his fathers.

3. It was in his way directly for Egypt.

4. It was the place where his fathers had raised an Altar to Jehovah, and worshipped him, thenceunto God directs him.

2. Israels work here before he go further, And he sacrificed sacrifices to the God of his father Isaac. Sept. and Cald. same. In summe, here he sets time apart to give solemn worship to God before he go further.

1. The worshipper, Israel, as the master of the assembly with his also capable of this work.

2. The matter of the worship, sacrifices of the flocks and herd, such as God required.

3. The object of this worship, the true God; so specified the God of his father Isaac, he is called the fear of Isaac, and so God will be known from false Gods, I am the God of Abraham, &c.

4. The scope of this worship or specification of it, according to its ends, and so it was.

1. Eucharistical, by way of thanksgiving to God.

2. Supplicatory, by way of prayer seeking Gods presence.

3. Consultatory, by way of inquiring of God concerning his way, and renewing his covenant, that he might go on with more courage in his way, in all he professeth faith in God, and so endeavor to give glory unto him, Ver. 1.

Note thence.

D. 1. Under providence inviting (Israel) soules interested in God, may move in their way.

D. 2. Israel being called, all his are fit to move with him where God calls.

D. 3. Beersheba, or the place of the Churches abode and Gods appearance, is good to touch at in our way.

D. 4. In hard undertakings and doubti-

doubtfull trials it is good to quicken Faith in God.

D. 5. Spiritual sacrifice and worship are sweet means of strengthening faith, in all undertakings.

D. 6. Israel is not ashamed to serve God before infidels.

D. 7. In undertaking journties and difficulties, it is good for Gods Israel to begin with prayer.

D. 8. The God of Isaac, even the true God, alone is to be worshipped.

2. As to Gods appearance unto him after this, it is declared. Ver. 2. 3. 4. which is made out.

1. In Gods call of him, ver. 2. wherein note.

1. The call, and thereof,

1. The manner, And God said to Israel in the visions of the night. Sept. and Cald. same. Where we have to note.

1. The power calling: God himself and that was not dubitable, for his speech was well known.

2. The manner of calling itself, it was in the visions of the night; whether such as were to men waking, or in a dream as upon them sleeping, is not certain, nor of much moment, this is to be held, that it was Gods call and so Jacob knew it, which waysoever it was given.

3. The subject to whom this call cometh, Israel, called by God Jacob in his old name.

2. The matter of the call, wherein occur.

1. Gods speaking to him by name; Jacob, Jacob. Wherein is observable.

1. Gods aim at the person with whom he had to do, it was Jacob in order to the comfort of the whole Church.

2. The name which God useth, which was that by which he was known in the time of his affliction, and low condition.

3. The intention and earnestness of Gods call to him, in doubling his name, Jacob, Jacob, to make him more earnestly look about him, Moses calls him Israel, but God calls him Jacob: He had need of new strength to prevail against some conflicts at this time.

2. Iacobs reply to God; And he said behold me, or to here am I. Cald. same. — 1st. What is the matter? Sept. Herein.

1. It is evident Jacob knew Gods voice, that it was his and his only.

2. Iacobs readiness to hear Gods will and do it, as if he had said Lord, what wilt thou have me to do? Here I am. Ver. 2.

2. In Gods encouragement of him in his present undertaking, and that these two ways.

1. By renewing the Covenant-relation with him; And he said I am God, the God of thy father. — God spake to him saying, I am the God of thy fathers, Sept. — I am the mighty God of thy fathers, Cald. Herein we have to note.

1. Gods asserting of himself in his being, I am God, Iacob. Wisdom and strength are mine. I am almighty to work.

2. His assertion of relation, I am the God of thy father, engaged by Covenant to him, and therein I am thy God, and will likewise mind thee.

2. By driving away fears and doubts from him in his present undertaking; where-in note.

1. His expresse prohibition, Fear not to go down into Egypt, Sept. and Cald. same. It is an encouraging prohibition, driving away fear about his present removal to Egypt.

Quest. Was Iacob afraid to go thither? Answ. It is probable he was, though yet very desirous to see Ioseph; and it might grow upon these considerations.
1. The prophesie of the bondage of the seed of Abraham in a strangenation which he must know.

2. The present exile from the land of promise.

3. The future corruptions that might befall his family in Egypt.

4. His own infirmities spiritual and corporal, rendring him obnoxious to shakings, and troubles, against all these causes of fear, God encourageth him in this place.

2. The arguments for removing fear, which are these.

1. Gods multiplying of his seed there, For I will set thee there for a great nation, Sept. and Cald. same, he might fear the decrease of his seed in a strange land; but God assures him, to increase him to a great nation there; and it was made good, for he went down to Egypt but with seventy soules, and his seed came up six hundred thousand men beside women and children; and this God did in the land of strangers. Ver. 3.

2. Gods presence with him, in moving thither and dwelling in Egypt. I will go down with thee into Egypt, Sept. and Cald. same. Herein his fear of the loss of Gods communion and appearances is removed; God was resolved to go whither he went, and dwell where he dwelt; and all this by the presence of his grace, protecting him, and his; within, and without.

3. Gods certain return of him to the land of promise, And I will also bring thee up, Sept. — And I will return thee at the end. Sept. — Will make thee go up thence, Cald. This is against his fear of rejection out of the land of promise, where note.

Aaaa 1. To

1. To whom God speaketh thus. viz. to Jacob in his seed, for he returned not but as he was carried to be buried.

2. What he promiseth, even to give a sure and full inheritance to his to make them go up again and possess the promised land.

4. His Dissolution in peace under the hand of Joseph, *And Joseph shall put his hands upon thine eyes*, Sept. and Cald. same. Wherein God promiseth.

1. That he shall see Joseph before he dieth.

2. That Joseph shall do the last office for him to close his eyes: which was the custome of the dearest relations to their dying friends. By all these God strengthens Jacob against his ground of fear. Ver. 4.

Learn thence.

D. 1. God is ready to answer true sacrificers in times of straits, and their addresses.

D. 2. God hath had several wayes of calling his in times past, but all very sure. Gods word.

D. 3. Israel may become Jacob again, prevailing souls with God may be made to again.

D. 4. God calls after his Jacobs in low conditions and times of danger yea and doubles it.

D. 5. As Gods importunitat to help Jacob, so he is ready to hear God, so it is with his saints. Ver. 2.

D. 6. For helping his Jacobs in times of trial God presents himself in his being of power.

D. 7. To comfort saints God sheweth himself in covenant-relations to them.

D. 8. Where God calls to undertakings, there he forbids trouble-some fear.

D. 9. Egypt is not terrible when God commands souls to go into it.

D. 10. God can make places of exile to be for the greatest increase of his Church. Fear not. Ver. 3.

D. 11. Gods gracious presence with his Church in the worst places, may quiet them against fear.

D. 12. Gods promise of bringing out of danger may incourage soules to go in when he calleth.

D. 13. Gods undertaking to order the death of Saints for good may cure the fear of dying.

D. 14. Josephs hand under Gods promise may comfortably close the eyes of Jacob. Ver. 4.

3. The last particular in the first head is Jacobs progresse in his journey, wherein we have to note.

1. His removal; *And Jacob rose up from Beer-sheba*, Cald. same. well of the Oath, Sept.

1. The connection here is remarkable, Jacobs motion followeth close upon Gods appearance and incouragement.

2. The motion is an act of alacrity and freenes of spirit, old Jacob roused himself after Gods manifestation to him, and cheerfully leaves the land of promise, to follow Gods calls.

3. The place whence he moveth, is Beer-sheba, where he had worshipped, and mett with God: his work being done he now departs.

3. The disposal of all the persons for their journey, wherein,

1. The helpers and orderers, the sons of Israel doubtles the eleven.

2. The persons disposed, first, Jacob their father, next their little ones, and then their wives.

3. The disposal or placing of them for their journey, they lifted them up or took, & carried them in the wagons, which Pharaoh had sent to carry them, wherein are noted.

1. The Kings favour to the weak Church to help them on in their journey.

2. The Churches thankful acceptance and use of such favours from the Prince. This was to bring them from Canaan to Egypt, to sojourn there a while: but in the great return of the Church, we find the Prophet speaking of the like. That they should bring their children in chariots and litters, &c. Isaiah. 66. 20. Ver. 5.

3. The ordering of their cattell and goods *And they took*, &c.

4. Their arrival in Egypt, wherein.

1. Their advent, *There came into Egypt*.

2. The general account of the persons, *Jacob and all his seed with him*. Ver. 6.

3. The more special account by sexes, *his sons*, &c. Sep. and Cald. to same, V. 7.

Quest. 1. Did they get all this substance in Canaan?

Answer. 1. Doubtles Jacob brought much out of Syria. 2. Yet he increased it in Canaan under Gods blessing.

3. His Sons got all in Canaan. 4. Canaan is here contradistinct to Egypt, not to Syria, to shew that they came not empty beggars out of Canaan.

Quest. 2. How is it said, *Jacobs daughters*, when he had but one Dinah?

Answer.

Answer. It is usuall in the Hebrew to use plural for singular. So it is said the sons of *Dan Hushim*, which was but one, Ver. 23.

Quest. 3. Did no more but these go with Jacob?

Answer. No more were of his seed, but doubtles many Servants he must have to such a family, and it is presumed, that they went with him.

It teacheth us.

D. 1. Saints motion to obedience followeth close upon Gods appearance.

D. 2. Beleeving soules stirre up themselves to go with chearfullnes any whither, when God goes with them.

D. 3. Places of habitation and comfort must be left, when God calleth to it.

D. 4. It is natural for them that are strong to help old, and yong, and nearest relations in their way.

D. 5. Princely favour may be used by the Church, when God affords it for its help.

D. 6. God makes Kings of the earth helpfull to his poor worm Jacob. Ver. 5.

D. 7. It is good providence for men under God, to carry their possessions with them where he call's them.

D. 8. God carrieth his Church safely where he call's it, even to Egypt.

D. 9. The third Generations of the Church God giveth for continuance of it.

D. 10. God makes the Generations of his Church to go into the land of trial. Ver. 6. and 7.

2. The next general of the Chapter is the register of all Jacobs children, who came down with him at this time into Egypt from Ver. 8. to 27. Of which note.

1. The preface, *And these are the names*, &c.

2. The order of registering, and that is according to the mothers, 4 fold.

1. The children of Jacob by Leah. Ver. 8. 15. the summe of all them 33. Er and Onan excepted who were dead.

2. The children by Zilpah, Leahs hand-maid. Ver. 16. 17. 18. These were sixteen soules.

3. The children by Rachel Jacobs wife properly so called. 14. soules. Ver. 19. 20. 21. 22.

4. The children by Bilha Rachels hand-maid were seven. Ver. 23. 24. 25. All these make seventy.

3. The summe of them which is 2 wayes taken.

1. Excluding Jacob himself, and Joseph with his two sons, who were in Egypt before, so the number of soules which came out of Jacobs loins and came now to Egypt, were sixty. six. Ver. 26.

2. Including them 4. Jacob: Joseph and his sons, Septuagint. Josephs sons were nine, and so the whole 75. And so the whole summe of the Church now in Egypt were 70 soules, the wives of Jacobs loins exempted, for they came not out of Jacobs loins, and it is presumed that Leah & the rest of Jacobs wives were dead. Seeing no mention is here of them, some doubts about this account must be resolved to clear the Scriptures.

Ver. 27. Quest. 1. How can this be reconciled with that of Stephen Acts. 7. 14. where he saith. 75. Soules went down?

Answer. 1. This was at first the error of the 70 in Greek, who report 2 Sons from Manasse, and 3 from Ephraim: when the eldest was not above 7. And the youngest 6 years of age. ver. 20. And so they erre in making Rachels children. 18. Ver. 22. And so they erre in the whole number; but it is to be imputed to some scapes in printing, for Deut. 10. 22. they read 70. and no more.

Answer. 2. It is to be conceived such a scape was in the acts also: and no error in Stephen, for he is supposed to know the number: such scapes do not weaken Scripture. Some say Luke onely reports what Stephen said, yet the Spirit moving him erred not.

Quest. 2. Wherefore is this register made here?

Answer. Mainly to give occasion to Gods people to observe, what eminent performance God made of his promise to Jacob, that he would make of him a great nation. Ver. 3. They were but 70. now and when they came out of Egypt. 600000 fighting men, beside aged, women, and children, they were as the stars in heaven.

Quest. 3. Did the soules come out of Jacobs loins? are soules ex gradine?

Answer. No, that cannot be gathered here. 1. God creates the immortal Spirit. 2. Man brings forth the whole person. 3. Soul is synecdochically used here, and not abstracted: the whole man is born, but the soule is created, when infused.

From all these, general notes may be taken thus.

- D. 1.** Genealogies of the Church are lawfull, and useful: and so ordered of God.
- D. 2.** In the infancy of the Church God numbers souls by name: in the fulness by groſſe.
- D. 3.** The method of genealogies in Scripture by Gods Spirit is arbitrary: not alwayes oneway.
- D. 4.** God will have the line of his Church diſtinct from the world where they dwell.
- D. 5.** Jacobs thigh by Gods power brought forth the Church in the viſible beginnings of it.
- D. 6.** It concern's the Church to obſerve their ſmal beginnings to give glory unto God, from one man the Church ariſeth to an innumerable company, from Ver. 8. to 28.

3 The laſt general of this chapter being the ninth particular in Iosephs carriage to his fathers houſe after his preſerment, is his firſt meeting with and entertainment of his Father, and brethren. About which we have to note.

1. His ſalutation of them in this Chapter. Ver. 28. 34.
2. His preſenting them to Pharaoh. Chap. 47. Ver. 1. 10.
3. His care of proviſion for them. Ver. 11. 12.

1. We have reported their meeting and ſalutation, and herein are conſiderable.

1. Jacobs ſending an harbinge before him unto Ioseph. Ver. 28. And he ſent Judah, &c.

Ver. 28.

1. The party ſending is Jacob.
2. The party ſent Judah, he it ſeems that was more gracious and fitteſt for the buſineſs.
3. The party to whom he is ſent. Ioseph.

4. The diſpatch together with the end of it, he ſent him to direct his ſace to Goſhen, or to ſignify before him to Goſhen. To meet him at Heroopolis in the land of Ramſes. Sept. Cald. as Hebr. That he ſhould appear before him in Goſhen. Syr. To ſhew him the way and prepare him an houſe of habitation in Goſhen. Hieroſol. Ben Uzzi. In ſumme. The end of this meſſage was to let Ioseph underſtand of his fathers comming, and that Judah might have orders from him for diſpoſing their family and ſitting down in Goſhen. The words may be read two wayes.

1. That Judah ſhould prepare by Iosephs order in Goſhen.
2. That he ſhould ſignify Jacobs comming unto Goſhen, that Ioseph might ſet his ſace thitherward to come and meet him, ſo the 70: And this ſeems beſt.
3. Their arrivall. And they came into the land of Goſhen. Cald. ſame. That is Jacob and his company, according as it was formerly appointed: There now expecting Ioseph.

Which teacheth us.

- D. 1.** When Gods providence invites his people to a ſtrange land, prudence teacheth them to ſeek advice from its Rulers.
- D. 2.** Prudence points out fit perſons for diſpatches unto men in power about its affairs.
- D. 3.** It is not unſeemly for fathers to ſend unto ſons for direction in their way, when God ſets them in power.

2. Iosephs return to the meſſenger. Ver. 29. Where.

1. His preparation. And Ioseph bound his Chariot, and went up to meet Iſrael his father to Goſhen. ——— Joined his Chariots, &c. Sep. and Cald. Covered his beaſt, Arab. harnes for chariots. Syr. in which note.

Ver. 29.

1. His princely preparation according to his place, at his command his chariot was provided.

2. his addreſſe, he went up in it to meet Iſrael his father, no doubt having his due attendance with him to accompany him.

2. His acceſſe and apparition to him, for it is ſpoken here of the ſame perſon; & he was ſent unto him. That is Ioseph to Jacob Sept. ſame. ——— When he ſaw him. Cald. And as or when he appeared, Syr. and Ar. he proceeded ſo farre until he came to the ſight of his father, and his father to the ſight of him, Ben-Uzzieth hath a tale here, that Iacob bowed to Ioseph before he knew him, and ſo was obnoxious to have his year's cut ſhort, and that he wept afterward, becauſe he had bowed to him; all is fabulous.

3. His ſalutation, And he ſell on his necke, and wept on his necke continually ſill Cald. ſame. ——— With a great weeping, Sept. This ſuppoſeth.

2. His deſcent from his chariot.
2. His filial obedience though a Prince.
3. His natural affection, tendernes, and joy, it was a melting ſalutation from Ioseph to his father, and no otherwiſe from Iacob unto him doubtles, he wept a good while, over and above, the term noteth ſome continued meltings without ceaſation.

Obſerve

Obſerve we hence.

- D. 1.** Tidings of approach of a good father, will move a good child to haſte to him.
- D. 2.** Princely attendance and inſtruments are beſeeming ſuch as God promotes.
- D. 3.** Higheſt places will not hinder filiall duties to parents in gracious children.
- D. 4.** Sight of fathers and children after long abſence, is affecting upon their Spirits, as deſired by them.
- D. 5.** Natural affection may ſtand with grace, and ſervett between parents and children.
- D. 6.** Joy expreſſeth itſelf in tears, for enjoyment of a deſired father, and ſo of a ſon, Ver. 29.
- D. 7.** Tears ſpeak aloud the hearts deſire.

Ver. 30.

3. Jacobs expreſſion after the ſitt of weeping was over, And Iſrael ſaid unto Ioseph, now let me dye, ſince I have ſeen thy face, becauſe thou art yet alive, Sept. ſame.

——— Although I ſhould dye now, I am comforted after that I have ſeen thy face, &c. Cald. Other readings diſter not much from the original.

1. The ſpeaker here is Iſrael to Ioseph; a good father unto a good ſon, who was as dead, but now appeared to be alive.

2. The ſpeech by way of wiſh or deſire, Now let me dye, after I have ſeen thy face. It is not a ruſh deſire of death, but a ſpeech of contentation, that now he had nothing els in the World, that ſhould ſtir his deſires to live, ſeeing he had obtained that one thing to ſee Ioseph alive. Though he ſhould dye now, yet he was fully ſatiſfied with it, as the Calde paraphraſeth.

3. The reaſon of this deſire of contentation, becauſe thou art yet alive, the ſtrength of his reaſon is conſiderable, that it ſhould make Iacob ſo willing to depart.

1. There is much weight in the perſon, Thou liveſt, thou not onely my beloved, but Gods beloved, of whom God hath ſpoken ſo much good as to his Church, and to whom God hath revealed his will ſo far, thou whom God hath made a nurſing father to his Church.

2. There is no leſs in his ſurviving, that thou art alive, it notes not onely his natural being, but his ſtate of life in which God ſet him, wherein he was inabled to do good to the Church of God; and now

Iacob ſeeing ſuch a poſterity remaining for hopeful comfort to his Church, he expreſſeth his greater contentation as to his own diſſolution, as Simeon, Luk. 2. 29.

It teacheth us.

- D. 1.** After natures oppreſſion is over, grace helps burdened ſoules to ſpeak to each other.
- D. 2.** Sight of deſired comforts below, keep not gracious hearts from deſiring death.
- D. 3.** Saints deſire of death is of contentation, not of raſhnes, or diſcontent.
- D. 4.** Although death be terrible to nature, yet it is deſirable to Saints upon good terms.
- D. 5.** The ſurviving helps of Gods Church make old Saints more willing to depart, Ver. 30.

4. Iosephs beſpeaking his Brethren after his ſalutation of his father, wherein he ſheweth.

1. What he will ſpeak for them unto Pharaoh, Ver. 31, 32.

2. What they ſhall ſay to Pharaoh, when he ſhould call them, Ver. 33. 34. In the firſt we have.

1. The ſpeaker with the parties to whom, And Ioseph ſaid unto his brethren, and to his fathers houſe, Sept. and Cald ſame.

2. The ſpeech which is by way of promiſe.

1. Of his going to Pharaoh, I will go up to Pharaoh, Septua. and Cald. ſame. His mind is to go to Pharaoh about their buſines.

2. Of his ſpeaking to Pharaoh in their behalf, And I will ſhew, &c. Wherein he promiſeth.

1. To own his kinned.

2. To declare their advent according to his leave, Ver. 31.

3. To diſcover their trade of life, that they were ſhepherds, And they are men feeding ſheep, for they have bin men of cattel, that is poſſeſſors and maſters of cattel.

4. That they had brought all with them.

3. Of his procuring a fit feat for them, which is implied though not expreſſed, Ver. 32.

In the ſecond, He ſheweth them what they ſhould ſay to Pharaoh, in caſe he might queſtion them about their courſe of life. Where.

1. He ſuppoſeth Pharaohs queſtion, as was likely for a King to a ſojourning ſtranger, within his dominions to inquire of their courſe of life, And it ſhall be, when

A a a a 3

Pharaoh

Pharaoh shall call, &c. If therefore Pharaoh call you, and shall say, What is your work? Sept. and Cald. same, Ver. 33.

2. He suggested their answer, because they were men not used to the Court.

1. That they should acknowledge the honest trade of themselves and their fathers, that they were shepherds, Ye shall say, thy servants trade, &c.

2. The reason of this acknowledgement is twofold.

1. To procure a place fit for their trade of life, and to preserve their flocks, That ye may dwell in the Land of Goshen.

2. To avoid offence unto the natives, For every shepherd is an abomination to the Egyptians, Sept. same. Egyptians do abominate, Cald. And others to the same sense.

Quest. Why did the Egyptians abominate them?

Ans. It is conceived. 1. From pride, that they disdained to poor a calling. 2. From superstition, because shepherds did eat of the flock, which they worshipped, that therefore they might enjoy their religion pure & not be an offence to others. Joseph thus advieth them to speak unto Pharaoh, when they were called, Ver. 34.

It learneth us.

D. 1. After duty to fathers, brethren are likewise to be respected, and well intreated.

D. 2. Gracious men in power will use their interest for the comfort of their brethren in the Church.

D. 3. Good men exalted by God will take care to preserve their fathers house. Ver. 31.

D. 4. Gracious souls set up by God, will not be ashamed of the poor condition of relations.

D. 5. Flocks and herds must be cared for next to man, Ver. 32.

D. 6. It is but rational that Princes and Rulers inquire into the trades of such as sojourn with them, Ver. 33.

D. 7. It is equal for men to satisfy powers concerning their course of life.

D. 8. It is needful to instruct such to give account of themselves who are not acquainted how to do it.

D. 9. No man should be ashamed to

profess an honest calling, be it never so low.

D. 10. Places of habitation suitable for callings are desirable.

D. 11. Proud men are apt to despise those of low condition.

D. 12. Superstitious souls abhorre all that walk in the truth.

D. 13. It is honest prudence not to give offence to such persons by mixing with them. Ye may dwell in the Land of Goshen.

CHAP. XLVII.

IN this Chapter is continued the History of Josephs care toward his fathers house they being now come into Egypt; and in the beginning of it, we have two particulars of Josephs entertainment recited, viz. his presenting their case and persons to Pharaoh, and then his constant provision for them. Ver. 11. 12. But reserving that note of historical order. This Chapter containeth three general heads.

1. Josephs presenting his family unto Pharaoh and by his power settling them, Ver. 1. 12.

2. Josephs dealing with the Egyptians upon the sore increase of famine. V. 13. 26.

3. Jacobs state and time in Egypt with a preparation unto his death. Ver. 27. 31.

In the first general we have these particulars.

1. Josephs address to Pharaoh by himself. Ver. 1.

2. Josephs presenting his brethren to Pharaoh. Ver. 2. 6.

3. Josephs presenting his father to Pharaoh. Ver. 7. 10.

4. Josephs settling them in their place and provision for them, Ver. 11. 12.

In the first we have these things more special.

1. Josephs access to Pharaoh for acquainting him with the advent of his fathers family into Egypt, And Joseph came and told Pharaoh, Sept. and Cald. same.

1. His access.

2. The end of it is here noted; both are expressions of duty from Joseph to the supreme Ruler of the land, it was equal he should make his address, and discover that with his leave his father, &c. were come.

2. His narration of their advent which reporteth.

1. The subjects that were come, My father, and my brethren, and their flocks, and their herds, and all that they have, Sept. and Cald. same.

2. Their advent from their own place, They

They are come out of the Land of Canaan, Sept. and Cald. same. And all readings.

3. Their stand, which at present they made until Pharaohs pleasure were more known, And behold they are in the Land of Goshen, Sept. and Cald. same. Behold they lay in the Land of Goshen, Syr. This he declareth that there according to appointment they waited for order from the King where to sit down and sojourn.

Learn thence.

D. 1. Prudence guideth men after instruction for affairs, to come to action. From connection.

D. 2. Providence order's Josephs address to Pharaoh in behalf of his sojourning Church.

D. 3. It is meet for Inferiour Rulers to declare to supreme, the advent of sojourners to the Church.

D. 4. Prudence guides intercessors to declare the whole burden of the Church to procure a fit supply for them.

D. 5. Advent from a Land of Famine may move to pity them that live in fulnes.

D. 6. It is meet to declare to Princes, that sojourners wait in place appointed, to receive their orders, Ver. 1.

In the second we have these particular passages observable.

1. Josephs presenting his brethren to him. Wherein note.

1. The presenter, Joseph a patron full of favour and power.

2. The presented set out,

1. By relation, his brethren.

2. By number, five.

3. By rank or order, in the Hebr. it is from the extreme, that is, as some say, from the eldest & youngest he chose out five.

Cald. as Hebr. Sept. read of his brethren. Sam. He took part of his brethren, Ar. As Sept. And Syr. Others

read out of the summe of brethren, and conjecture they were two of Leahs, one of Rachels, Benjamin. One of Zilpahs, and one of Bilhah, but these are conjectural: there is nothing certainly said of them: but five of them they were; probably some of the elder and younger.

3. The party to whom, Pharaoh, under whose protection they were now come to be preserved.

4. The presentation, he made them stand before Pharaoh, Sept. and Cald. same, and so the rest. Ver. 2.

2. Pharaohs expostulation with them, And Pharaoh said to his brethren, what are your works? Sept. and Cald. to same, with the rest. This Joseph informed them before, that Pharaoh would inquire about their course of life, nature taught men then to live in some imployments, and he seems to be morally good in this to inquire after mens labours, and conversations.

3. Their answer to Pharaoh, wherein note.

1. Their satisfaction to his question, Feeders of sheep, or shepherds are thy servants, both we and our fathers, Sept. and Cald. same. Our brethren also and our fathers same; no difficulty in this, they acknowledge their mean condition, as Joseph had advised them. Ver. 3.

2. Their additional reply two ways.

1. By a narration of their state.

1. In the end of their coming, And they said to Pharaoh to sojourn in the land are we come, Sept. same. to dwell. Cald. And so others, but the original is clear, they profess no intent but to sojourn: as to their present exigences.

2. In the reason pressing them, For there is no pasture for the flocks which thy servants have: For the famine is heavy in the Land of Canaan, Cald. same. For our beasts, for the famine hath prevailed, &c. Sept. Nothing difficult herein.

1. By supplication, And now, we pray thee, let thy servants dwell in the Land of Goshen, Cald. same. We will dwell. Sept. Ar. Herein they ask the part of strangers and desire leave to sit down in a strange land.

1. The matter of request is a suitable habitation.

2. The manner is humble, Ver. 4.

4. Pharaohs reply, and that in these ways.

1. By congratulating Joseph for the advent of his relations, And Pharaoh spake to Joseph, saying, thy father and thy brethren are come to thee, Cald. same. Sept. make a great inversion of the words in 4. 5. 6th Verses. Others are to the same with the Hebr. Herein note.

1. Pharaohs turning to Joseph for answere, who was their mediator at this time.

2. His congratulation, as if he should say, it is well, it is pleasing to me that thy father and brethren are come to thee, and thou hast the enjoyment of thy relations, Ver. 5.

1. By licensing Joseph to settle his father with his family. Herein note.

1. The scope he grants him, The Land of Egypt is before thee, Sept. and Cald. same.

And

And so all readings. The summe of this is, that all Egypt was at his choice in any place for his father, &c.

2. The place described two ways.

1. By its quality, in the best of the land make thy father and brethren to dwell. Sept. and Cald. same. — So. Sam. Ar. — In the fairest part. Syr. here the benevolence, and liberality of the King appears. He bari's not the best of the land from the Church; so providence sets the heart of Kings.

2. By its name pointing it out, Let them dwell in the land of Goshen. Cald. same. Septuagint. read this in the fourth verse. All readings agree; he grants their desire to the full.

3. By offering preferment to any of them that were fit, And if thou knowest and there be among them men of strength, or activity, then appoint them rulers of the cattle, over those that I have. Cald. to the same. — Sept. read. Verse. 4. — Make them rulers over those that are set over my heard. Ar. Herein we have.

1. A supposition, if Joseph had knowledge of their worth, not otherwise.

2. A concession thereupon, then make them Princes or chief overseers of my cattle. here is wisdom and great indulgence from the King. Ver. 6.

Learn thence.

D. 1. It is *fit* with nature and is not uncomely for grace to seek the good of all relations.

D. 2. Providence order's some in favour and power to make his poor distressed Church to stand before Kings.

D. 3. Providence directs to choose such to stand before Kings, as are of Capacity. Ver. 2.

D. 4. Morally wise rulers are inquisitive of the labours and employments of their sojourners.

D. 5. It is a part of truth and modesty to own mens honest though low occupations. Ver. 3.

D. 6. It is seemly for strangers to declare their ends of coming to strange places.

D. 7. Lives of flocks and herds are to be cared for, as well as our own.

D. 8. Famine oppressing may make the Church of God sojourn for its food.

D. 9. It is *fit* for the sojourning Church to supplicate convenient habitation from Rulers. Ver. 4.

D. 10. God moveth the hearts of Kings to congratulate the access of the distressed Churches to its rest. Ver. 5.

D. 11. Upon Gods providence working, Kings give up all their territories to the Church.

D. 12. Ingenuous Spirits of Princes under Gods motion give the best of their lands to its sojourners.

D. 13. God orders Princes to give suitable habitation, for his straitened people, to their petitions.

D. 14. Men of virtue and activity are fit to be set over Kings affairs.

D. 15. Upon such accounts God hath ordered preferment to his servants in strange Kingdomes. Here to Joseph. So to Daniel, Nehemiah, &c. Ver. 6.

3. Now followeth Josephs presenting of his Father unto Pharaoh, with the circumstances about it, and herein we have.

1. Josephs presentation of Jacob unto Pharaoh, And Joseph brought Jacob his Father, and made him stand before Pharaoh. Sept. and Cald. same. And the rest of readings. Herein.

1. The presenter, Joseph now exalted in Egypt; and in highest favour with his Prince.

2. The presented; Jacob his father, now a Pilgrim, and in distress, yet Joseph owns him.

3. The person to whom he presents him, Pharaoh King of Egypt, now under God, his patron.

4. The presentation, he himself brought him and made him stand before the King.

2. Jacobs salutation, And Jacob blessed Pharaoh. Sept. and Cald. same. — And he saluted him, Ar.

1. The Minister of the blessing Jacob, a Patriarch and Prophet, however at this time a pilgrim in Egypt.

2. The object of it, Pharaoh King of Egypt, yet saluted and blessed by a Father of the Church.

3. The blessing itself, which carrieth in it.

1. Salutation.

2. Acknowledgment and thanks for his royal favour to himself and family.

3. Prayer to God for his special favour to him.

4. Propheticall collation of it in the name of the Lord. Ver. 7.

Ver. 7.

3. Pharaohs expostulation with him, And Pharaoh said unto Jacob, how many are the dayes of the years of thy life. Cald. same. — How many are the years of the dayes, &c. Sept.

1. Here is condescension of the King to converse so kindly with a stranger.

2. His question is about the term of his age; he question's his sons about their works, but the old father onely about his year's and that with reverence of the gray head. Ver. 8.

4. Jacobs answer unto Pharaoh, in three things.

1. In giving an account of his present age, And Jacob said to Pharaoh, the dayes of the years of my pilgrimage, are 130. Years. Cald. same. — The dayes of the years of my life, &c. Sept. Other readings to the same purpose.

This is a standard to measure chronology in severall things. Herein.

1. He sheweth the state of his life in that he terms it a pilgrimage, and indeed, so he was from the first with Abraham and Isaac but eminently in all his motions, to Syria, &c. that which Pharaoh calleth life, he termeth pilgrimage.

2. The term of his life so far as it was spent, he had passed 130. years.

2. In shewing the misery and trouble that attended these dayes, Fear and evil have bin the dayes of the years of my life. Sept. and Cald. same. A little thing my life, and dayes evil.

1. The brevity.

2. The misery of his life in this world is asserted.

3. In declaring comparatively, that his life did fall short as yet of his fathers, And they have not attained the dayes of the years of the life of my fathers in the dayes of their pilgrimages. Sept. and Cald. to the same, and other readings.

1. He speaketh of his life at present, for 17 years more were added to him.

2. He confesseth his fathers to be pilgrims, and strangers on this earth.

3. He acknowledgeth their course to extend beyond his. Ver. 9.

5. Jacobs Valediction, and departure from Pharaoh, wherein.

1. He takes leave with the like salutation, wherewith he entred. And Jacob blessed Pharaoh. Sep. & Cald. same, he prayed for him. Ar. Not onely as a beleever, but as a Prophet also, desiring good for him with effect.

2. He departs, He went out from before Pharaoh. Sep. and Cald. to same. He went out of his sight as some; he withdrew himself to his own place, so reverentially he departs as he came unto him. Ver. 10.

Ver. 9.

Ver. 10.

Learn thence.

D. 1. Gracious sons exalted, have their aged parents in esteem,

though afflicted, to honor them. So Joseph.

D. 2. Providence orders his pilgrim servants sometimes to stand before Princes, and be honored by them.

D. 3. God by his sojourners repayeth blessing to those that honor them.

D. 4. It becometh the members of Gods Church to salute such as entertain them with a blessing. Ver. 7.

D. 5. It is natural to men to admire old age; and inquire to the greatness of it. Ver. 8.

D. 6. The Saints of God have allwayes professed their state of life below to be a pilgrimage.

D. 7. Short and smart doth God make the lives of his dearest on earth sometimes.

D. 8. Several terms of life hath God pointed out to his Saints below, some longer, and some shorter. Ver. 9.

D. 9. It seems gracious soules admitted to Princes to depart with due salutations.

D. 10. The best salute from Gods servants, is at coming and going to bless those, whom they conversed with. Ver. 10.

4. The last thing in the first general, is Josephs setting his father and family, and providing for them. Ver. 11, 12. Herein we have to note.

1. His instating of them. Ver. 11. And Joseph placed, &c.

1. The instituter, Joseph as authorized by Pharaoh.

2. The instituted, father and brethren.

3. The institution of them, he made them dwell, as Heb. Sep. He assigned them an habitation, or placed them, as others.

4. The indowment of them, with sufficiency of means, set out.

1. Simply, He gave them a possession in the land of Egypt, Sept. &c. to same. to the rest. — Inheritance: Syr.

2. Comparatively, In the best of the land, in the land of Raameses, Septu. and Cald. same, with others. This land was the region of Goshen. This Raameses, is conceived to be a great town or city therein; but rather I think it a larger continent; it being termed the land.

Bbb

5. The

Ver. 11.

5. The authority by which this was done, as Pharaoh had commanded, Sept. and Cald. same, and so all readings. So that, Joseph only as commissioned from the King, but Pharaoh himself by his royal power, to disposed of the Church in Jacobs family at this time.

Ver. 12. 2. His constant providing for them, *And Joseph provided his father & his brethren, & all his fathers house with bread, to the mouth of the little one*, according to the little ones. As a little child is nourished. So it is varied. — Measured out wheat, &c. — Wheat according to the body, Sept. — Bread according to every ones family. Cald. — After the manner of little children. — According to the number of the little ones. Ar.

1. The nursing father is Joseph.
2. The nourished, father, brethren, families.

3. The means of nourishment, bread, that was the staff of life.

4. The extent of this provision, as in the letter, *To the mouth of the little one*. That is from the greatest to the least, he put bread into their mouths, which seems to be most proper to the phrase. Ver. 12.

Learn we thence.

D. 1. Providence make's children sometimes provide houses for desolate parents and relations.

D. 2. God order's possessions, and those the choicest for his Church sometimes in its pilgrimage.

D. 3. The commands of Kings serve the providence of God, for the comfort of his Church. Ver. 11.

D. 4. Gracious sons under providence may be nursing fathers unto parents, &c. in famine.

D. 5. God find's out bread for his Church, in strange places, when they have none at home.

D. 6. God looketh to fill the mouths of little ones in his Church with food, as well as great. Ver. 12.

2. The second general of this Chapter is the history of Josephs dealing with the Egyptians, as to the remaining time of the famine. Ver. 13. to 26. Wherein we have to note.

1. The sad occasion of his transactions with them, which was the grievousness of the famine. Ver. 13.

2. Josephs care in affording them corn for exchange.

1. Of money, which they brought Ver. 14.

2. Of their cattel which they sold, Ver. 15. 16. 17.

3. Of their lands which they ingaged. Ver. 18. 26.

1. In the former it is fit to observe.

1. The connection which seemeth to respect the last verse of the 41 Chapter, where Josephs administration toward Egypt was spoken of, but interrupted by the history of his demeanor toward his fathers house which is continued from Chap. 42. to this place. This passage therefore was noted as the third general of Josephs administration, from that time which is the modelling of Egypt to a new form of subjection unto Pharaoh and therein of government.

2. The matter immediately connected is the sad occasion of all the transactions between them and Joseph. — Herein two things are declared occasional.

1. A sad cause, and the reason of it, *And bread was not in all the land, for very grievous was the famine.* — Wheat was not, &c. For the famine prevailed mightily, Sept. — Overmuch. Cald. — So Syr. Herein are reported.

1. A nullity of bread, not simply, for there was corn in the store houses, but as to privat families.

2. The reason which was the vehement prevalency of the famine, this seems to be about the third year.

2. A sad effect, *And the land of Egypt, and the land of Canaan, rag'd, labour'd or fainted from before the famine, or by reason of it.* — Failed, Sept. — The people of the land, &c. Cald. — And the whole land of Egypt was wasted and the land of Canaan, &c. Syr. — The inhabitants were brought to poverty. Ar.

1. The subjects of this evil, the lands of Egypt and Canaan, extended was the subject, the people of these lands, that whence Jacob came and that wherein he and the Church now were.

2. The evil brought on them by famine, rage, madness, fainting, failing, groaning for want of bread; so it was with many families, when in the midst of all God provides for his Church. Ver. 13.

Learn thence.

D. 1. Providence in order to its own ends, puts nations to want, or scarcity of bread.

D. 2. Prevailing famine is a very grievous evil.

D. 3. Grievous famine maketh souls faint and rage and bring sore patients.

D. 4. In midst of all God feeds his Church. Ver. 13.

2. In the next place we have Josephs care in dealing with the Egyptians in this straight, and that in a just exchange with them for bread.

1. For their money, in which narrative we have.

Ver. 14. 1. Josephs receipt, *And Joseph gathered up all the money, that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought*, Sept. and Cald. to same. With the rest. Herein note.

1. Joseph sold them corn.

2. They bought it, viz. the inhabitants of these lands.

3. Joseph received and collects it. — *And he gathered it up*, Sept.

2. Josephs return of all into Pharaohs treasury, *And Joseph brought the money into Pharaohs house*. Sept. and Cald. same. Herein.

1. The treasurer Joseph, a faithful steward and servant.

2. The treasure, all the money the price of the corn.

3. The treasury Pharaohs house: so he makes him the owner and seeks his profit.

Learn we.

D. 1. Exchange of bread for money is just and lawful in all nations.

D. 2. It is equal for sellers to gather up all their price from Buyers.

D. 3. It is just for stewards intrusted to bring the revenue into their Lords possession. Ver. 14.

2. He dealeth with them in exchange for cattel, in the narrative whereof.

1. Their address to Joseph is related with their motion made to him.

1. The occasion of it is the failing of their money, *And the money was consumed from the land of Egypt, and from the land of Canaan*. Sept. and Cald. to same. — Herein declared the failing of money among the people: and now hunger crieth for bread: hereupon they seek out again.

2. Their access to Joseph hereupon, *And all the Egyptians came unto Joseph*. Sept. and Cald. same. To him they were first sent by Pharaoh, and to him they come again in their streets.

3. Their cry unto him, *They said give us bread, and why shall we dye before thee? For the money faileth*, Sept. and Cald. same. Note.

1. Their prayer, *give us bread* they beg in want, but Real it not.

2. Their argument twofold.

1. Imminent death if they have no bread.

2. The failing of all money to buy the^m any more food. Ver. 15.

2. Josephs reply.

1. By way of demand, *And Joseph said, give ye your cattel*, Sept. and Cald. to same. Here he proposeth another exchange for bread, *And that is their cattel and stocks, &c.* Ver. 16.

2. By way of promise, *And I will give you for your cattel, if money fail.* — Bread and corn. as Sept. and Cald.

1. His prudence.

2. His justice are carried herein: so he orders under Gods guidance for preserving them, and their cattel, which they could not els preserve. Ver. 16.

3. The argument made and executed by them.

1. On the Egyptians part, *And they brought their cattel to Joseph*, Sept. and Cald. same, &c. That is to make exchange for bread. Ver. 17.

2. On Josephs part, *And Joseph gave them bread for horses, &c.* Wherein.

1. The price paid by the people of all sorts, and every head of cattel.

2. The retribution of Joseph expressed, two ways.

1. By giving them bread.

2. By leading them gently, and sustaining them with bread, so that it was not only a present refreshing, but a continued sustentation of them.

3. The duration was one whole year. Quest. How could the Egyptians have such cattel, when the shepherds were an abomination to them?

Answ. In short, they abhorred the labour and travel which was laid on others, but not the good or possession of the cattel.

Observe we.

D. 1. Providence by continued wasting famine consumeth wealth for bread, bread is better than money.

D. 2. All treasure being spent, hunger will cry out for bread.

D. 3. Fear of not escaping from death makes some men cry for bread, and others give it. Ver. 15.

D. 4. Exchange of bread for cattel, is not unlawful. Ver. 16.

D. 5. To save life, bread is better than cattel, and these easily parted with for it in famine.

D. 6. Justice must give bread and sustentation to poor men that part with all to save their lives. Ver. 17.

3. He dealeth with them in exchange for lands and liberties to give them bread, wherein.

1. Their motion to Joseph. Ver. 18. 19. And herein.

Ver. 18.

1. The time, *And that year was ended and they came to him in the second year, Sept. and Cald. same.* The year following. Syr. So that this was not the second of the famine but of the hard pressure, their money was spent in the fifth year, and cattle in the sixth, and now these being gone they come to sell themselves, and lands, and all for bread.

2. Their declaration of their sad condition to Joseph, which is in three particulars expressed.

1. *We will not hide from my Lord that the money is spent.* Cald. same. Shall we be worn out by my Lord? Sept. If money fail, here they declare, all their money was gone.

2. That all their herds and flocks were in his hand, bought for bread already.

3. That nothing was remaining but their bodies and lands, Sept. and Cald. same. these were the last they had to barter for bread. Ver. 18.

Ver. 19.

3. Their pressing expostulation, *Wherefore shall we dye before thine eyes both we and our land?* Cald. same. And the land be desolate, Sept. This is a pressing argument, shall we dye, and the land dye also, bereft of its inhabitants?

4. Their petition twofold.

1. *Buy us and our land for bread.* And we will be, we and our land servants unto Pharaoh. Cald. same. Possess us, Sept. Here is their offer for present bread.

2. *And give seed that we may live and not dye, and the land be not desolate.* Cald. same. That we may sow, &c. Sept. Here their desire is for seed, this being the last year of famine after which God was purposed to give fruitful seasons again. Ver. 19.

2. Josephs answer to them, made by his actions.

1. His buying it of them.

Ver. 20.

1. His payment, *And Joseph bought all the land of Egypt for Pharaoh.* Cald. same. Possessed, Sept. That is he gave them bread and seed for it.

2. The reason, for the Egyptians sold every man his field, because the famine prevailed over them, Sept. and Cald. same.

1. Their voluntary act, they sold it.

2. The cause provoking, Gods hand in famine.

3. The issue, *And the land became Pharaohs.* So it is read, Sept. and Cald, &c. not only by way of government but by purchase and possession. Ver. 20.

Ver. 21.

2. His disposing of them being bought, *And the people he made them pass to cities from one end of the border of Egypt to the other end thereof.* He subjected them for servants. Sept. He transla-

ted them from city to city. Cald. Two ways this is understood.

1. That Joseph changed their habitations, they having sold them, and brought those of one end of Egypt, to dwell at the other, to take them off from their old claim.

2. Some think rather, that he brought them to cities near them, there to publish the decree, and to give their assent, and so return them to their places again, this was easier, and seems more probable. Ver. 21.

3. His exception, *Only the land of the Priests bought he not, for the Priests had an appointed part from Pharaoh.* And they did eat the assigned portion which Pharaoh gave them, therefore they sold not their land. Sept. and Cald. To the same.

Ver. 22.

1. The exception made, *Joseph did not buy the land of the Priests.* Some read Princes, but it is generally rendered Priests, to whom several nations gave honorable respect.

2. The reason of the exception of these lands: because the Priests had allowance from Pharaoh in the hardest times, and they did eat upon his finding, therefore they sold not their lands. Ver. 22.

4. His declaration of the agreement unto the people. Wherein we have to observe.

1. The terms recited upon Josephs part, *And Joseph said to the people, behold I have bought you this day, and your land for Pharaoh: loe here is seed for you, and ye shall sow the land.* Sept. and Cald. to same.

Ver. 23.

1. He asserts his purchase.

2. He giveth them seed as they desire.

3. He alligns their work, ye shall sow the land. Ver. 23.

2. Terms upon their part in two points.

1. In what they were to pay to Pharaoh, *And it shall be in the province, that ye shall give the fifth part unto Pharaoh.* Sept. and Cald. to same.

Ver. 24.

1. Gods product by providence is supposed.

2. The portion thence reserved to Pharaoh is only the fifth, the same portion which was laid up at the Kings cost in the years of plenty.

2. In what they were to reserve to themselves. *And 4 parts shall be for you, (hands or handsut) for seed of the field, and for your food, and for them, who are in your houses, and for your little ones to eat, so the words changed.* Sept. and Cald.

To same purpose. Herein he giveth what they asked not: necessity made them willing to part with all, but his prudence and goodness orders better for them. Ver. 24.

5. Their free and full assent to this agreement, wherein note.

1. Their acknowledgment, *And they said, thou hast preserved us alive.* Cald. same. Thou hast saved us. Sept. This is an acknowledgment of thankfulness ascri-

Ver. 25.

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bing the preservation of life to Joseph under God.

2. Their request, *Let us find favour in the eyes of my Lord.* Cald. same. We have found. Sept. In this an humble desire to deal with them in general.

3. Their engagement, *And we will be servants to Pharaoh,* Sept. and Cald. same. So they engage themselves to be at Pharaohs command to make good their promise. Ver. 25.

6. The last thing in this History is Josephs legislation, wherein are two parts.

Ver. 26.

1. A positive injunction, *And Joseph put it for a statute unto this day over the land of Egypt, for the fifth part unto Pharaoh,* To fifth them. Sept. Cald. same. This doubtless he entered among the Lawes of that Kingdom. And it had sanction from the people.

2. An exemption of the Priests portion. *Only the land of the Priests of them alone was not Pharaohs.* Cald. same. — *without, &c.* Sept. This portion was exempted by the same statute to be yth free, and not to lye under that tax or tribute. Ver. 26.

Some queries about these transactions must be satisfied to give a right understanding of them.

Quest. 1. Are Josephs actions justifiable, in taking money, cattle, and lands, from the Egyptians for corn?

Ans. 1. These transactions of his are neither complained of by the Egyptians, nor reproved by God, as appears in the history. 2. All the corn that was laid up in the years of plenty, and now sold by him in famine is rationally presumed to be bought with the kings money. It was not evil to sell that which was bought. 3. The matters of exchange are in themselves lawful, by money, cattle, or land, to purchase bread. 4. The necessity of exchanging these was laid on them by God. 5. As to buying and selling it was a voluntary act both in them and him. No injury done to him who will's this. 6. It appears not that he oppressed them in the price. 7. All this transaction was extraordinary.

1. In Gods revealing this to Joseph.

2. In setting him up to provide for the famine, and dispose his provision.

3. In the managing of his office, who could tell how provisions would hold out, but only God, and he to whom God revealed it? what God therefore managed must be just; and such extraordinary cases are not exemplary, to ordinary administration.

Quest. Should not he have given freely? Ans. 1. No law bound him. 2. It was not his own.

Quest. 2. Did Joseph well in exempting

the lands of idolatrous Priests?

Ans. 1. He did no way allow their office, nor allot their provision. 2. He was but Pharaohs steward to pay what he allowed, and exempt what he had made free. 3. In that state, and time Joseph did right in administering justice to all according to the becke of superiors.

Quest. 3. How was Jacobs family freed from the fifth, when the Egyptians paid them?

Ans. 1. It was the free indulgence of the Prince. 2. It was at that time the overruling hand of God making Princes indulge his Church. 3. This could not be imputed to Joseph for iniquity. For Egypt fared better for them.

It learneth us.

D. 1. Years and provisions are ended together sometimes, but specially in time of famine.

D. 2. Second pressures of want, will force to second cries for a relief.

D. 3. Pressing miseries will not easily be concealed, especially to such as may help them.

D. 4. It is reasonable for people in distress for life, to shew rulers their sad estate. Ver. 18.

D. 5. Poor creatures are unwilling to dye, though they be in famine.

D. 6. Bodies and lands are soules willing to part with for their food, skin for skin yea all that a man hath will he give for his life. Job. 2. ver. 4.

D. 7. The sweetness of life will make men willing to be bought and sold, for preserving it.

D. 8. Cries for bread and seed to preserve life are strong in famine. Ver. 19.

D. 9. Where providence make's the necessity, lands may be bought for bread.

D. 10. Prevailing famine will make soules to sell all for food.

D. 11. Providence maketh famine enrich some, when it impoverisheth others. Ver. 20.

D. 12. Prudence teacheth rulers to

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convene scattered people unto places to know the law. Taking the peoples removal in the later sense.

D. 13. It may be just for Lords having purchased lands to remove their tenants. Ver. 21. It in the former.

D. 14. Nature teacheth men to indow and preserve such as minister to their God, to honour them So doth Pharaoh provide for his Priests.

D. 15. It is just to give men their dues though they be wicked. Ver. 22.

D. 16. It is righteous to publish agreements between rulers and people.

D. 17. It is no less just for rulers to give seed promised and exact labour. Ver. 23.

D. 18. Under providence there may be portions due from subjects to powers ruling them.

D. 19. In all exactness it is just for powers to leave to subjects sufficient for their families. Ver. 24.

D. 20. Acknowledgment of mercies from God by rulers is but equal.

D. 21. After favours acknowledged, more may be lawfully desired.

D. 22. Due service is but equal to be given for royal favours. Ver. 25.

D. 23. Just events of providence may pass into laws.

D. 24. Under God, Princes may give immunity to some, and not to others. Ver. 26.

3. The last general of this Chapter followeth which is the time of Jacobs sojourning in Egypt, and his preparation for his grave. Ver. 27. 31. Herein occur these particulars observable.

1. The state of the Church initial in Egypt. Ver. 27.

2. The term of Jacobs life before and there. Ver. 28.

3. The preparation which he makes for the grave. Ver. 29, &c. In the first of these

4. Things are reported of the state of the

Church under the name of Israel.

1. Their habitation, *And Israel dwelt in the land of Egypt, in the land of Goshen, Sept. and Cald. to same. &c.*

2. Their posture, *they dwelt*, that is quietly, and in peace without disturbance, God gave them a quiet habitation.

3. The place of it, as large was Egypt, and more strictly the land of Goshen, one of the best portions in Egypt. Ben Uzziel adds *And they built themselves schools and palaces*; but that is not in the text; only it is said that they had a quiet dwelling in a fruitful place.

4. Their possessions, *And they had inheritance or held possessions therein*, Sept. and Cald. to same. Herein is declared Gods providence, not only in giving them houses, but possessions, and those large enough for their families; to yield them comfortable subsistence; how these became theirs, cannot be rationally conjectured, but only by royal indulgence under Gods guidance.

5. Their increase of estates, *And they grew, or increased, or were fruitful*, Sept. and Cald. same. This is properly meant of their herds and flocks and wealth, wherewith God blessed them there.

6. Their increase of seed or children, *And they were multiplied exceedingly*, Sept. and Cald. the same; &c. That is they grew numerous, though there were but 70 souls at the first, this verse seems to be connected to ver. 12. And it is the eleventh section of the law, as the Hebrew's divide.

Learn thence.

D. 1. God sometimes sets down his Israel or Church, in large, quiet and fruitful habitations.

D. 2. Providence orders possessions to his people sometimes in strange lands.

D. 3. Divine blessing makes his Church rich sometimes, where they have nothing of their own.

D. 4. Under providence the seed of the Church sometimes is multiplied in the pilgrimage of it and according to Gods promise. Gen. 46. 3. Ver. 27.

In the second we have to note about Jacobs life.

1. The term he lived in Egypt, *And Jacob lived in the land of Egypt, 17 years*, Sept. and Cald. same, &c. Here beginneth the twelfth section of the law according to the Hebrewes, the last of this book styled.

And Jacob lived, from the first words. This is distinguished but by one S. others

Others by three; but not to stand upon useless notions about it: The contents of this are the last acts and death of Jacob, and Joseph, with the state of the Church to that time. In this term of his being in Egypt we have to observe Gods good hand in sweetening the latter part of Jacobs pilgrimage, that for 17. Years he continued in the enjoyment of his son Joseph, and nourished by him. And so many years also are past in his time, as to the being of his seed in a strange land, so providence orders time and place.

2. The term he lived in the world. *And the days of Jacob, the years of his life were 7 years & 40 years, & 100 years*: So it is read. 147. As we account. Sept. and Cald. same, &c. This number easily appears upon his acknowledgment unto Pharaoh that he was 130. when he came into Egypt, and 17 added make up 147. This serves to help the true Chronologie of the Church among other ages that are reckoned, and therefore here recorded.

Learn hence.

D. 1. Providence sometimes refresheth his pilgrim Saints at the latter end of their way.

D. 2. Years of childrens piety God sometimes proportion's to the years of parents pity over them. Joseph seventeen, when he left his Fathers house.

D. 3. Various have bin the terms of Gods servants lives here upon earth.

D. 4. The Spirit numbers the days of Gods Saints for the Churches instruction. Ver. 28.

In the third, which is Jacobs preparation for his grave, we have to note.

1. The occasion of it, *And the days of Israel drew nigh to dye*, Sept. and Cald. same. The sense of some fore-running signs of death were now doubles upon Jacob; and he perceived, that his time of life was expiring, whereupon he begins to make his will, wherein.

2. He bequeaths his body to the grave, and that to a special place of burial.

3. The care he takes about it, expressed in some passages between him and Joseph; Here.

1. Jacobs entrance, and herein.

2. Jacobs call for him, *And he called to his son, to Joseph, or his son Joseph*, Sept. and Cald. same. That is doubts he sent for him to speak with him about this matter, it being in his power to perform his will.

Ver. 29.

2. His proposal to him, whereof note.

1. The form, it is humble and supplicatory, *And he said unto him, if now I have found grace in thine eyes, such is the humble address of suppliants; it is not a speech of doubting, but of ingaging, upon the certainty of that favour, which he knew Joseph bore unto him.*

2. The matter desired.

1. That he would swear. *Put, I pray thee, thy hand under my thigh*, Sept. and Cald. same. The rite used in swearing, Gen. 24.

2. The things unto which he would have him swear.

1. Generally. *Thou shalt do to me mercy and truth*, Sept. and Cald. same.

These two expressions are used to paraphrase that kindness and faithfulness which is desired from any.

Three words Jacob useth in his desire.

1. To have grace or favour from Joseph.

2. To have benevolence.

3. To have fidelity towards him, when he was dead, that is to perform his will, these three must go together.

2. Specially, he intimates to what he would have him swear, and that was about his burial.

1. Negatively, *Bury me not, I pray thee, in Egypt*, Sept. and Cald. &c. — Here he binds not to bury him in Egypt. Ver. 29.

2. Affirmatively, wherein his will is expressed, *But I will sleep or lye with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place*, Sept. and Cald. same. Herein we have.

1. His resolution. *I will lye with my fathers*.

2. His injunction is twofold.

1. Thou shalt carry me out of Egypt for burial.

2. Thou shalt bury me in their burying place, where Abraham, &c. were buried in the cave of Macpelah.

3. Josephs reply by way of grant, *And he said, I will do according to thy word*, Sept. and Cald. same. Here is his yeas, or single concession. Ver. 30.

4. Jacobs instance in the matter, which appears in that he rests not contented with his word, but requires his Oath. Herein, Ver. 31.

1. Jacobs demand, *And he said, swear unto me*, Sept. and Cald. same. This being prophetically done, could not be rash, nor unlawful to require an oath, doubtless it was of God; and to arm him against dissensions.

2. Josephs obedience, *And he swore unto him*, Sept. and Cald. same. This did but answer the just demand of his father; to quiet his heart in this matter before his death.

3. Jacobs return upon the whole, *And Israel bowed himself upon his beds head*, Cald. same. Onkel. Hierosol. Uzziel. The 70. read upon the top of his staff; mistaking the vowels, The Apostle reads so also. Heb. 11. 21. Bed and staff might be together: And lying upon the one

one with the help of the other, might bow. — The Syr. read, to the top of his Scepter, meaning, Josephs: but not rightly.

1. We read Jacobs piety to God in worshipping for every mercy; & no doubt his thankfulness to Joseph.

2. The manner of it by reason of his weakness, he did it upon his beds head, raising himself as he could.

Quest. 1. Why is Jacob so earnest to be buried in Canaan and not in Egypt?

Ans. 1. Not out of superstitious preferring of places, one above another. 2. Not from natural inclination unto his own place. 3. But the motion of God seems to be in this, for these things were acted by faith. Heb. 11. 21. 4. To teach his sons to look to the promised land by believing.

These considerations are solid.

Quest. 2. Why doth he make Joseph swear to it?

Ans. 1. Not upon mistrust of his fidelity, whereof he had good proof. 2. But to arm Joseph against temptations. 3. To shew the greatness of the matter unto which he requires him to swear, and that his sons might see the moment of it: and act faith more firmly.

D. 1. Approaching death should make men put their houses in order, and prepare for the grave.

D. 2. The best of sons, are best trusted, with the interring of parents.

D. 3. Rites external in swearing have bin various in the Church.

D. 4. Favour, benevolence, and fidelity dying parents may begg of surviving children.

D. 5. Parents may bind children not to bury them in places inconvenient. Ver. 29.

D. 6. The law of nature may appoint burial with Fathers, much more the law of faith.

D. 7. The faith of the Patriarchs did work as to the place of burial to appoint it.

D. 8. The testamental word of parents, though hard, yet should be sacred with good sons. Ver. 30.

D. 9. In matters of weight, parents may justly desire an oath from their children.

D. 10. In such cases good children should confirm their word by oath to parents.

D. 11. Holy Worship of God is meet from dying Saints, for his gracious disposal to the grave.

CHAP. XLVIII.

It was observed at the 27. Verse of the former Chapter, that the last section of the law as to this book began, which is the twelfth; this continueth to the end, Where are declared.

1. Jacobs last will or testament.

1. About disposing of his body to burial. Chap. 47.

2. About his Legacies to Joseph and his sons. Chap. 48.

3. About all his sons by name. Chap. 49. Ver. 1. to Ver. 28.

4. About his burial his repeated charge to all. Ver. 29. 30. 31. 32.

2. Jacobs expiration. Chap. 49. Ver. 33.

3. Jacobs funeral. Chap. 50. Ver. 1. 13.

4. Josephs remaining life and death. Ver. 14. 26.

This Chapter contains the second part of Jacobs Testament, which concern's Joseph and his sons; wherein.

1. Jacobs adoption of Josephs sons, Ver. 1. 7.

2. Jacobs blessing of him and them. V. 8. 20.

3. Jacobs special promise and gift to Joseph. Ver. 21. 22.

In the first we have to observe these particulars.

1. The occasion of this present action made up of two things.

1. The tidings of Jacobs sickness to Joseph, *And it was after these things, that one said to Joseph, behold thy father is sick.*

Cald. same. — It was told, that thy father was violently sick. *וַיֹּאמֶר יִשְׂרָאֵל* Sept.

2. The time of tidings, after these words or things past, between Jacob and Joseph in the former chapter about his burial; how long after is not expressed, but long it could not be, for he dyed in that year of his age. 147. It was therefore some short time after.

2. The tidings that came, was the sickness of Jacob his father: wherein.

1. The relator might be a messenger sent from Jacob, but nothing is express, and the same it is probable told Jacob afterward of his coming.

2. The message itself, was of the declining condition of Jacob and his weakness increasing on him; the seventy useth a word, that

that noteth a troublesome or violent disease; doubtles now old age and the evils attending did press him neerer to the grave then he was at his former visit.

2. The next thing occasioning this act of Jacob is Josephs visiting of his father in his low condition, *And he took his two sons with him Manasseh and Ephraim.*

Cald. same. — Taking his 2. Sons he came to Jacob. Sept.

1. Herein his piety is evident to his venerable father, that he commeth to visit him, and express filial respect unto him, now in his weakness and declining estate.

2. His prudence, for himself and sons to get some special blessing ministrified by the hand of a dying friend of God; for without question he brought his sons to have their share in Jacobs Testament, which he bestowed on them. Ver. 1.

Learn hence.

D. 1. Successive decays of life toward the grave is the lot of Gods dearest servants.

D. 2. To give tidings of declining parents, &c. to relations concerned is rational.

D. 3. Piety would persuade good sons in highest place to visit parents in their low estates.

D. 4. Prudence directs the best of children to get a legacy of blessing from holy parents to them and theirs. Ver. 1.

2. The act of Jacob in adopting or declaring his will thereabout, wherein we read,

1. The act preparatory. Ver. 2.

2. Act constitutory. Ver. 3. 4. 5. 6.

3. A rational account of it. Ver. 7.

In the first act which is preparatory, we have to note,

1. The occasion of Jacobs stirring, *And one or he declared to Jacob and said, behold thy son Joseph is come unto thee,* Sept. Cald, &c. same.

1. The reporter may be the same; that carried tidings to Joseph.

2. The matter declared, was such as was a reviving unto Jacob, behold thy son is come unto thee; his very name was pleasant unto Jacob: and therefore is with an emphasis told him. Behold Joseph is come.

2. The preparation, which old Jacob maketh to his work: *And Israel strengthened himself, and sat upon the bed,* Sept. and Cald. same. Where note, the Seventy render here the same word a bed, which

formerly they read a staff. Chap. 47. ver. 31. — He forced himself as some others.

1. His rousing up of himself.

2. His posture in his place is described all disposing of him unto his future work.

It learneth us.

D. 1. Tidings to the sick of gracious visitor is rational, and commendable.

D. 2. Eminent comforters are eminently to be discovered to declining souls.

D. 3. Access of such comforters may be a reviving to dying souls. Ver. 2.

2. In the act of constitution we have to note,

1. A rehearsal of the first ground or cause of this adoption. Ver. 3. 4.

2. An actual adoption according as it was designed by God. Ver. 5. 6.

In the first, which is the rehearsal of the first cause of this act, Jacob discovers it to be God, of whom he here recites,

1. His appearance to him, *And Jacob said unto Joseph, God almighty appeared to me in Luz, in the land of Canaan.* Cald same. — *My God, &c.* Sept. Herein,

1. Jacob bespeaks Joseph, the scope of which is to let him know that the almighty God had laid the ground-work of adoption, which he was now about to act upon his sons.

2. He sheweth the certainty of it in his apparition, that it was no fancy but God almighty himself was seen by him.

3. The place where expressed, in Luz, that which is called Bethel, and this in the land of Canaan; in this place God appeared twice to Jacob.

1. When he fled from Esau, Gen. 28. 13.

2. When he returned to pay his vow. Gen. 35. 9. 12.

2. His blessing (and blessed me) and this was in the change of his name, in renewing the Covenant for all temporal and spiritual good, this was then done in present. Ver. 3.

3. His promise,

1. Of multitude of seed, *And he said unto me, behold I will make thee fruitful, and multiply thee, and give thee to be an assembly of peoples.* Sept. and Cald. to same, &c. All these expressions do but note the promise of multiplying his seed: the first word of making fruitful is that from whence Ephraim was named; and so he hints, that this promise was to be made good in him partly who had his name answerable to the promise. Cccc 2. Of

2. Of magnitude of possession, *And I will give this land to thy seed after thee, and eternal inheritance.* Sept. and Cald. same, &c. Here he notes the portion unto which he would adopt them. Ver. 4.

1. The portion, was that land, even that of Canaan.

2. The legacies, his seed after him, such as were to come.

3. The term of holding, *an everlasting inheritance*, that is, it was to their ever; while they should abide keeping the covenant with God.

Observe we.

D. 1. True external adoption into the Church, must be grounded upon God almighty.

D. 2. Gods appearance is a sufficient warrant for any work ordained by him.

D. 3. Former appearances of God may be for future events.

D. 4. Gods blessing upon Jacob and the fathers, was Propheticall as to generations following.

Ver. 3.

D. 5. Gods promise of fruitfulness of his Church to Jacob, was with respect to other persons.

D. 6. Gods promise of his Churches inheritance must be the rule of adopting to it. Ver. 4.

2. The actual adoption of Josephs sons by Jacob, now followeth. Ver. 5. 6. Which is twofold.

1. Immediate of the two sons Ephraim & Manasseh, wherein we have to note.

1. The person adopting, Jacob the father of the Church now authorized by God to this; it is a fathers part onely to adopt.

2. The persons adopted, expressed here.

1. By their natural relation to Joseph, *And now thy two sons.* Cald. same.

Now therefore, Sept. and so some others; and it seems to be a rational inference; from Gods appearance & promise to him: now therefore since God hath promised thus to make me fruitful, thy two sons are the branches, which must bear some fruit for me, I will therefore adopt them for mine, he acknowledgeth them Josephs as to natural generation, but he was now altering their relation by grace.

2. By name he notes them, *Ephraim and Manasseh*, So Jacob speaks of them in this order, still putting Ephraim in the first place.

3. By the place of their birth, *Which were born unto thee in the land of Egypt* Sept. & Cald. same.

4. By the time of their birth, *Before I came unto thee into Egypt.* Sept. and Cald. same, &c. Whether he had any other sons born now after Jacob came into Egypt, is not recorded; by Jacobs distinctive expression it may probably seem that he had or might have.

3. The adoption itself, *They are mine,* Sept. and Cald. same. *As Reuben and Simeon they shall be mine.* Sept. and Cald. same. They shall pertain to me as Reuben, Sam.

1. The adoption stands in making his grand children his own, making two tribes of Joseph and giving them inheritance among his own sons; so Joseph had the birth-right and double portion, the reason whereof we may read. 1 Chro. 5. 1. 2. 3.

2. The manner or kind of it as Reuben and Simeon, *So they shall be mine*, That is as my own immediate children, committing out of my own thigh: this taken generally is the external adoption into the Church, a type of that true adoption which God the father maketh of strangers in Christ unto himself. ver. 5.

2. Mediat adoption of Josephs other sons, wherein these particulars are considerable.

1. Jacobs leaving all other following Ver. 6.

issue of Joseph under his own name, *And thy begotten issue which thou shalt beget after them shall be thine.* Cald. same. Sept. leave thine out. — So others, *Thine they shall be & pertain unto thee.* Here is a dispositive act, excluding them from the immediate adoption.

2. Jacobs collateral and mediate adoption of them by their forenamed brethren, *By the name of their brethren shall they be called in their inheritance.* They shall be after the name of their brethren, shall be called in their lots, Sept. Cald. same. As Hebr. So Syr. and Samar. — They shall be reckoned, Ar. although Jacob makes them not distinct tribes, yet he excludes them not from the inheritance of his Church, but reduceth them all under their brethren to be either of Ephraim or Manasseh, and so to share in their name and inheritance. Ver. 6.

Learn here.

D. 1. In external adoption God useth instruments to effect it, so he did to Jacob.

D. 2. Gods authority giveth its full licence to adopt into his Church.

D. 3. Adoption is properly the act of fathers, both external and internal. So Jacob and God.

D. 4.

Learn we.

D. 4. Such as are born strangers may and must be adopted into the visible Church. So were the Sons of Joseph.

D. 5. Adoption is the placing of strangers in the room of natural children. So these.

D. 6. Adoption is not ordained of God for want of children, but of grace to add to them. Ver. 5.

D. 7. The work of adoption is dispositive between persons and persons.

D. 8. God maketh some fare better by the name, and inheritance of their brethren. Ver. 6.

3. The reason of this adoption followeth though something abruptly connected in his mention of Rachel here made, wherein note.

1. An aposiopesis or abrupt reservation, as it seemeth to be, wherein he implieth, that what did respect him in this adopting, as he had reason enough from God, so as to himself there was reason towards men with respect to Rachel, *And I as for me,* Sept. and Cald. same. As if he should say, I have reason thus to adopt and dispose the blessing as I do when I remember Rachel, now therefore from her implied and expressed may consist of these particulars.

1. That she was his truest wife, and if Laban had not dealt treacherously with him Joseph had bin his eldest son.

2. That she was now dead and buried, & his hopes of farther seed by her were cut off, therefore seeing these were from Joseph her son; supply this way was to be taken, seeing it was so given of God, the contents of the verse are:

1. The rehearsal of Rachels death.

1. In the time of it, *When I came from Padan,* Cald. same, *Mesopotamia* Sept. — *Padan Aram,* Syr.

2. In the place of it, *Rachel died by me in the Land of Canaan, in the way, when yet there was a little space of ground to come to Ephrat a mile.* As some. Cald. same. *And I buried her there in the way of Ephrat, that is Bethlehem.* Cald. same. *Immanuel* Sept. Syr. same as Hebr. Ar. add's and I had no child of her afterward, so that want of seed by her, (Gods providence directing) caused this adoption here, this seems to be the plain reason of mentioning Rachel here; with respect to the context, and therefore I pass by other vain conjectures, her burial is here mentioned, with respect to the place not in the city, but in the high way to Ephrat, though not far from thence, which also is stiled by the name of Bethlehem.

D. 1. Humane reasons may be subservient to divine, in external adoptions.

D. 2. God takes away some by death to have seed raised to his Church by others.

D. 3. Death and burial may befall Gods own in their wayes of travel.

D. 4. A Rachels death may lie heavy upon a Jacobs spirit.

D. 5. Good souls in their travels may come short of Ephrat, though not of heaven.

D. 6. High way burials in straights, are no prejudice to Gods servants. Ver. 7.

2. The next general of the Chapter, contains Jacobs blessing upon Joseph in his sons. Ver. 8. 20. Wherein consider.

1. Preparatory passages thereunto, Ver. 8. 13.

2. Actual collation of the blessing. Ver. 14. 20.

In the former, we have these foregoing passages unto the blessing.

1. Jacobs inquiry about these sons of Joseph, *And Israel saw the sons of Joseph and said who are these?* Or whole, Ver. 9.

as some. Cald. same. — Who these with thee? Sept. Syr. as Hebr. — Are those thine? Sam. — Who are these two? Ar. It is likely Jacob hitherto took notice onely of Joseph to whom he spake, not looking about, who were there with him. And now having opened his mind to Joseph he looketh about, here we have,

1. His sight, *He saw the sons of Joseph*, but knew them not.

2. His quere, *Who are these?* Doubting of them, or by reason of his dimness not discerning who they were. Ver. 8.

2. Josephs answer. *And Joseph said to his Father, they are my sons whom God hath given unto me in this place:* Sept. and Cald. same, &c. Where,

1. Joseph satisfie's his Fathers doubt, and owns them to be his sons of whom his Father had bin speaking.

2. He glorifieth God in this sweet acknowledgment, that they were his gift to him in the land of his pilgrimage.

3. Jacobs desire, *And he said, take them, I pray thee, unto me. And I will bless them.* Cald. same. — That I may bless them. Sept. Herein,

1. His demand for their approach, *Bring them, or take them, I pray thee, unto me*, let them come nigh unto me.

2. His promise, *and I will bless them*, that is effectually speak good, and do good.

Cccc 2 for

for them in the name of my God from whom all blessing is. Ver. 6.

Ver. 10.

3. The reason of Jacobs demand suggested in the way of parenthesis, as ours, but not so by others. *For the eyes of Israel were heavy for age, he could not see.* Sept. and Cald. same. Not clearly. Syr. Note.

Eccl. 12.3

1. The infirmity spoken of Jacob, heaviness of sight.

2. The cause of it, old age, whereby Spirits are worn and grow defective.

3. The effect, he could not see: such weakness was noted of his father Isaac before: and it is the usual adjunct of old age, when those that look out of the windows be darkened, that is the visive Spirits.

4. Josephs return to his Fathers desire, *And he brought them near unto him.* Sept. and Cald. same, &c. He made them to come nigh to himself. Sam.

1. The mover here is Joseph, not Jacob.

2. The moved, were his sons now desired.

3. The motion, he brings them nigh or moveth them near to his Father from the place where they were standing, which was likely to be behind their father, or more remote for reverence sake.

5. Jacobs action hereupon.

1. Toward the sons of Joseph, *And he kissed them, and embraced them.* Sept. and Cald. same, &c. He had adopted them by his will before, and now he deals with them, not only as Josephs sons, but as his own, by kissing and embracing them, which were Symbols not only of natural affection, but of civil respect; such as were used by the holy Fathers; and in such cases are imitable still. Ver. 10.

2. Toward God, however his speech is directed unto Joseph, and that is his thanksgiving for this unexpected mercy, here,

Ver. 11.

1. He bespeaks Joseph. *And Israel said to Joseph.* Sept. and Cald. same, &c. Taking occasion from his present enjoyment of Josephs sons, while they were between his knees, he turn's his speech to Joseph.

2. He declareth his former hopelessness and dependency, *I had not thought to see thy face.* Cald. same. Sam. I hoped not for the sight of thy face. Syr. Ar.

Behold I have not bin deprived of thy face. Sept. Herein they differ from all, in these he declareth his former thoughts that Joseph had bin torn in peeces, and he thought him dead long agoe, and never expected to see his face more.

3. He acknowledgeth to his praise, Gods goodness, outreaching his hopes. *And behold God hath made me to see thy face also.* Sept. same. Sons. Cald. seed. Syr. Sam. Progeny. Ar. Here,

1. The note of demonstration. Lo! how far hath God gone beyond me in this mercy, it carryeth a note of thankful demonstration in it.

2. The cause acknowledged, God him-

self, who by his providence ordered all conditions for Jacob and Joseph.

3. The effect acknowledged, the sight of thee and thy seed also, this is more than I did ever hope for in the times of my loss of thee; yet this God hath done for me, that I see thee, and thy seed which must propagate the Church of God. Ver. 11.

6. Josephs action in order to the blessing of himself and sons. Which is fourfold.

1. His removing them a little from his Father, *And Joseph brought them out from between his knees.* Sept. Syr. Sam. From his face Cald. Out of his lap, Ar.

Ver. 12.

these tend to the same purpose; Joseph had brought before near his father even to his knees as he might be sitting upon his bed. And now he set them more conveniently for his father to bless, he brings them out and removeth them to a little distance.

2. His reverential obeisance to his Father with them, *And he bowed himself on his face to the earth.* Cald. same. They bowed or worshipped.

1. The sons as Sept. Syr. Sam. It is very likely, he with them: though he were a Prince, yet forgets not parental honour. Ver. 12.

3. His ordering them in their posture. *And Joseph took them both.* Ephraim in his right hand toward Israels left, and Manasseh in his left hand toward Israels right. Sept.

Ver. 13.

and Cald. same, &c. No difficulty is in the letter, the reason of this posture was to have the eldest son to have the right hand blessing, & the youngest the left-hand blessing as afterward Joseph discovers, they were symbols of the greater and less blessing in those times.

4. His approach with them, again unto his father, *And he brought them near unto him.* Sept. and Cald. same. Syr. Sam. Ar. to same. In this he fits them for his father, that he might more easily perform the rites of blessing toward them, and hitherto all these passages of Jacob and Joseph are preparative for blessing.

Learn hence.

D. 1. Prudence in good men may divert nature from the remembrance of sad events. Connect. About Rachel.

D. 2. Weak nature may see in part that which it doth not discern. So Jacob.

D. 3. Reason suggests inquiry to know what sight doth not discern. So in this case. Ver. 8.

D. 4. Sons in strength should help the weakness of aged parents. So Joseph to his father.

D. 5.

D. 5. Is concern's fathers to own their children especially in order to a blessing. So Joseph his.

D. 6. Godly parents account their children Gods gift unto them. So Joseph.

D. 7. It is a mercy remarkable to have children for blessing in a strange place.

D. 8. Gracious fathers desire their childrens children to bless them. Ver. 9.

D. 9. Old age makes the Saints subject to the same infirmities, as other men. So to Jacob.

D. 10. Dimness of sight is an usual symptome of old age.

D. 11. Weakness in sight makes mistakes, that need direction in the holiest men.

D. 12. Good fathers yeeld to the desires of bringing children to them that can bless them.

D. 13. Kisses and embracings are not unseemly from holy ancestors to their seed, in order to blessing. Ver. 10.

D. 14. It is meet for holy ancestors to acquaint the sons of Gods dealings with them.

D. 15. Hopelesnes of mercy with good soules makes them remember it more sweetly.

D. 16. Gods mercies sometimes overreach hope and expectation of his people.

D. 17. Saints delight to shew their overabounding mercies to his praise. Ver. 11.

D. 18. Suitable motions to dispose for a ministerial blessing is but meet.

D. 19. Filial obedience in honour of parents is a just duty in expectation of a blessing. Ver. 12.

D. 20. There are right-hand, and left-hand blessings, which God giveth by his ministers, greater and less.

D. 21. Good men may aim one to the right, and another to the left

hand blessing, whom God changeth.

D. 22. It is needful to come near to the ministers of blessing if men desire to have it. Ver. 13.

2. After these preparatory passages, the actual collation of the blessing now followeth. Ver. 14. 20. Wherein we have to note.

1. Jacobs benediction. Ver. 14. 15. 16.

2. Josephs interruption. Ver. 17. 18.

3. Jacobs satisfaction to him and conclusion. Ver. 19. 20.

In the first of these which is the collation of the blessing, we may observe.

1. The ceremonial act, Ver. 14. Whereabout note.

1. The disposition of his hands and that cross to Josephs posture of the children, as appears in his double action.

1. *And Israel set out, or stretched out his right hand & put it upon the head of Ephraim, and he was the younger.* Sept. and Cald. same, &c. Wherein we may see.

1. The minister of the action, Israel now impowred of God to bless, and guided by him.

2. The action is ritual and symbolical, he stretched out his right hand, which was signal to the bestowing of the right-hand blessing.

3. The subject receiving this action, set out both by his name and age, it was Ephraim the younger son of Joseph, who was placed to Jacobs left hand.

2. *And his left hand upon the head of Manasseh, although Manasseh was the first born.* Sept. mention not first born. Cald. as Hebr. For or because, or forasmuch, as others read.

1. The minister is the same.

2. The action is placing his left hand a signal of less blessing.

3. The subject, Manasseh Josephs eldest son.

2. The reason of this disposition of his hands in this ceremony, *He made his hands to understand.* So in the letter it is rendered more plainly to us, *He prudently or wisely guided his hands,* — changing hands. Cald.

1. Wisdom no less than divine is the principle of this ordering his hands.

2. Jacob being taught of God, thus ordereth his hands.

3. His hands thus ordered are signals of Gods turning the course of nature in his blessing, giving greater and less blessings to whom he pleaseth; not as man order's.

Quest. 1. What need was of this ceremony of imposition of hands in blessing?

Answ. 1. No absolute necessity was of it, but that God could have conveyed blessing without it. 2. Yet a condition.

Cccc 3 onal

onal necessity was seeing God revealed so much to Jacob, and guided him in it.

Quest. 2. What virtue or good was in this ceremony?

Ans. 1. No physical power by way of influence. 2. The virtue was sacramental which stood in relation to that blessing which it did concern. 3. In this way the blessing was applied and conveyed by way of visible collation; & so much virtue hath this ceremony at this day in those ordinances whereunto it is annexed under the New Testament. Mark. 10. 16, &c.

Note we.

D. 1. Ministers of blessing should be ready to dispence it to such as God brings to it. Connect.

D. 2. God made Jacob, Israel to bless others as he was blessed himself.

D. 3. God of old hath conferred blessing by his Ministers with outward rites, as imposition of hands.

D. 4. In Gods blessing creatures, he sometimes maketh the first last, & last first. No respect of persons with him.

D. 5. Right and left-hand ministrations of blessing do but discover Gods disposal of it.

D. 6. Gods wisdom guides hands of Ministers to give blessing according to his will. V. 14.

2. The substantial or true act of blessing. Ver. 15. 16. Wherein we may observe.

Ver. 15. 1. The general proposition of blessing, *And he blessed Joseph.* Cald. same. He blessed them, Sept. Here,

1. The minister the same. 2. The blessing ministered, the real effect of all the good afterward named.

3. The subject of it, Joseph in his two sons, both they, and he in them is blessed.

2. The special collation of it in three heads.

1. In the various works of God, where-in he had appeared.

1. To Abraham and Isaac, *The God before whom my fathers Abraham and Isaac did walk bless the lads.* Whom my fathers pleased, &c. Sept. Served. Cald. to these senses others. Where we may note,

1. The form of blessing by way of prayer, God bless them, so ministers onely can bless, but this is not without effect.

2. The matter of the blessing which appear's.

1. In the fountain whence it is fetched, God almighty; God is set out.

1. In his name of power, God almighty blefs to his utmost might.

2. In his Covenant-relation, God who owned Abraham and Isaac my fathers in Covenant with him.

3. In his communion with them, God before whose face, they walked, in the light of his countenance: whom they served; and on whom his face shined; God in the fulness of grace.

2. In the relation to himself, and that declares how he found God to him, and so prayeth to Joseph: this is in two ways.

1. In Gods provision for him, *The God that feedeth me from my former time to this day.*

From my youth. Sept. From my nativity, Cald. From the time I am, or had being, Sam. Ar.

1. The same God is mentioned,

2. In his providence, as Jacob had experience of him, God never suffered him to want but filled him with all good. This is the spring of blessing. Ver. 15.

2. In Gods defence of him, *The Angel* Ver. 16. *which redeemed me from all evil blest the lads,* Sept. and Cald. same, &c. The King. Sam. Herein.

1. The fountain of blessing is described by another name, the Angel which can be no other but God, in whose name he blesteth and God in Christ the Angel of the Covenant.

2. He is specified by redemption work; he hath redeemed me from all evil, bodily and spiritual, the force of all this runn's into the blessing.

2. The issue, is in that expression, *Bless the lads,* Sept. and Cald. same, &c.

Herein is implied.

1. All that God did for Abraham, Isaac and Jacob, all Covenant and providential good for bodies and soules.

2. The effectual application of all this; in the act of blessing, which was their actual admission into Covenant, &c.

2. The next head in this blessing, is the change of their state in a new name, *And let my name be called on them and the name of my fathers Abraham and Isaac.* Sept. and Cald. same, &c. herein is the compleating of their adoption.

1. This name relateth to God himself who is called the God of Abraham, &c. so that they come under the name of God.

2. This name notes the pillars of the Church whose honour is to be related unto God.

3. The name of God, and the Churches name is now really bestowed on them; that is all the blessing of gracious adoption visible.

3. The last head of blessing is in their increase, *And let them increase as fish into a multitude in the midst of the land or carth.* Cald. same. Among sons of men into a great multitude. Sept. Let them be very much fruitful

fruitful growand multiply, &c. In this.

1. The matter of the blessing it was multitude and increase of the Church by them. The word signifieth the increase of fish which is unspeakable.

2. The place, in Egypt or in any other land whereunto God should call them.

It teacheth us.

D. 1. Gods ceremonies do not go without realities, Jacob blesteth in laying on hands. Connect.

D. 2. Parents may be blessed in the blessing of their children.

D. 3. Ministerial blessing is conferred on soules by prayer.

D. 4. God is the fountain of blessing to them for whom he is intreated by his Ministers designed for it.

D. 5. God blesteth soules himself, and with himself, as he hath promised.

D. 6. The God of Abraham, Isaac and Jacob is the God of blessing.

D. 7. God in a way of favourable communion with his is the God of blessing.

D. 8. The walking of ancestor's with God is a good ground to hope for blessing on their seed. Ver. 14.

D. 9. God in the way of sustaining providence, is a blessing God.

D. 10. Good parents having had experience of the blessing of providence, desire it for their children. Ver. 15.

D. 11. Redeeming providences from evil are as remarkable as those for maintaining good.

D. 12. Gods redeeming work is in and by the Angel of the Covenant, Christ Jesus.

D. 13. Redemption blessings from all evil are those, that God bestowes upon his Church.

D. 14. It is a great blessing to have the name of God and of his Church named upon soules.

D. 15. The name of God, and of his Church are naturally carried together.

D. 16. Increase of the Church of God is a great blessing upon earth.

D. 17. The blessing of increase hath bin and will be given to the Church.

D. 18. In lands of strangers as well as enemies God can and will increase his Church. Ver. 16.

2. In the collation of this blessing Josephs interruption of his father is observable, Ver. 17. 18. Wherein we have to note,

1. The occasion of it, *And Joseph saw* Ver. 17. *that his father put his right-hand upon the head of Ephraim,* Ver. 14. Sept. and Cald. same &c. The occasion of interrupting his father

was the sight of his hand crossing Josephs design: he had placed Ephraim neer to Jacobs left hand, and remote from the right, and yet Jacob stretcheth out his right-hand to Ephraim, so Joseph saw his father crossing his desire: This occasion's that which followeth.

2. The cause of his interruption, *And it was evil in his eyes,* It appeared grievous to him, Sept. — And it was displeasing in his sight, Cald. — It displeased his eyes, Sam. — He took it heavily, Syr. — That displeased him, Ar. So ours. Hereupon Josephs spirit is grieved. And now it works some discontent and displeasure in him, so that which pleaseth God did not please him at this time, hence his passion worketh a further interruption, as follow's.

3. The interruption itself exprest two ways.

1. By deed, *And he held up his fathers hand to remove it from the head of Ephraim upon the head of Manasseh,* Sept. and Cald. same. Here his action crosseth the guidance of Jacobs hand by Gods Spirit, God guides the right-hand to Ephraim, but Joseph would turn it to Manasseh, herein is cros working to God. Ver. 17.

2. By word or speech to his father, where-in observe.

1. His denial of his fathers act, *And Joseph said unto his father, not so my father.* Septuagint. same, so Sa. Syr. This is not comely or convenient. Cald. Ar. In short he expresth his mind cros to God, that it should not be so; and this with much distaste.

2. His reason of denial, *for this is the first born.* Sept. and Cald. same. &c. This was Josephs reason, that according to custom, and a standing law. The right-hand blessing was for the eldest, but this doth not bind God, who is free in disposing his blessings, he changeth the last to the first. Therefore Josephs reason is nothing against Gods determination.

3. His request. Put thy right-hand upon his head. Sept. and Cald. same, &c. So Josephs desire goeth out against Gods command. Which was discovered by this propheticall

dye, & having declared Gods will to them.

2. The legatees, Ioseph in his sons considered.

3. The legacy bequeathed, set out these ways.

Gen. 9.
v. 23.

1. Positively with a numeral restriction, one portion, or part; so it is read, as a noun common; shoulder part, heap or but. It is also the proper name of a place, Shechem which was a city called in the New Testament Sychar. John. 4. 5. Which is said there to be near a parcel of ground which Jacob gave to his son Ioseph. So that this place determines this portion to be of land; and this is noted also to fall unto the children of Ioseph afterward for a possession. Joshua. 24. 32. Of what extent this part was, is not directly expressed, but it became an inheritance to Ioseph, and there they buried his bones.

2. Comparatively it is spoken of a part above his brethren: he gave the whole land to all the tribes to be divided in Gods time: but to Ioseph he gave one special portion eminently, which he expresseth not to any of the rest.

3. Differently to distinguish it from any other portion, by the manner of his achievement of it; *Which I took out of the hand of the Amorite, with my sword and with my bow*; The reading is generally the same with all translators, except the Cal. — With my prayer and supplication. Neither is there any difficulty in the words; it was a portion more than ordinary taken by sword, and bow, instruments of war; in which we read not, that Jacob was usually exercised; but about the sense and meaning some questions must be satisfied.

Quest. 1. What was that part here bequeathed to Ioseph?

Ans. It is generally concluded that it was a parcel of land, warranted by the Evangelist; and that it was either the portion bought of the sons of Hamor. Gen. 33. Or the city Shechem itself with its territories after it was wasted and subdued by Jacobs sons; whether the part might be so far extended is doubtful. This fell to the children of Ioseph afterward.

Quest. 2. How did Jacob take this with sword, and bow, when we read not of his being in arms at any time?

Ans. This passage hath wrought much trouble to interpreters, who usually go two ways.

1. Some reading it historically, and according to the terms: and these diversify render it.

1. Literally, & so they say Iacob took Shechem by the sword of his sons, which was his sword, but when Jacob to his very death abhorrs that fact of his sons, as Gen. 49. 6. It is not probable that he should own their sword: and as to what is said, that God did transferr the issue of that conquest to Jacob, as being a

just recompence upon the Shechemites; it no where appears that God did so transferr it, and therefore hard is it to assert it.

2. Figuratively, and so men use their phrases, onefaying, money was his bow and his sword, for that answers all things. Other, his prayers were those weapons, others say it was God meant by them; but all groundless: for this is a plain history and to be understood in the letter.

3. Others understand it prophetically, that it was that part, which Iosephs children would take from the Amorites in future time; but this is against the plain reading of the words; and beside, this was a portion given now, not to be gotten afterwards; and if this were all, the rest of Jacobs sons had as much as Ioseph, for they got Canaan by the sword, &c. In summe therefore I shall say.

1. The gift is historical.

2. It is safest to take the sense of the letter.

3. It is certain that all the acts of Jacob are not written; therefore it might be such a portion, as Jacob by force did recover, and it may be, when wrongfully it was detained from him by oppressors; doubtless something it was, taken by his sword and bow, though not expressed.

Quest. 3. How is Hamor called an Amorite, when he was an Hivite; or what is here meant by the Amorite? Gen. 34. 2.

Ans. 1. It is rightly observed, that Chamor, and Hamor, are not all one, that being a personal, this a national name. 2. If it be granted taking with sword and bow, be buying with money, then it must be meant of Hamor or his sons. 3. This being a national name, it is more likely to be a name of multitude, and therefore to note the Amorites who might detain his right, out of whose hand God might give it him again by his sword and bow: which is very rational and seems most natural to the words, and removes all the other scruples that do arise from the letter of the text.

We observe.

D. 1. After parental blessings dispatched it is futable for them to think of dying.

D. 2. Gods Favours speak of dying evidently, readily, and hopefully with comfort.

D. 3. It is futable for Gods Saints to let others see they dye cheerfully in the Lord.

D. 4. Saints depart more willingly
from

from present life, when they see God with his people.

D. 5. The gracious presence of God is promised to his Church, though Ministers of comfort dye.

D. 6. The presence and abode of the ever-living God with his Church makes up the loss of dying Saints.

D. 7. God will surely reduce his people to the land of rest in his own time.

D. 8. Gods promise should bear up hearts against discouragements in the loss of Saints. Ver. 21.

D. 9. The Fathers portion as well as blessing, is fit to be given before they dye.

D. 10. Upon Gods determination, good Fathers may give more portion to one than to other.

D. 11. God doth allow his servants to be men at arms in just cases.

D. 12. What spoil God giveth his servants from enemies, he alloweth them to bestow it.

D. 13. The best children carry back the greatest portion from the Prophetical Ministers of Gods blessings. Ver. 22. So doth Ioseph.

CHAP. XLIX.

This Chapter containeth the third and fourth part of Jacobs last will, together with his death.

1. He left his will with Ioseph about his burial. Chap. 47. Ver. 29. &c.

2. He gave special Legacies unto Ioseph and his sonnes: In adoption, blessing, and portion. Chap. 48.

3. He proceeds in this Chapter to declare his will concerning all his sons prophetically, in their order. Ver. 1. 28.

4. He finisheth his will with a repeated charge to all his sons about his burial. Ver. 29. 30. 31. 32. So his Testament is completed; then followeth the second thing noted in the last section, which is Jacobs death. So that this Chapter containeth two general heads.

1. The finishing of Jacobs will.

1. About his sonns. Ver. 1. 28.

2. About his burial. Ver. 29. 32.

2. The finishing of Jacobs life. Ver. 33.

In the first we have to consider these particulars.

1. The preface. Ver. 1. 2.

2. The testament itself, and that,

1. About his sonnes, divided into twelve parts. Ver. 3. 28.

2. About his buriall. Ver. 29.

1. The preface is taken up in the 2 former verses of the Chapter. Wherein we have to observe;

1. The words of Moses the historian, *And Jacob called unto his sonnes. Sept. and Cald. &c. to same.* These words Moses relateth of Jacob; what he did, wherein notes.

1. The term of connection, which some read, *And*, others, *afterward* or *furthmore*. Notting the continuance and successive passages of the history. Where it will be inquired.

Quest. Was it at the same time, when he blessed the sonnes of Ioseph?

Ans. Whereunto it is reasonably replied, that the conjunction doth not unite moments, but actions, and sheweth that which preceded, and that which followed, it is safely presumed, that it was not at the same instant, all Jacobs sons probably could not come so soon together, being at their several places, and about several employments, but it is likely within a little space after they were convened.

2. The act reported of Jacob, he called to his sons: that is, doubtless by messengers he sent for them to convene and come unto him, this must be the call of sick and dying men.

2. The Words of Iacob heretofore spoken, and now related by Moses to be his own; *and he said*, &c. In which speech we have to note,

1. His call to them for convention, and that is very earnest, for he doubleth it, *gather your selves together, Gather your selves together*. Two words are used in the original. *אסף יספך* — The latter is noted to gather persons or things dispersed. These in the Seventy and Calde are translated by one word, and so by others, *Gather*, and *assemble* some read; no difference need be here.

1. The meaning of the speech is plain, that Jacob desired them, one and all, to come together to him when he was now drawing to his dissolution.

2. The instancy of his speech, in doubling his call, and if one word have more force than another, he calleth them to leave employments that might disperse them. And now come to him before his death, he will have no nay nor any delay.

2. The end of this call twofold, as expressed.

1. In respect of himself, *that I may shew you that which will befall you in the latter dayes.* — In the extremity of dayes. Heb. — What will meet you in the last dayes Sept. In the end of dayes. Cald.

D d d d z S s

So others. Syr. — Of these dayes. Ar. The end in short is as to himself that he might discharge his duty as Gods Prophet unto them before he dyed.

1. The Prophet here is Jacob, or Israel, he stileth himself by both names here; therefore he conveneth them that he may perform his own duty as a Father and Prophet before he dye.

2. The work or act is the declaration of Gods will unto them. He had much to shew them from the Lord.

3. The object to be declared, was about future events, things both good and evil, that would betide them in their generations.

4. The subject to whom this was to be shewed, were his own sonnes, not so much in their persons, as in their posterities.

5. The season and stated time of this concernment is noted by the after-dayes, which note.

1. More neerly the dayes of their deliverance out of Egypt; and the events in the promised land, as particulars noted will declare.

2. More remotely the dayes of the Messiah and the Gospel: which in the sacred callender are generally noted by the last dayes. All must be included here. Ver. 1.

2. In respect of them, which was their knowledge of these things, that they may be acquainted in measure with them; for this purpose he calleth them to hear so earnestly. *Hear ye sonnes of Jacob, and hearken unto Israel your father.* — Hear ye, two times. Sept. — Receive doctrine from Israel your Father. Cald.

1. The duty, which is the end for which they were convened, is to hear, and thereby to know, whereof note.

1. The nature, hear, hearken, it is all one word in the Hebrew, but notes both act of ears, and mind; to hear, know, and understand, and believe, and do the things revealed.

2. The instance of it in the reduplication of the word, hear, I say hear hearken to your Father.

2. The parties directed to this end, ye sonnes of Jacob; who by your relation are bound to do no less, than to hear your dying Father.

3. The propheticall instrument to which they are bound to hearken for this end, *Jacob, Israel, your father.* The relation of a father under two names doth ingage them.

1. His natural name given by man, which notes their natural relation, as children to him, a great ingagement to hear him at his death.

2. His spiritual name, given him by God, upon his wrestling and prevailing with him, which carried in it still the blessing; it holdeth out.

1. Authority from God.

2. Promise from him, to both which they owed the obedience of faith.

Quest. 1. How did Moses know that Jacob spake this word?

Ans. 1. Something might be by tradition: such monumentall things being worth preserving. 2. It was doubtles by a Spirit of prophesie, whereby he might know things past, as well as things to come.

Quest. 2. Why write's he so obscurely under figures and parables?

Ans. 1. Such measure of revelation God thought good to give at present.

2. Such manner of speech God was pleased to use for his own ends; both in them that beleaved, and those that did not, God was glorified.

1. The same Spirit gave understanding to some, that gave the word.

2. Others who regarded not God, were left to their own perverseness to stumble at it.

It teacheth us.

D. 1. *The Spirits of God hath kept his method in delivering his will by his Prophets. Connect.*

D. 2. *At Gods set time, his Prophets do call such as must be acquainted with his will.*

D. 3. *In joint concernments of the Church, God appoints all, at one, to come and know them.*

D. 4. *The Spirit's earnestness in his call to the Church to come together at Gods call.*

D. 5. *Readiness in convening becomes Gods servants at the earnestness of his call.*

D. 6. *Gods Spirit in his Prophets is so earnest to gather soules onely to teach them.*

D. 7. *It is proper to Gods Spirit from the beginning to shew things to come.*

D. 8. *The Spirit of old in the Prophets hath foretold good and evil to the Church for the last dayes.*

D. 9. *The things revealed to Jacobs Sons, concern the Church in the last times.*

D. 10. *Audience and obedience of faith are earnestly prest unto the revelation of the Spirit.*

D. 11. *Piety to natural fathers should* make

make child ren hear and keep their dying words.

D. 12. *Trophetical fathers must be beleaved by such as expect to prosper.*

2. After the preface, followeth the Testament itself which Jacob maketh to all his Sons by name, which however it is divided by their mothers, of some into fewer heads, yet naturally it is distributed into twelve parts, according to the number of his Sons: in the reckoning of whom he keep's not altogether the order of their birth, but arbitrarily he mentions them as directed by Gods Spirit, which is usual.

The natural order is Chap. 29. and 30. All other nominations of them are arbitrary. So here,

1. The first part of his will concerns Reuben, Jacobs first born. Ver. 3. 4. Wherein note.

Ver. 3.

1. The testator implied, Jacob or Israel. As appointed, and directed by Gods Spirit, not swayed by his own will in this matter.

2. The legate, whom this part of the will concerns. And that is Reuben, considered,

1. Personally, as to himself.

2. Typically, as to his posterity unto which the main things bequeathed by prophesy did appertain, as to the latter dayes, as to his person we have onely his name Reuben, from whom his tribe was called Reubenit's. The reason of his name, his mother renders, because God had looked on her affliction, and she rejoiceth in it, saying, *See a son.* Which is the meaning of the name Reuben. Chap. 29. Ver. 32.

3. The testamental disposition itself, Wherein,

1. A commemoration of what Reuben was and should have bin by nature, expressed in these terms,

1. *Thou art my first born.* Sept. and Cald. same, &c. This Jacob saith, with respect to what by nature he might expect, but not as if by God he were established in it: for by him he was deprived of it, yet this mention serveth to mind him, whence he was fallen.

2. *Thou art my might and the beginning of my strength or valour.* Cald. same. Syr. Sam.

— The beginning of my children, Sept. — Of my grief, vulg. But not suitable here. In these Jacob acknowledgeth by nature the adjunct of primogeniture, which might have bin Reubens. He should have bin the virtue and prowess, and chief strength of Israel, it is the title of the first born, Deut. 21. 17. Psalm. 78. 51.

3. *Thou art the excellency of high dignity, and the excellency of strength or power.* — Hard to bear, and hard, and self-willed, Sept. — Thou shouldst have received three portions viz. Primogeniture & priest-

hood and Kingdom. Cald. — Exceeding in pride and impudence, Sa. — Excelling in nobility and magnificence. Ar.

— Reminders of burden and magnanimity, Syr. — First in gifts and greatest in government, vulgar. Several have thus varied in reading, but our translators keep to the letter. Now such should Reuben have bin by natural privilege, the caldee Paraphrase seemeth to hit the true sense of this; that by reason of his birthright, to him did belong the excellency of elevation, or dignity, which was the priesthood, and the excellency of the power which was the kingdom, these Jacob minds him should have bin his: but now God had otherwise disposed of them, to his brethren. The Kingdom to Judah, the Priesthood to Levi. And the double portion to Joseph. Ver. 3.

2. A prediction from God of what he must expect to be now, expressed in two terms.

1. *Unstable as waters, swiftness as of waters.* Ver. 4.

— to the letter — Thou hast don injury like the waters; Sept. — But because thou hast followed thine own will, as water poured out, thou shalt not prosper. Cald. — Thou hast bin violent & flowed down like water, &c. Sam. and Syr. — Thou shalt not abound with a draught of water. Ar.

It is a metaphorical expression, neither is it hard to resolve it into proper terms, onely it is read by some in the time past, to note the violence of his sin, and by others in the future to point out the swiftness of judgment to come; the word here used notes moveableness to sin, as Judg. 9. 4. and by reason that there is no verb to express the time, men use their liberty, some for time past, and then it must note his swiftness to sin; others in the future turn it to set out his swift course to judgment, and the next word that followeth being of the future tense, it is thought better by some to add the former passage to it.

2. The next part of the prediction is, *Excell not thou, or, thou shalt not excell.*

— Grow thou not hot. Sept. Thou shalt not receive the most excellent portion. Cald. Think not thy self excellent. Sam. Thou shalt not stand. Syr. In these are an utter abdication of him from his birthright, and excellencies belonging thereunto, Kingdom, and Priesthood, and portion. From God Israel pronounceth, no excellency shall be to him, however he was the first born, God now casts him down from his excellency.

3. The reason of this denunciation, but one in the whole, but expressed two ways,

1. To himself, *Because thou wentest up to the beds of thy father, then thou didst defile.* — Defile my couch. Sept.

— Then my son thou didst violate. Cald.

Others to the same. Herein he tells him, D d d 3 that

that his own sin was the cause to throw him down from his excellency.

1. The party charged, Reuben.

2. The crime, incest in the highest degree in possessing and defiling his fathers bed; that is polluting Bilhah his fathers Concubine. Gen. 35. 22. It is doubled, He went up and defiled.

3. To the rest of his brethren standing by, He went up to my couch, whither thou wentest up, Sept. When thou wentest up to my couch. Cald. But it is the third person, therefore is it said by some, my couch is gon up, or vanished. So our translators varie, but it being the same word as before applied to Joseph; It sits best to him, he went up, &c. So he demonstrat's the vile act of his son to be exemplary unto the rest, and that they might see how justly he was put away from his excellency, some read his excellency is gon up, that is vanished, but that is remote.

Quest. 1. How long before was this sin committed?

Ans. It is said to be near 40 years, and however no mention was of Gods taking notice, yet now God remembreth it, and leaveth this mark of dying Israel upon it.

Quest. 2. Did not Reuben repent all this time?

Ans. It is conceived that he had repented, yet God leaveth an outward token of displeasure in such a temporal deprivation of him.

Quest. 3. Did this deprive him of all blessing?

Ans. Surely no, but an outward chastening it was upon him and his; which also was mitigated, and this tribe afterward blessed by Moses. Deut. 33.

Learn we from it.

D. 1. Prophets, though parents, must deliver the hardest message from God upon their children. So Jacob doth.

D. 2. Sons of providence may not alwayes be sons of blessing & promise.

D. 3. Carnal privilege of birth-right &c. profits little as to get Gods blessing.

D. 4. Birth-right external in the Church under the law, was a great privilege and typical to a better.

D. 5. The beginning of the parents strength in eldest son's will draw parents desire to bless them.

D. 6. Excellency of dignity for Priesthood and Kingdom, were intailed on the first born.

D. 7. Where birth-right is abused, all these are remembered to their reproach, Ver. 3.

D. 8. Swiftness to sin brings a torrent of evil upon men.

D. 9. God casts from their excellency such as abuse his privileges.

D. 10. Impudent lusts of uncleanness turn mans excellency into baseness.

D. 11. Carnal pollution of a fathers bed is horrid provocation.

D. 12. Such great evils are remembered many years after committed.

D. 13. Prophets of God have made sins of some children of the Church, notorious, to be exemplary to others.

D. 14. Heads of families may do those evils that bring Gods visitations upon their posterity, Ver. 4.

2. The first part of Jacobs will being dispatched concerning his eldest son Reuben, the second and the third part of his Testament now jointly follows, with respect to his second and third son Simeon and Levi, Ver. 5, 6, 7. Wherein note,

1. Jacobs description of them, being now to let them know what he was to assigne them from God, and that,

1. By name, Simeon and Levi, the second and third son of Jacob by Leah: the names are said to be given by the mother, and the reason of them is rendred. Gen. 29. 33, 34.

2. By their relation, he stileth them here brethren: not so much as being of the same father and mother, so there were four more of them, Reuben, Judah, Issachar, and Zebulun, but from their confederacy in evil: they are brethren of iniquity, and in iniquity.

3. By their condition: Instruments of violent wrong are their sojourning habitations, In is supplied. They finished the iniquity of their purpose, or way which they chose by a subtil agreement, Sept. very valiant men in the land of their sojourning, they did valiantly. Cald. As if it were praiseworthy. They finished the iniquity of their conventions.

Sam. Instruments of fury by nature, Syr. Their breach was by instruments of tyranny. The variety of instruments, Ver. 5.

rendering one word hath somewhat troubled the reading him, which is מַכְרִיתִים it is read by ours habitations, as that instruments of cruelty, dwelt with them; to this several agree; but others see cause to render it, conventions, agreements, confederacies, conversations, the word cometh from that which signifieth to sell. Whence it is used, for mens conversations in compacts and agreements. I find it no where rendred habitations by ours but in this place. And they have altered it in the margin. Their swords are weapons of violence, making the word synonymous with the Greek, μαχαίρη, so Ari. Mont. Μαχαιρὰ κοινὰ. But no where els is the word so used. I take it best therefore to understand it according to the letter, that their conventions, and confederacies about the murder of the Shechemites were instruments of violent wrong, and they were designed in them. This word is thus used, Ezek. 16. 3. Ezek. 21. 30. Ezek. 29. 14. They themselves with their swords were these instruments of cruelty, in consultation and conversation, this is meant of their action against Hamor and Shechem, Gen. 34. ver. 5. The history is sad.

2. Jacobs detestation of them in their convention of cruelty. Wherein we have to observe,

1. His remonstrance against them. Where, of note,

1. The form, and that is by way of apostrophe from them unto himself, O my soul, my glory, It is a rhetorical, and emphatical aversion from them, as not inducing to look upon them, or speak unto them. He turns away therefore to stir up his own soul against the fact.

2. The matter of detestation, exprest two ways.

1. My soul come thou not, or, thou shalt not come into their secret. Let not my soul come into their counsel. Sept.

My soul was not in their secret. Cald. so Syr. And Ar. read in time past.

It is here plainly a detestation of all their cruel counsels and secrets against the Shechemites from his very soul; my soul come not in a thought of approbation among them.

1. The subject inhibited, his soul and inward man.

2. The inhibition, come not thou into their secrets; they dig as deep as hell to hide counsels from God; my soul have nothing to do with them.

2. My glory unite not thy self to their assembly. And in their consistory let not my bowels contend. Sept. Let not my glory convene in their assembly. Cald. In their assembly. I fell not from my glory. My substance is not joyned. Ar. So he bespeaks his glory, here we have,

1. The subject. My glory, which may be taken.

1. Subjectively. And so it notes both the soul of man which is his chiefe part, and his tongue which expresth the excellency of it. Psalm. 16. 9.

2. Objectively, for glory acquired, let not the glory for which I look be united to their assembly. The first seemeth nearest to truth, the other may not be excluded.

2. The inhibition itself, Be not united to their assembly, be not one of them: abhorre that congregation of evil doers, and bloody men. Keep off from closing with them in their meetings and conversations. This word intimates reason to understand the word in the former verse of conventions, or conversations, whence now Jacob drives his soul.

2. The reason of his remonstrance followeth, which was their horrid cruelty exprest two ways.

1. Against man. Because in their anger they killed a man. Some read it, an indomite, others men, Sept. man. Slew a slaughter. Cald. Men. Syr. A nation, Ar.

1. The principle of action, fury.

2. The act itself, murder.

3. The object, men of high and low degree, Hamor, &c.

2. Against beast, And their self-will they houghed the ox, they digged down a wall.

They houghed a bull. Sep. Sam.

They undermined the wall of their enemies. Cald. They threw down a wall. Syr. and Ar. All the difficulty here, is about one word which by divers points may signify an ox or wall. It is most generally carried for an ox, and so the singular being put for the plural, the meaning is, they did not onely slay the men; but they took away and maimed all their beasts. The ox is named synecdochically; but if this word note a wall, the meaning must be that they made their entrance by force, breaking down door's and wall's, making such a violent assault, both ways it notes injurious violence. Herein note,

1. The principle, is their own will or pleasure.

2. The work was an act of violence, either breaking down houses, or destroying cattel or both, these were cruel undertakings. Ver. 6.

3. Jacobs malediction followeth, whereabout note.

1. Gods act upon their sin, Cursed be their anger, for it was strong, or fierce, and their transgressing wrath, for it was hard, or cruel.

Anger was self-willed, &c. Sept. Wrath was hardened. Sept.

Strong and hard Cald. Vehement and very bad. Syr. In all this Jacob delivered the just will of God concerning their sin, pronouncing,

1. The curse of God upon it. The subject of it was their sin, not their persons, and the curse discovers what a doleful thing it was

was, cursed anger, cursed wrath.

2. The reason, it was fierce & cruel, strong and hard. Against Gods command. Therefore it is cursed, that is, made justly by God an accursed thing, even that which will bring all evil upon creatures, temporal, and eternal: that so far they might see the deep of their danger.

2. Gods act by Jacob upon the persons in their posterity. I will divide them in Jacob, and scatter them in Israel. Sept. same, and Cald. &c.

1. The executor of this, God efficiently, and Jacob ministerially.

2. The act, I will divide and scatter them, not only to distinguish the tribes, as all the rest; but to make them lower than all the rest by division & dispersion among the rest. So Simeon came into the lot of Judah, and Levi had habitations scattered. Joshua. 19. 1. 1 Chronicles. 4. 39. 40. Joshua. 21. 2. 3. This is the plain meaning of the letter. Ver. 7. 1

Some queries are to be answered about this.

Quest. 1. How long was this sin acted before?

Ans. About 42 years, yet God forgets it not, neither must Moses, though it concerns his own tribe.

Quest. 2. Did not Simeon & Levi repent?

Ans. It is presumed that they had as to their persons, before this time; for they were still reserved in the Church of God.

Quest. 3. What is the true import of this curse?

Ans. 1. It is a true and real denunciation of Gods sentence against the sin, that it was an act cursed of God and deserving the curse upon the persons acting it. 2. It was yet immediately turned to the outward chastening of them in their posterity: which was an evil and curse in itself, however ordered by God for good.

Quest. 4. Was it not a blessing on Levi?

Deut. 33.

Ans. 1. In this denunciation it was a penalty, and so a curse, or sentence of evil. 2. Through grace it was turned into blessing and God did settle the priesthood on him; which was his prerogative.

Quest. 5. Why was not Simeon remembered in the blessing of Moses as Levi?

Deut. 33.

Ans. 1. The conceits that Judas was to be of the tribe of Simeon is vain.

2. That it was for Zimries sake whom Phineas slew is not certain. 3. I rather conceive he had a part of Judahs blessing, though his name be not expressed.

Note we here.

D. 1. Sons who are sometimes hopes

of Gods respect and union, may prove children of trouble and dispersion. Such were Simeon & Levi.

D. 2. Second and third sons by sin may fall under Gods displeasure as the first.

D. 3. There is a brotherhood in sin, as well as in nature, and in grace.

D. 4. Prophets must not spare the enormities of their own children, when God brands them.

D. 5. Conversations in cruelty is a grievous brand upon any guilty of them.

D. 6. Such as are joint in sinning are joined in Gods animadversion. Ver. 5.

D. 7. God in his Prophets and they from him abhorre sin, which is marked to judgement.

D. 8. Councils secret and companies of cruel wicked men, are to be abhorred.

D. 9. Mans soul and glory should be preserved from tinctures by sin: nor come to, nor close with it.

D. 10. Mans slaughter and creature destruction are abominable evils.

D. 11. The wrath and self will of man are the cause of such violence. Ver. 6.

D. 12. Sins may be cursed, when persons may be pardoned.

D. 13. Fiercenes and cruelty are cursed, and cursing evils.

D. 14. Though such sinners may be pardoned, yet are they not altogether unpunished.

D. 15. Fathers sinnes may deprive children of sweet blessings.

D. 16. Dispersion in family, and Church is a great evil; however God may order, and mitigate it.

D. 17. God and his Prophets curse together, and bless together. Ver. 7.

4. The next part of Jacobs will concerneth his fourth son Judah. Whom Leah bare

bare unto him, this is contained. Ver. 8.

9. 10. 11. 12.

Wherein we have to note.

1. The form of it in expressing, which is twofold.

1. By way of apostrophe to him, Ver. 8. 9.

2. By declaration to his brethren. Ver. 9. 12.

2. The matter expressed both wayes, which is nothing but good and blessing, and that declared in several heads.

1. In his power and prevalence. Ver. 8. 9.

2. In royal dignity.

3. In the royal progeny of the Messiah. Ver. 10.

4. In his plenty, and earthly prosperity. Ver. 11. 12.

1. As to the form of speech, it is both by apostrophe from the rest to him, and then by speaking to the rest about him, in both his aim is to make both him and them attentive to the great matters which were to be revealed to posterity about this tribe. The apostrophe seemeth to be carried on to the middle of the ninth Verse, and thus in the letter is it read.

Ver. 8. Thou Judah, thy brethren shall praise thee, thy hand be upon the neck of thine enemies, the sons of thy Father shall bow themselves to thee.

Ver. 8. O Judah the lions whelp.

My Son thou art gone up from the prey.

The declaration to his brethren followeth. He stooped down, &c. Ver. 9. 12.

Ver. 9. In the former he bespeaketh the subject of this prophecy, and therein points him out.

1. By his name, Thou Judah, thy brethren shall praise thee.

Ver. 9. Judah thy brethren, &c. Sept. Judah I will praifethee, and thou wert not confounded.

&c. Cald.

1. The name itself notes praise or confession; his mother gave him the name and sheweth the ground, Now will I praise the Lord. Gen. 29. 35.

By this his father calleth him and lets him know, he shall deserve his name, the truth of it should be upon him.

2. His father giveth another reason of it, and that is, partly in present, but more for future in his posterity, Thy brethren shall praise thee. So that, he is called praise not only subjective, but objective.

As being to be praised by his brethren, and had in honor by his fathers sons, some thus refer it; they shall honour or praise his name by being called by it; so it was in after times, but whether that is intended here, is a question.

Quest. Was not Judah guilty of foul evils, as well as Simeon, &c. Why is he all praised, and they all condemned?

Ans. 1. It is certain Judah was guilty of foul incest with his daughter in law Tamar, but in some partig-

norantly. 2. In the manifestation of that case, Judah condemned himself, for that fact, and former evils that did occasion it. Gen. 38. 13. 16. 26. 3. It is in the liberty of Gods Spirit to conceal the sin of any or declare it. So it seemed good to Gods Spirit to brand Reuben, Simeon and Levi, and here to mention no sin of Judah. 4. This may be added, Judah had not only repented, but carried himself worthily toward his father and brethren, that might countervail his former failings as to men.

2. As to the matter here foretold of him and ordered to him. It is the ground why he is so praise worthy, and that is noted in four heads;

1. In respect of his prevalency, or victory over men, and that is expressed two wayes;

1. Literally, and it doth concern two sorts;

1. Enemies. So we read, Thy hand be on the neck of thine enemies, Upon the back. Sept. Thy hand shall prevail against thine enemies, thy foes shall be scattered and turned back from thee. Cald. Thy hand shall avenge thee on thy enemies. Here is bequeathed to Judah in his posterity a mighty prevalence expressed;

1. By an hand proper to him, an emblem of power, thou shalt have an hand that is, strength and power. (As manum is with the Latins taken.)

2. By its posture, It shall be set upon the very neck of enemies, to bring them under and make them submit.

3. By the object, they are enemies that would have his neck under them, this was confessed by David, thou hast given me the necks of mine enemies. Psalm. 18. Ver. 41.

2. Brethren, The sons of thy father shall bow down themselves unto thee. Shall worship thee, Sept. Saluting shall prevent thee. Cald. This prevalence of Judah, is in the Church, and among his brethren as well as he had victory over his enemies in the world.

1. The subjects spoken. His fathers sons, which carrieth more in it than brethren; that is, they were born of the same father, Yet their privilege exempts them not from subjection, the father in the sons was subject.

2. The subjection spoken of, not forced slavery, but willing acknowledgment and homage to be given.

3. The power noted, Unto thee, to Judah, and his seed carried in it, whom it most concerns. Ver. 8.

2. Metaphorically it is expressed under the power of the lion, king of beasts wherein.

1. The denomination of him by three terms.

Ecco

1. His

1. His former name, *Judah*. O *Judah*.
 2. His relation, *my son*, owned by Jacob.
 3. His virtue or prowess, *The Lions whelp*. Herein Jacob resembleth this tribe to a Lion, and that from a whelp to an old Lion. *Gur. Arich Arich* and *Labi*, are three names here used, the first notes the Lions whelp, the second the Lion grown, the third the old Lion when he is hardy and sturdy. *Σούριον* λιόντος, *Λεων*. Sept. Job. 4. v. 10. 11.

2. The action or deportment under this representation and that is threefold.

1. Ascend from the prey, *thou art gone up from the prey*, From the flock, &c. Sept. — He shall have the dominion in the beginning; but in the end the kingdom of the house of Judah shall be magnified because from the judgment of death my son thou hast taken a way thy soul. Cald. In short by this phrase is intended.

1. His spoil upon enemies, as the Lions prey.

2. His victory, that he is gone up from it, Psalm. 17. 12.

2. His repose after his ravaging, *He stooped down, he couched as a resting Lion, and as a courageous Lion*. Lying down thou didst sleep. Sept. — He shall rest and dwell in his strength as a Lion and as a Lions. Cald. This notes the quietness of this Kingdom when once the Lion hath prey'd upon its enemies, then it shall rest couchant and lying down as an old Lion, preparing for more spoil.

3. His terrible impression upon enemies in that exhortation, *Who shall stir him up, or rouse him?* Sept. same. — And there is no kingdom that can move him. Cald. The Question is resolved negatively, none will dare to rouse him when he is couchant nor provoke him to be rampant for prey. Ver. 9.

Quest. 1. What seed and posterity of Judah is here truly meant?

Answer. 1. Doubtless the tribe that was to descend from him by natural propagation. 2. Amongst them, one chief seed of Judah; afterward called Shiloh is intended, this is Jesus the Son of God coming in the flesh from between the feet of Judah, he is called the Lion of the tribe of Judah; Othniel, David, Solomon, &c. were intended; but Christ especially our Lord, who sprang out of Judah. Heb. 7. 14.

Quest. 2. When was this fulfilled?

Answer. 1. By divers gradually, as when the tribe was advanced from a principality to a Kingdom; as from Othniel judg. 1. To David and Solomon when Judah lay couchant. 2. By Christ eminently, and that by his ascending from the prey to glory when he had spoiled all his enemies, sin, death, Hell, and the grave, and now he is sat down, all principalities being

subdued, who shall rouse him up? It is horrid blasphemy to transfer this to other creatures.

Learn here.

D. 1. God by his Prophets owneth them souls to be praise who are such. Thou Judah.

D. 2. Where God puts praise upon any, the Church must admire it, and ascribe it.

D. 3. Free grace from God remember's no sin against them to impeach their praise whom God accepts.

D. 4. God hath pointed out to whom he pleases prevalency in the world, and in the Church.

D. 5. Necks of enemies, and knees of brethren, must bow to whom God appoints them.

D. 6. God giveth the hand to whom he pleases among brethren to prevail over others. Ver. 8.

D. 7. The Spirit symbolizeth virtue and prowess by beasts; as well as vice.

D. 8. The spirit of God is the best Herald, he giveth best badges of honour to the Church.

D. 9. Gods Spirit giveth that virtue and excellency to souls, which he blazons.

D. 10. Ascents and degrees hath God appointed in the Kingdom of his Church.

D. 11. Judah was Gods chosen, to set his Church, and make it victorious.

D. 12. Jesus Christ the Lion of the tribe of Judah, is he that rules and none may rouse him. Ver. 9.

2. The next privilege bequeathed unto Judah is Royal dignity. Ver. 10. Wherein we have the third legacy included about the royal seed or progeny to come from between Judah's feet, two promises in all.
 1. Of principality in these words, *The Scepter shall not depart from Judah, nor a Law-giver from between his feet until Shiloh come.* Ver. 10.

A Prince shall not fail from Judah, nor a captain

captain out of his loins until the things come that are laid up for him. *Σκηνή*.
 — Sept. — He that hath power shall not be taken away from Judah, nor a Scribe from his Children's children; until the Messiah come, whose the Kingdom is. Cald. Onk.

Kings shall not fail from the house of Judah nor skillful doctor's of the law from children's children, until the time, when the King Messiah shall come, whose Kingdom it is. *Hieros. Targ.* — Kings, presidents and scribes teaching of the law. — The younger of his sons, the King Messiah. *Targ. Ion.* The promise here given is negative, against the departing of the Principality of Judah, but necessarily includes the affirmative of setting the royal power in that tribe. Herein we have these terms to consider.

שט 1. The subject spoken of in this expression in two terms *Scepter and Lawgiver*. Appropriate to Judah, the word rendred Scepter notes a rod, and that as some badge of government, (to mean it of affliction is uncouth in this place) and so it came to signify a tribe, as families gathered under one rod. So some render it the tribe shall not fail from Judah: but that suits not so well to the next term of law-giver adjoined: the Scepter therefore here is a royal ensigne, and noteth principality, sovereignty, according to this the Sept. Cald. &c. render Kings, Princes. Such as have power. שטש — Was their royal en-

שטש 2. Again the word rendred lawgiver. Is by some stiled a scribe and teacher of the law, but it is not suitable to expresse supremacy: highest powers give law's, lower may teach them. This notes a power making lawes and imposing them, which properly is a lawgiver. So it is said Judah is my lawgiver. Psalm. 60. v. 7. That is the highest in power, next to God, giving law to his people under him, this is the plain sense of the terms: jointly they note principality.

2. The state prophesied concerning this. *It shall not depart from Judah, nor from between his feet*; the sense is clear, the sovereign power and dignity shall be in the tribe of Judah; and rulers shall come from between his feet, and come out of his thigh, that is, be born of him from time to time, and they shall not cease, depart or fail.

3. The term of duration, *until Shiloh come*; this advent of Shiloh shall determine the Scepter of Judah; here it is expressed to limit the principality of Judah, but it contains a special boon itself to Judah, which notes the third legacy of Jacob to him, and so I shall here consider, not excluding its respect to the precedent.

3. The next privilege given to Judah is the progeny Prophesied, & the success annexed to it, so that we have two promises.

שט 1. *Shiloh shall come from between the feet of Judah* Three terms are observable.

2. The subject, Shiloh, our translators

keep it as a proper name, which is best; for it is no where else in the Scripture but here. The Cald. Targum, do all read, the King Mellias, or Mellias singly; some make it a common name, as his son, or her son, as some Rabbins, &c. Others read it peace-maker, which may be noted from the root whence it is conceived to come, but we keep it a proper name, and that a special title unto the Messiah. The vulgar Lat. read he that is to be sent, mistaking the word.

2. The advent, *He shall come*, that is in the fulness of time spring out of Judah and be born, as the child that com's forth from between the feet of the mother, which was done when the Son of God became the son of man. Gal. 4. 4.

3. The term from whence, here is from the feet, thigh's, loins; and strength of Judah, taking flesh from the fathers in this time. Rom. 9. Now look upon this passage terminating the former promise, the meaning is that in that very season, when God shall make Shiloh to be born of the house of Judah then shall the Scepter depart and not before, but herein is expressly carried, shiloh shall come, which is the promise of the Royal seed from Judah.

2. Here is added the promise of success to this Shiloh, son of Judah, *And unto him shall the gathering, or the obedience of the people, be.* — And he shall be the expectation of nations. Sept. And the people shall obey him, Onkelos. Herein Jacob prophetically sheweth.

1. That Shiloh when he came must be head, & the principality of Judah perfected in him, he should be lawgiver. Isaiah. 33. 2. That not only within that tribe should his territories be, but among all nations.

3. That of all nations some should be gathered by the Gospel preaching; and obey the Christ of God; and herein is the accomplishment of the great promise.

Quest. 1. When began this Scepter to be in Judah? for now it was in Joseph, afterward in Levi, by Moses, afterward in Ephraim by Joshua.

Answer. 1. Its rise was mean and little at first, mentioned in the principality of Othniel. Judges. 1. 1. 2. 13. 2. The government was various in respect of kind, as in judges at the first &c.

3. The first eminent appearance of this Scepter was in Davids Kingdom.

Quest. 2. How is the cessation of it to be understood?

Answer. 1. Predictions of persistency of this Scepter must not be understood without interruptions. 2. No partial cessation of principality in this tribe is to be judged characteristic to this time mentioned. 3. That the total cessation of the dignity of this tribe, did only point out this time of the Messiah, and his coming was the period of it, when the Kingdom

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of God was taken from them, and given to the nations to bring forth the fruit of it. This was when Herod destroyed the Sanhedrin; with the sad dispersions of that tribe from that time when the Celars came in, and taxed Judah, at that time this Shiloh was born in Bethlehem.

Learn hence.

- D. 1. *Royalty as well as prevalency are given by God, Scepter, and a Lions strength.*
- D. 2. *Principality and power are Judahs portion from the great God So Christs.*
- D. 3. *Rulers and lawgivers is a good portion of God to his people. Scepters and Lawes.*
- D. 4. *Beginnings and periods of states are Gods own appointments.*
- D. 5. *God hath pointed out gradually from the beginning, the coming of Shiloh, to Adam, Abraham, Isaac, Jacob, and Judah.*
- D. 6. *It was known in the Church that Shiloh our Lord was to spring of Judah.*
- D. 7. *The falling of temporal principality in Judah demonstrates certainty that Messiah come.*
- D. 8. *God shut up the temporal Kingdom of Judah in that spiritual one of Christ, or Shiloh.*
- D. 9. *Messiahs work was to enlarge Judahs Kingdom into all Nations.*
- D. 10. *Shilohs gathering brings all his people to obedience.*
- D. 11. *God gave sufficient testimony of Christ a Prince and a Saviour in the Old Testament.*
- D. 12. *Its wilful obstinacy to deny the Messiah come in the flesh when the Scepter is departed from Judah, and the people gathered to him. Ver. 10.*

4. The last legacy which compleats Jacobs blessing unto Judah is the prosperity and plenty prophesied of. Ver. 11. 12. Which is elegantly set forth under several metaphors, among the rest in Scripture used to note a prosperous state, wine, and

milk are usual emblems. *Isaiah. 51. 1. &c. Isaiah. 7. 22. Isaiah. 51. 1.* Under both which the prosperity here spoken of is described; the whole prediction containeth four clauses.

1. *Binding his foal unto the vine, and his asses colts in to the choise vine.* Sept. to same. *תן פארקו* Israel shall dwell in the compass of his city, people shall build his temple, and the just men round about it, and the doers of the Law in the doctrine thereof, *Onkelos.* Leaving altogether the letter and making another paraphrase. Hereabout are considerable.

1. The subject whom this truly concerneth, for the participle binding must needs have its supposit; now hereabout is some difference: some referr' it unto Judah; Others apply it unto Shiloh; it may respect both, our primarily Judah, who is the subject of the blessing. *Ari. Monta. reads בני* My son. As speaking to Judah, though generally that is here rendered colt, That is a son of an ass, where (*) is paralogical. Judah therefore in his posterity is he spoken of binding his ass, &c.

2. The action attributed here is binding his asses foal to the vine, and asses colts to the choise vine, take it in the letter so as it is to be understood of the posterity & tribe of Judah, it noteth a very great abundance of vines and choise vines, a land of vineyards.

1. It is evident that their great men rode upon asses, or ass' colts, *Judg. 10. v. 4. Iudg. 5. 10.*

2. That when they alighted at several places, they did tie or bind fast their beasts to some thing.

3. That vines should be so plentiful in the borders of Judah instead of every bush and common stick in an hedge, that they tied their very asses at them, some understand the binding of them to vines was in time of vintage to load them with fruit, which may well be. *Luther* rejects all literal interpretation of this and the following particulars, as belonging any thing to the tribe of Judah, and understands all spiritually of Shiloh, which is not fully safe, but we shall after consider.

2. *He washed his garments in wine, and his covering in the blood of grapes;* He shall wash his robe. *עליו* Sept. The best purple shall be his Garment; his covering shall be silk dypt in scarlet and divers colours. *Cald. Onk.*

1. The subject is the same literally Judah.

2. The attribute is an act with its circumstances metaphorically setting out abundant prosperity.

1. Washing is a work requiring store of water.

2. Garments inward and outward cannot be purified with a little.

3. Wine

3. Wine and blood of grapes are here the symbolical matters, now we know, it is no way proper, nor usual to wash garments in wine, it were the way to spoile them, this therefore must be the sense in the letters, that they should so abound with wine, as water, so much that they might wash their garments in it, which is but a proverbial speech to note great prosperity.

Tar. Ieru. reads. He shall kill Kings and Princes, making rivers red with blood of their slain, &c. *Sutabeto* that *Isaiah. 63. 1. 2. 3. Rev. 19. 13.* But here it seemeth not so consonant, by the other adjuncts, the blood of grapes is a rhetorical paraphrase of wine, *Deut. 32. 14. Ver. 11.*

Ver. 12. 3. *He is red in his eyes above wine.* His eyes are fair. *עגמיו* &c. Sept.

His mountains shall be red, with his vineyards, his hills shall drop down wine; *Onkel.* How beautiful are the eyes of the King Christ to look upon, more than fined wine, &c. *Tar. Ieru.* Here is a further figurative expression of plenty from the effect of wine, which makes a colour, and clears the countenance, it is sometimes a note of the sin of drunkenness, the redness of eyes. *Pro. 23. 29, 30;* but not so here, but a symbolical expression of the good effects of Judahs plenty, his eyes shall be more beautiful ruddy and sparkling than wine, that notes a cheerful and joyous state together with their plenty.

4. *And white in his teeth above milk.* His teeth more white than milk, Sept. His fields shall be white with corn and flocks of sheep. His teeth are exercised in the law, that he eateth not iniquities, &c. *Tar. Ieru.* This is also a proverbial expression of abundance of good bequeathed to Judah, it is read comparatively in the Hebr. as that before redder than wine, and whiter than milk, the force of it is to express fertility, as it is noted by the abundance of milk, &c. Teeth here are synecdochically taken for the whole, whose soundness is seen by the whiteness of teeth, so that to the letter, this with the former sets out the good portion of Judah. It is queried.

Quest. 1. Whether Judah be here alone concerned, and how?

Ans. 1. It is certain the Testament doth bequeath all to Judah, that is expressed in this passage. 2. It is true that this is meant more expressly to Judahs posterity to be performed. 3. It is certain that Shiloh was his seed, and that the blessing must concern his people.

Quest. 2. How then is it to be understood of Christ?

Ans. 1. It is hard to render every metaphor in its propriety, as to understand, beleevers to be the ass' colts, and him the vine to which they are

bound, & the Apostles eyes, and pastours teeth, &c. these are uncertain conjectures. 2. Yet seeing the Kingdom is promised to Shiloh, which was to be spiritual, temporal acc'ess may well be here intended to the Gospel-Church. 3. It is not unusual neither by these temporal good things to resemble spiritual, as in the whole book of Canticles, so that however the literal sense be principally to be regarded in the text, yet the application of it to set out the prosperity of the spiritual Kingdom of Shiloh, is not to be denied, seeing in him the portion of Judah was eminently intended.

Learn from it.

- D. 1. *Rhetorick in its original is the Spirits work in setting out the will of God. The form of speech.*
- D. 2. *Gods Testament giveth plenty as well as dignity and progeny, to his people.*
- D. 3. *Gods providence blesteth the beast in the prosperity of his servants.*
- D. 4. *All sorts of plants from the meanest to the choicest are the fruits of Gods Testament.*
- D. 5. *No hyperbole can be to God, though it be to man, he can make wine abound as water. Ver. 11.*
- D. 6. *All cheerfulness, as well as plenty, is the fruit of Gods Testament.*
- D. 7. *All beauty of a people, milk white, and wine ruddy, is the issue of Gods will.*
- D. 8. *The Kingdom and people of Shiloh by Gods Testament, have all temporal, and spiritual prosperity bequeathed to them. Ver. 12.*

5. The next legacy is here bequeathed by Jacob unto Zebulun; one of Leahs sons, but not the fifth in order, but so here placed; and so by Moses. *Deut. 33.* and so by Joshua. *Iosua. 19.* Though Issachar, were the elder, and Zebulun by the natural account the tenth Son of Jacob, according to the order of his birth all bequeathed to him is in this 13th verse. Where note.

1. The testator supposed here, is the same
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same Jacob, the Prophet of the Lord in this work, bequeathing from God what is expressed.

2. The Legatee or subject to whom this is bequeathed, is Zebulun, concerning whom we have to consider,

1. His name, which signifieth habitation, or cohabitation, for so Leah named him, because she now concluded her husband would dwell with her, that is, keep his fixed habitation, upon the birth of this sixth son, according to which name the legacy is proportioned to him, as afterward appears.

2. The subject here intended by this name, and that was not his person, but posterity, viz. the tribe of Israel called by his name: for none of this bequeathment belet him in his person; but it was prophesied of his seed to come, and therefore given now to Zebulun's faith, that he might work on it.

3. The legacy itself, which is an earthly portion of inheritance determined to that tribe, which was to proceed from him. And to be gathered together under his name. It contained,

1. The place of his habitation. *Zebulun shall dwell at the haven of the sea.*

Ver. 13.

2. The fixedness of his habitation is noted, there he shall dwell: as his mother desired her husband to dwell with her, this we read fulfilled. *Joshua. 19. 10, 11.*

3. The use of his habitation. *Even he shall be for an haven of ships.* By an haven of ships, Sept. — And he shall bring under provinces by ships and shall eat the good of the sea. Cald. — Upon the beauty of ships. Syr. — In his shore are ships. Ar. All intended here is the use of his habitation, wherein we may observe expressed.

1. The instruments of their employment, ships for navigation.

2. The use made of them, for import and export, such do havens note whence ships go out, and whither they come in for traffick.

3. Implicitly from both is noted, that their trade should be in the seas, and course of life in the deep waters. Therefore Moses seconds this with a blessing. *Rejoyce Zebulun in thy going out. Deut. 33. 18.*

Prosperous be thy voyages.

3. The bound of his habitation, or its aspect toward another place, *And his border shall be to Zidon.* Or his side (as others read) toward Zidon. — And he shall extend to Zidon, Sept. — His bound shall touch unto Zidon. About this expression as noting a bound or limit, is much difficulty because no such is named by Joshua; the word *randred border*

signifieth a side; and so it is thought more properly to be rendered, as collateral to Zidon, having ports and havens answerable unto Zidon, which was a place noted for sea traffick, as the great mart in ancient times. This is the portion allotted to Zebulun, Ver. 13. It is queried.

Quest. 1. How could Jacob speak of this, which came not to pass before above 200 years after?

Ans. 1. The Spirit of prophecy from God gave this instinct; therefore Jacob spake not his own words, but Gods.

2. God did this by him, that when it came to pass men might believe divine revelation, that God spake by him, and so receive his revelation for truth, seeing nothing of Gods word falleth to the ground.

Quest. 2. Why is Zebulun put here before Issachar?

Ans. 1. Gods Method is arbitrary in his free gifts. 2. This order here is set as leading to Moses and Joshua in blessing and giving portion unto this tribe, in which order they follow *Deut. 33.* and *Joshua. 19.* 3. Issachars lot fell beyond his and next unto him more remote from the sea, & it may be the order of division might occasion the order of naming them thus, as in this place.

Quest. 3. Was there no spiritual blessing in all this given to Zebulun.

Ans. 1. Something of spiritual good was given in the very promise which convey's this habitation, promises are spiritual, though of temporal things, in respect of their rise and end. 2. The portion was typical of better things, it being a part of the land of Canaan, which represented heavenly rest. 3. In the event many spiritual blessings were eminent there within these territories.

1. Nazareth was there, where Christ was conceived, *Luke. 1. 26.*

2. There was mount Tabor, whereon Christ was transfigured. *Matthew. 17. 2.*

3. Here Christ began to preach the Gospel, as to the darkest and vilest place in Israel, where sin abounded. *Matthew. 4. 13. 16.* So that God intended good to sinners in these coasts. Until they by unbelief and sin put away Christ himself from them. Upon which he threatneth them. *Mat. 11. 23.*

Note we from it.

D. 1. Order in blessing children is arbitrary with God, he sets one before another.

D. 2. Gods blessings are Prophetical

cal of a long time before hand, that we might believe them.

D. 3. God drawes the line of his Church partly by the seas, as upon the in-lands.

D. 4. Sea trafficke and affair's are such as God hath appointed some of his Church to converse with.

D. 5. Situations and bounds of habitations to several parts of the Church, as to all nations, are of God.

D. 6. Habitations given by promise, are to be received by faith. So this was by Zebulun.

D. 7. Spiritual blessings may be carried in promises of temporal good.

D. 8. Prophetical legacies of good to the Church in any part imply its worthy walking.

D. 9. Zebulun with its sea pollutions put itself out of the compass of Jacobs spiritual blessings. It first rejected Christ.

D. 10. As Zebulun is like to Sion for blessings, so it may be worse by the abuse of them. Neighbors and sinners together. Ver. 13.

6. Now followeth the sixth Legacy of Jacob unto Issachar, the fifth Son by Leah, but the ninth in order of the several births of his sons. Herein we have to consider these three things prophesied of concerning this tribe named from their Father Issachar.

Ver. 14.

1. The disposition of them, *Issachar is an ass of bones couching down between two burdens or bounds.* — Issachar desired good, resting between the lots. Sept. mistaking. *חומר* Concupivit. for. *חמר* An ass, the letters being alike, and *חמר* which signifieth a bone, for good. As it is used by some Rabbins.

Issachar rich in wealth and his possession shall be between bounds. Cald. Onk. Here may be noted.

1. The form of words used which noteth time present, and time past, though the word did concern future ages; which teacheth the certainty of the event, as if it were in doing or already done.

2. The matter here spoken of. Wherein observe.

1. The subject whom it concerns, Issachar, whose name seemeth to sute his portion, it noting hire, as his mother spea-

keth when she gave him his name, though she mistake the merit of the hire. *Gen. 30. 18.* Here it is a tribal name not personal.

2. The matter attributed to him is his disposition, and that set out two wayes metaphorically.

1. As to his being. *He is a strong bony ass.* This is a borrowed expression, and therefore the propriety of sense is to be searched out.

1. Here is the *assimilant*, the similitude, an ass a domestick beast.

2. The *assimilatum*, Issachar, the tribe that should arise in after times.

3. *Assimilatio*, the likening of the one to the other: upon what account or reason, is to be inquired; some make it to be to a better fence for a signal of labour, and a laborious disposition, others to a worse fence to note a sluggish dull disposition, as the nature of an ass doth intimate, that hath strong bones but is a sluggish creature, this seems to be more proper, higher things are noted by Lions and Oxen for labouring and prevailing.

2. As to his working, he coucheth down between two burdens. Others read, borders, who understand the former comparison in the better fence, but what hath an ass to do with borders of inheritance? it is more proper, if proportioned to that beast, to render burdens, as the word also notes. And being here in the plural number, it notes two packs or burdens, which the ass stoops down to take up; as we use to put two packs or fardels one against another upon horses backs, so that this tendeth also to set out the servile condition of this tribe, the work being like its nature. Ver. 14.

Ver. 15.

2. That which is spoken of him is his portion, *And he saw rest that it was good, and the land that it was pleasant.* — The earth that it was fat. Sept. — And he saw his portion, that it was good, and the land that it was fruitful, Cald. Onk. Wherein note.

1. The portion, bequeathed him in two expressions.

1. Good rest; that is ease and quietnes which sometimes he enjoyed, which noted exemption from tumults and stirr's, and the miserable vexations by war's, together with peace in their habitations.

2. A pleasant fruitful land, which gave its increase to them under Gods blessing in all abundance of good things for this life.

2. The sense he had of this portion, he saw that it was good and pleasant. And living by this sight, perswaded him to the condition following.

3. The next thing spoken of him in this bequeathment; is his condition, *And he bowed his shoulder to bear, and was a servant unto tribute.* — He put his shoulder under to labour, and became an husband man, Sept. — And he shall subdue provinces

vinces of people, and shall destroy the inhabitants of them, and they who shall be left, shall be servants and tributaries to him. Cald. both these are strange to the original. Note.

1. The condition here described is slavery or servitude, set out by bowing shoulders, and serving to tribute.

2. The voluntary subjection of it, this he doth willingly and of his own choice, seeing rest was good, would rather enjoy ease and plenty than seek liberty which God giveth. Some carry it to the better sense that he should be of a peaceable spirit, and should rather suffer than loose his quiet, but take all together it seemeth to note a stupid slavish condition. Ver. 15.

The conceits of B. Uz. & Hier. Targ. of their laboriousness in the Law, are fables.

Quest. Is there no good then here promised to these in this blessing?

Ans. 1. This good was, that they had a portion in the land of Canaan, as well as the rest of Jacobs children. 2. That however they might be characterized as a sluggish people, yet Moses seems to bless them, rejoice O Issachar in thy tents. Deut. 33. ver. 18. 3. They were a portion in the visible Church of God.

Observe we thence.

- D. 1. Providence order's the event of names to other ends than men intend them.
- D. 2. Providence bequeath's dispositions to creatures, yet without corrupting them.
- D. 3. Sluggish dispositions are asse like couching under burdens.
- D. 4. Strength and sluggishness may meet together in man and beast, strong bones and dull spirit. V. 14.
- D. 5. Good and pleasant portions may by providence beset a dull and a heavy people.
- D. 6. Rest and abundance, and sluggishness usually go together.
- D. 7. Sight of rest and pleasures, with living by it, maketh men willing to be servants and tributaries.
- D. 8. Such Issachars and their conditions may be among the visible people of God. Ver. 15.

7. According to the method of Jacobs Testament we are now come to the seventh legacy, which Jacob bequeaths to Dan; he had dispatched the six sonnes of Leah before, as being all of one mother; now he giveth legacies to the four sons of the bond women. Ver. 16. 21. Of whom he speaks not in the order of their birth but at his own liberty: he begins with the first Son of Bilhah, Rachels maid, and ends with her second. Ver. 21. And mentions Zilpahs two sons between. Ver. 19. 20.

Now to consider this legacy bequeathed to Dan. We have in it three bequests.

1. Honor equal with his brethren in their tribes. *Dan shall judge his people as one of the tribes of Israel.* Even as one tribe. Sept. of the house of Dan shall be chosen, and arise a man, in his dayes the people shall be first, and in his year's the tribes of Israel shall rest together. Onkelos. Others much nearer the Hebrew. All tribes of Israel shall obey him together. Uz. In which note.

Ver. 16.

1. The Testator is the same Jacob, as the Prophet of the Lord, who gave the former legacies from God, and so also this.

2. The Legatee, is Dan the first son of Bilhah Rachels maid, whom Rachel challenged for her son, by reason of her prerogative, as Mistress unto Bilhah, of whom note.

1. His name with the reason of it; he is called Dan, which signifieth a judge, or one judging; the reason of its first imposition his mother giveth though a strange one, that God did now judge for her in giving her a son by her maid; how rightly I shal not here discuss; but God giveth a better reason of it, by the legacy added, *He shall judge*, there is an elegance in the original. *דן*

2. The subject meant by this name is mainly his posterity to arise from him in after time; as in all the rest their persons were not so immediately concerned, as the subject in which these prophecies should be complete.

3. The legacy itself here given, which as before noted, stands in three heads.

1. That in this verse is his honor which is thus expressed, *He shall judge his people as one of the tribes of Israel* Wherein,

1. His act of dignity, *He shall judge*, that is, exercise the authority of a Prince or judge, to order, and direct, and rule, as is the property of men in power.

2. The object of this act, his own people, that is those of the same tribe, for as to the other glosses of ruling over all the tribes of Israel, is groundlessly assumed from this text.

3. The regulation of this act, *As one of the tribes of Israel*: that is, as there was in every tribe, a Prince and head even in the

the time of Moses, and other chief magistrates, so here is it prophesied, that in the tribe of Dan, there should be a judge and a prince, as well as in all the tribes of Israel: as for the transferring of this to Sampson, one special branch of that tribe, (as by the Rabbins it is done) carrieth no even answer to this prophesy, as if it were reciprocal with him, the plain sense of all in the letter is, that Dan was the son of a maid or servant, and being so, might be disdained by the children of the wives; therefore, herein Jacob from God establisheth this son as well as the rest of the handmaids to make their tribes in the Church of God, no less than the rest born of Leah and Rachel, so that herein the like tribal honor is given to Dan, as to all the rest. Ver. 16.

2. The next legacy is the disposition bequeathed to him, *Dan shall be a serpent by the way, an arrow snake by the path, biting the horses heels, and his rider shall fall backward.* And let Dan be as a serpent in the way, Sept. There shall be a man who shall be chosen and rise from the house of Dan, whose fear shall come upon the people, and he shall mightily smite the Philistins, as a snake; an asp shall lye in wait by the way, he shall kill the strong men in the camp of the Philistins, his footmen with footmen, he shall weaken their horses and charrets and shall cast down their riders backward. Onkelos.

Herein we have discovered under figures. 1. The genius or disposition of this tribe, *Dan shall be a serpent in the way, an adder in the path.*

1. The subject is the whole tribe, not Sampson the son of Manoah onely as is expressed by some Rabbins, for his time was but 20 years, Judg. 13. and 14. and 15. and 16. Chapters.

2. The disposition of this tribe, set out by the embleme of a snake or adder. An arrow snake. Now the known nature of this creature is to do hurt more by subtilty than force: the word here rendred Adder or arrow snake, is no where used but here, now this is the disposition of this tribe foretold, to be subtil and cunning as the Serpent, in dealing with adversaries; so Sampson did: so did the Danites to Laish, &c. Jud. 18. but these did not make up the tribe altogether of whom Jacob speaketh. And however Moses speaketh of this tribe. Dan is a lions whelp he shall leap from Bashan. Deut. 33. 21. This is not so much to note his strength, as the suddenness of falling on the prey. Gen. 3. 1.

2. The action futable to this disposition, *He biteh the horse heels.* Now this is the Serpents work to be nibling at the heels, this being brought to its propriety, notes the overthrowing enemies by craft, and not by force, to make horse heels. The house pillars, which Sampson pulled

down, is an hard interpretation, as some do who apply all this to him.

3. The issue consequent. *And his rider shall fall backward.* Now this noteth the fall of the enemy, as when horsemen are unhorsed it speaketh their downfall and destruction: so Jacob prophesieth of the enemies of Dan. Ver. 17.

3. The last donative is the hope or expectation of Jacob for this tribe, which ours read. *I have waited for thy salvation O Lord, but to the letter, I have expected Jehovah for thy salvation.* — Waiting for the salvation of the Lord, Sept. I expect thy salvation O Lord, said our father Jacob: I look not for the salvation of Gideon because it is temporal salvation, nor the salvation of Sampson the son of Manoah, which is transitory, but I look for the redemption of Christ the son of David, who is to come to call to himself the children of Israel, whose redemption my soul desireth. Onkelos. The other Rabbins run much this way; by their naming of Gideon & Sampson, we may see, that they were their own conjectures, who came after to glosse upon this text; but there is no such thing intended therein as they expresse, the various reading of this last passage maketh various senses.

1. Some, as our translators make it an apostrophe unto God. As if Jacob wearied with the delivering of Gods minde, should divert, and refresh his soul with this apostrophe unto God, I expect thy salvation, &c. But looking to all this passage as propheticall to Dan, which is most reasonable, and considering that the grammar construction is natural, it seemeth better to translate thus, I expect Jehovah for thy salvation: speaking unto Dan of whom he spake before.

1. The person waiting here is Jacob, a propheticall father.

2. The act is expectation, an issue of faith.

3. The object is Jehovah, he to whom all eyes should look.

4. The end of this looking to Jehovah, that he should be salvation unto Dan; which may note, both salvation temporal from outward evils, and eternal from sin.

Quest. 1. Doth Jacob speak good or evil here of Dan?

Ans. 1. The scope of all is good to warn him, and his. 2. Yet the temper foretold of them implieth evil of sin, and miseries attending them.

3. The issue of Jacobs prophesy is good, in a believing prediction of salvation temporal and eternal, to such as were ordained for it.

Quest. 2. Why is Dan left out among the tribes sealed. Rev. 7. if this were good?

Ans. 1. It is a fable, that he was left out there because Antichrist should be of that tribe, as well might it be said

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of Simeon whom Moses omits, Deut. 33. 2. It might be for the idolatry whereunto that tribe was bent. 3. The order of reckoning the tribes is arbitrary. 4. The reason itself is among Gods secrets.

It learneth us.

D. 1. God can make the son of an handmaid like the son of the free woman.

D. 2. Judgment is the proper work of Princes assigned by God.

*D. 3. Judges and Judgment God al-
lois to every people, Ver. 16.*

*D. 4. God foretells the dispositions
of people that they may con-
sider it.*

*D. 5. Serpentine wisdom may be al-
lotted by God, and abused by men.*

*D. 6. Subtily may sooner unhorse an
enemy than power, Ver. 17.*

*D. 7. Jehovah's salvation among all
the wiles or subtilties of crea-
tures.*

*D. 8. It is proper unto faith to look
to Jehovah for all salvation.*

8. The next legacy bequeathed by Jacob in his will, is to Gad the first son of Zilpah Leahs handmaid: who with Asher, his brother are here together inserted between the two sons of Bilhah, Rachels handmaid: This order is arbitrary, neither need's it a further inquiry. The whole Testament concerning this son, is short, therefore the more obscure; Yet to search out the meaning, will be needful: In the whole these same particulars occur.

1. The Testator, the same Jacob, as the Prophet of the Lord in this matter.

2. The Legatee here is Gad, of whom we note,

1. His rise as to his mother; he was the first son of Zilpah, Leahs handmaid, born after the two sons of Bilhah, Gen. 30. ver. 10. he was therefore one of the bond-children.

2. His name, *Gad*, which his mother gave him upon her own account, but Jacob from God confirmeth upon a better; she named him a Troop, because she had four sons of her own before; and now another by her maid made up a greater company, whereupon she gives the name, but Jacob foresaw, that troops of enemies would afflict him, and at last his troop should prevail: he confirmeth therefore his name to him upon better grounds, Gen. 20. ver. 11.

3. His posterity must needs be here intended under his name: and that not special, to any one of his seed, but to the tribe, therefore no one man, or season is here intended to exclude others.

3. The legacy itself, which is the contents of the whole Verse. *Gad a troop shall with troops cut him off, but he shall with a troop overcome at last.* Gad a tentation shall tempt him, but he shall tempt him at the feet, Sept. Camps of armed men shall pass from the house of Gad over Jordan to warr before their brethren, and shall return with much riches to their own land, Cald. Onkel.

Gad a troop shall waste him, and he shall waste at last. A despoiler shall despise, &c. Sam. Gad shall go out among the army, and he shall draw the heel, Syr. Gad shall break the rear of what-
soever army that shall be gathered against him, Ar. Ben Uzziel and Hiero. Tur. Much the same with Onkelos.

In this prophetic legacy with some is but one portion, and that all good, but according to the best and most there are two.

1. Evil foretold to befall him. *Gad a troop shall cut him off or overcome him.* Turma turmatim populiabit eum. Jun.

1. The subject of this prediction, it must be the posterity of Gad, after he was settled in the lot of his inheritance, Josh. 13. ver. 8, 9. &c.

2. The evil itself foretold, whereabout note,

1. The season, and that was after their defection from the true worship of God: upon which account God ordered the Nations about to afflict them at several times, Judg. 10. 7, 8. Jer. 49. 1.

2. The judgment executed, by armies and hosts, the tribe of Gad was to be afflicted, and in great measure, sometimes cut off, so it was for eighteen years together, by the Ammonites, and Philistines, &c. Judg. 10. 7, 8, 9. This seems to be the fulfilling of the Prophecy at this time: And so again in the dayes of Jeremy, they were not without oppressors. נָרַד נָרַד In which is paronomasia.

2. Good foretold concerning him, *But he with troops shall cut off: hese at last.* This is by some applied to their brethren to bring them into their possessions & their safe return again with wealth to their own possessions, but this seemeth not true. For

1. Reuben and Manasseh did as much in that business as Gad.

2. The proper time seem's to be afterwards when the tribes were distinctly settled in the Land of promise. Now herein note,

1. The subject of the good prophesied the very same Gad in his tribe.

2. The good prophesied, and that is victory over his oppressors, as partly fell out

Ver. 19.

in Iephtahs time, and in others, Judg. 10. and 11. Chapters. 1 Chron. 5. 18, 22.

3. The order of this successe, it was at last after much oppression upon them, the word signifieth the heel: And as that is the utmost part of the body; so it noteth the end and close of actions and things, and so is it taken here. The blessing of Moses doth much add to this, Gad dwelleth as a Lion, and teareth the arm with the crown of the head.

Herein his future victories were foretold. It is question'd.

Quest. Was there no spiritual blessing in this?

Answer. 1. The letter in this place expresseth onely outward events of good and evil. 2. This Prophecy doth yet respect this tribe, as being in the Church of God, where good and evil may be sanctified. 3. Moses expresseth much in his additional testament, as to the blessing of this tribe, Deut. 33. 20.

It learneth us.

*D. 1. Names and conditions are or-
dered by God unto his creatures.*

*D. 2. Afflictions and oppressions by
multitudes of men are Gods lega-
cies sometime to his Church.*

*D. 3. Troops may be overcome by
troops, where and when God de-
signes it.*

*D. 4. God can raise troopes and ar-
mies for his Church at his plea-
sure.*

*D. 5. At last the armies of the
Church shall prevail though at
first oppressed.*

*D. 6. All these events are ordered
by God to his Church in part or
whole according to Covenant. So
he doth to Jacob and his. Ver. 19.*

9. The next legacy is bequeathed by Jacob to Asher, the second son of Zilpah handmaid to Leah, wherein also note.

1. The testator, Jacob his father and Gods Prophet, now to bequeath after his will.

2. The legatee, *Asher*, of whom is noted,

1. His original by his mother he was Zilpahs second son, whom Jacob begat.

2. His name with the reason of it: This is *Asher*, which Leah gave when he was born and now his father confirms, but upon some other grounds.

1. His reputed mother Leah, gave him this name upon consideration of her own happiness. As she said upon the birth of him. Happy am I, or in my happiness I am, having by her maid another son: hereupon she calleth his name, *Asher*, that is, happy.

2. His father here expresseth the reason of his name from God, who intended to make him happy in his portion.

3. The legacy itself expressed in the whole verse, out of *Asher* or concerning *Asher*, Ver. 20. *his bread shall be fat, &c. he shall give or yield the dainties of a King, or for a king, royal dainties.*

Asher his bread shall be fat; and he shall give meat to princes, Sept. The land of *Aser* shall be the best, and he shall be nourished with the dainties of kings, Cald. Onk. Other readings are either the same or onely paraphrases setting out the fertility of the portion of this tribe. Herein note,

1. The subject of this blessing is the posterity and tribe of *Asher*, after they came to their inheritance in the promised land of which read Joshua. 19. v. 24.

2. The nature of this blessing is set out in two rhetorical expressions.

1. Concerning *Asher*, *his bread shall be fat.* So it is, *אֲשֶׁר* which some read only *אֲשֶׁר* making *ו* expletive, but it may be read as a preposition, of *Asher*, or out, or concerning, &c.

1. His portion is expressed by bread which is the staffe of life, and synecdochically it signifieth all necessaries for this life, as the dayly bread, which we are to pray for.

2. It is commended higher by the adjunct, *his bread shall be fat*: this is a metaphor, and borrowed from things capable of fatness, and in them it signifieth the choice and best things, and here the finest bread, and as elsewhere it is expressed, the fat of the kidnies of wheat. Deut. 32. 14. It is a great elegancy and notes the excellency of all temporal good things: which Moses sets out in another figure. He shall dip his foot in oile. Deut. 33. 24.

2. He shall give delights or dainties of a king, or to a king, royal dainties. As it is an Hebrewism. Three terms are here,

1. The good itself, the delicacies for nourishment of man: the word cometh from the same with Eden, which was the garden of God full of dainties.

2. The adjunct, they were royal dainties, such as become Kings, or such as Princes will have, these are *Ashers* part.

3. The freeness and fulnes of these, *Asher*, that is his land, shall of itself and under Gods blessing give out all these, so Moses blesteth him with outward good, Deut. 33. 24. 25.

Quest. Is here nothing but temporal blessing?

Ans. 1. The things themselves are of this

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this life. 2. They exclude not better things. 3. They are Church-blessings and therefore must carry more than the outward good in them.

We observe.

- D. 1. *Grace can change the bond-children's condition into happiness.*
- D. 2. *It is Gods word that maketh portions in the earth to bring forth the best of food.*
- D. 3. *The finest bread and greatest dainties are blessings from God.*
- D. 4. *Kings have their allowances of earthly things from God above others.*
- D. 5. *These portions are vouchsafed of God sometimes to his Church.*
- D. 6. *When God giveth strength to creatures, they yeeld freely to his people.*
- D. 7. *Earthly blessings are given with heavenly promise to the Church.* Ver. 20.

10. The next Legacy bequeathed by Jacob is to Naphtali, the second son by Bilhah Rachels handmaid, ranked in this place after another order than elsewhere. Gen. 30. His portion is also shortly dispatched.

Ver. 21.

Naphtali is an hinde let loose, he giveth pleasant words, or goodly sayings. Ver. 21. — Is a stump or stock remitted, giving forth beauty or goodness in the fruit, Sept. — Naphtali his lot shall fall in the best land, & his possession shall bring forth fruit, they shall praise and blefs over them, that is for the fruit. — Onkelos. — An hinde of redemption. Sam. — Is a swift messenger, &c. Syr. — As an hinde let loose shall repeat, &c. Ar. — Is a swift hart to declare good tidings, for he told his father Jacob at the first that Joseph was alive, &c. And when he opened his mouth in the congregation of Jacob, his tongue was sweet as honey. Targ. Hieros. — A swift messenger like unto an hart, &c. And when he opened his mouth in the synagogue of Israel to praise, he was more approved than other tongues. Ben. V.

In this part of his Testament we must note,

1. The Testator, who is still the same, Jacob as Gods Prophet.
2. The Legatee, Naphtali, of whom note.
1. His rise too, Jacobs second son by Bilhah Rachels handmaid. So a bond-child.
2. His name, and that,

1. As given him by Rachel. And so the reason of it was, that she strove with her sister to match her in the number of children & therefore called him Naphtali. 1. my wrestling. Gen. 30. 8.

2. As here mentioned by God, and so it seemeth to be applied to note his own wrestlings and escaping out of the hands of hunters as an hinde let loose.

3. The subject intended by this name is the tribe that issued from him, and that after the setting in its portion. Joshua. 19. 32. And these also considered, at several seasons.

3. The Legacy itself, which carrieth two things,

1. The nature and disposition of this tribe expressed metaphorically, *Naphtali is an hinde let loose or sent away.*

1. The subject here is Naphtali, the tribe of whom Jacob prophesieth, & however some restrain it to Barak, who was of that tribe, yet that cannot be the adequate subject of this prophesy, but the tribe generally.

2. The attribute which setteth forth under a borrowed expression the disposition of this tribe, *It is an hinde let loose.* Here are two terms considerable,

1. The creature under which his disposition is noted, which is an Hinde, this is undoubted in the letter of the Hebrew. The Seventy have mistaken noting it the stemme or stump near the root: *Onkelos* paraphraseth it to note the speed of bringing forth fruit by the land. Other Rabbins make it to note a swift messenger: But let these pass, it must be granted, that it is borrowed here to express the condition of this tribe, the same creature is made use of often in Scripture to set out things aptly represented by it, of several properties.

1. The love and loveliness of the wife to the husband as this is to its mate, Prov. 5. ver. 19.

2. The tendernes of mothers to their young, Jerem. 14. 5.

3. The secrets of providence are set out by them, Job. 39. 1. *Cahst thou mark when she bindes do calve?*

4. They are the emblems of fear and trembling as being fearful creatures, Psal. 29. ver. 9.

5. They are representations of swiftness, and so David speaketh, *He make my feet like bindes feet.* 2 Sam. 22. 34. Psal. 18. ver. 33. Habak. 3. 19.

Hereupon some read that he is a swift messenger. In which of these significations it is used is now the question, which will be better resolved by taking in the adjunct.

2. The next term is that which is adjoined to the hinde, let loose, sent away, dismissed, so the word properly significeth, now this word supposeth the hinde to be formerly hunted and taken in the net, and now escaped and let loose to shift for itself, so that the propriety may be thus apprehended.

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Learn hence.

1. Jacob Prophesieth that this tribe should be lovely to God, and made desirable.

2. That it should be fearful desiring to escape dangers of oppressors.

3. That yet they should be taken & oppressed sometimes, and be in darkness, as we may read, Judg. 4. 1, 2. 1 Sam. 9. 1.

4. That they should be let loose and delivered by the good hand of God at several times, so they were.

5. That they should be swift to accept deliverance from God, and fly from evil.

6. That as swiftly they should fly upon the enemy; which may be applied to men, but hindes properly are swift to run away from danger, so it may be meant of David, and of Habakuk.

2. The next part of his Legacy is in action, *He giveth goodly words*, sayings of elegancy. Wherein we are to consider,

1. The Doner, and that is Naphtali, the tribe generally, therefore not to be restrained to Barak one person or one generation, but the tribe at several times, being as an hinde let loose.

2. The fruit given is goodly words, or elegant, fair expressions, what these are, is the difficulty to determine, but safe conjectures may be made.

3. The subject to whom these words are given, and this will determine all the rest, if we can reach who this is.

1. Some make it to be God, & therefore expound this of words of praise & thanks, such as Deborah and Barak gave to God, Judges. 5. And they are good words indeed.

2. Others make it to be men, and then these words must be such as do best suite with the condition of an hinde let loose, and thus they were doubtles words of peace to men for getting favour, which may be part of that blessing which Moses gave to this tribe, O Naphtali satisfied with favour, Deut. 33. 23. Both may be well comprehended here, and these are wrestlings with God and Man, and prevailing, which is the best meaning of his name. It is queried,

Quest. What good doth Jacob give herein?

Answer. 1. He setteth this tribe in the Church of God. 2. He foretelleth their condition that they might believe, and prepare for it. 3. He declareth their deliverance, that they may be comforted in their streits. 4. He presageth their acceptance with God and Man, as to the time of that tribes standing. 5. Christ himself began to visit this tribe with salvation in the first place, which event might answer something in this Prophesy, Math. 4. v. 12, 13, 14, &c.

D. 1. *God can turn carnal wrestlings for fleshly preeminence into wrestlings for better things.*

D. 2. *Gods Will or Testament by his Prophets, makes bondmen lovely Members of his Church. Naphtali a hinde.*

D. 3. *Gods loving Hinde or his Church may be compassed with fears and snares.*

D. 4. *God sets his fearful Church, Hinde loose from fears.*

D. 5. *Vpon Gods dismissal, the Hinde-like Church speeds from her dangers.*

D. 6. *The Hinde-like Church treats her oppressors fairly.*

D. 7. *Gods Hinde vpon dismissal from the snare gives pleasant words of praise.*

D. 8. *Providence sets the Hinde like nature in his Church as well as Lions heart, and Serpents head,* Ver. 21.

11. Now followeth the eleventh legacy in Jacobs will assigned unto Joseph, the first son by Rachel, set now in the eleventh place, and after the children of the handmaids, which is done according to the will of him that guided him, in this the three former heads are considerable.

1. The Testator Jacob, Josephs father, and the Prophet of the most High.

2. The Legatee, Joseph, of whom we may note,

1. His rise by his mothers side, it was the first son of Jacob by Rachel his truest wife.

2. His name Joseph, which may be considered,

1. Upon the ground of its imposition by his mother: And that was the expectation by the birth of this, that she should have more, *She called his name Joseph, saying, The Lord shall add me another son.* So it significth adding, the Lord is adding, this she gave as to her own account.

2. The ground of Gods continuance and confirming of it, is the good effect of it as to himself and posterity. Therefore seeing his name signified adding, God here promiseth him to be a son of great increase.

3. The subject intended by this name, and that is his posterity, the two tribes of Ffff 3 Ephraim

Ephraim and Manasseh. As Moles she-weth also in his blessing. Deut. 33. 17.

3. The legacy itself bequeathed, in the declaring of which we have to note,

1. The general proposition of the blessing bequeathed. Ver. 22.

2. The consideration declared in Joseph's person, upon which this blessing proceeded unto his posterity. Ver. 23. 24.

3. The amplification of the former proposition of blessing, with application of it. Ver. 25. 26. Much of difficulty is in these by reason of the truths being covered under many vails of metaphors, and borrowed speeches: but to attempt the exposition in order.

Ver. 22.

1. As to the proposition of blessing, it runs thus to the letter, *a son fruitifying shall Joseph be, a son fruitifying by a fountain or well, the daughters proceed, or go forth upon the wall.* — A son increased Joseph, a son increased zealously desired, my younger son return to me. Sep. A growing son is Joseph, a son who shall be blessed as a vine that is planted by a fountain of waters, two tribes shall proceed from his sons and shall take their lot and inheritance. Onkel.

My youngest son ascends a wall. Sam. A son of education, &c. Come up O fountain, a strong building which riseth with a wall, Syr. — As a fruitful bow at the fountain of waters, having roots extended upon the wall. Ar. — The daughters run upon the wall. Vulg. The fabulous gloss of Ben. V. And Hieron. Targ. talk of the Daughters of the Egyptians, running upon the walls to see his beauty as he passed and Josephs neglect of them and their allurements, are all vain. That flourishing child Joseph. That plenteous child by the well side, the daughters ran upon the wall. Engl. Anno. 1566. Herein we have the general proposition of the blessing bequeathed from Jacob to Joseph, and it is wholly figurative, here we may note,

1. The subject here concerned, and that is, the posterity of Joseph under his name; of whom came two tribes Ephraim and Manasseh, of these is this prophetic legacy meant.

2. The blessing prophesied of him, which generally is here proposed, and that stands in two particulars.

1. In their inward nature or disposition, and that twice mentioned with respect to both sons.

1. *Joseph is, or shall be a son fruit bearing.* Now this must be meant of one of his sons, he is a son, &c. The reason why ours and other translat'rs do read a bough, is from the adjunct fruitful, or fruit bearing, which is proper to plants; therefore some supply the son of a fruitful vine, though no such word as vine be in the text; yet it is usual with the Hebrew's to paraphrase issues either of beasts, or plants, or any other things, by the names of son and daughter of such a thing. So a calf is called the son

of a bull, Gen. 18. 7. So arms and branches of trees may be called the sons of them, sparks the sons of a burning coal, Job. 5. 7. And in artificial things arrows are said to be the sons of the bow, and quiver. Job. 41. 28. Lam. 3. 13. So is it to be understood here, he is, or shall be a bough, the son of a tree, this bough is here prophesied of to be fruitbearing, or fruitful; in proper terms it is that this son of Jacob shall be numerous in seed.

2. Again it is said, he shall be a son bearing fruit near a fountain or well.

1. This notes another son, Joseph is here set out as a tree growing up with two arms.

2. The disposition is the same, fruitful or bearing fruit, that is multiplying sons and daughters.

3. The cause promoting, this is added, which is common to both these boughs, they are set by a fountain, some read, beautiful to the eyes, but that accords not to the scope of this place, the same word signifies eye and fountain, but here the last is fittest for plants which thrive by moisture.

2. The blessing is discovered in their outward expression; ours read, *his branches run over the wall*, the word is daughters in the plural; but the verb is singular, it certainly notes the great spreading or increase of their fruitfulness, as vines that send branches and fruit over the wall's.

1. Some read daughters metaphorically by branches which come from those two boughs.

2. Others read properly, for daughters running upon the wall, and some carry to the Egyptian daughters: but altogether mistaken. The greatest difficulty is in the grammar, that the subject is plural and the verb singular, therefore some supply a proposition, with his two branches, he runneth over the wall. This saves the grammar, but the proposition is wanting, which yet may be supplied in that language, as well as others, so that the sense is plain, Joseph as he is fruitful, so he giveth it out by branches by which gradation, *do overtop the highest wall*, the fruitfulness of a vine and other plants is expressed. Others read, a building riseth over the wall; but that cannot reasonably fit the word in this place. In short Moses giveth the most proper interpretation to this, these are the ten thousands of Ephraim, and the thousands of Manasseh. Deut. 33. ver. 17.

Quest. Was this only an outward blessing?

Ans. No, for first, these metaphors are used to set out spiritual fruitfulness elsewhere, and may do here. Psalm. 1. 3. 2. This fruitfulness promised concerneth the Church and propagation of it: and so includes spiritual fruit.

We

We observe.

D. 1. *Providence by blessing turneth names and states to good unto mens selves, that were good to others.*

D. 2. *It is Gods special care by Jacob to bless his Joseph, his chosen suffering ones.*

D. 3. *Josephs sons, or the Churches seed is double, to make it increase.*

D. 4. *Under Gods blessing the seed of the Church becoms very fruitful.*

D. 5. *It is Gods providential fountain or well, that makes his Church so fruitful.*

D. 6. *By Gods watering his Church plants spread and overrun the wall's. This is true in outward and inward fruit, Ver. 22.*

2. The next thing observed in Jacobs bequeathment to Joseph, is the consideration of some conditions upon Josephs person, which might move Jacob to give this blessing unto his posterity, this is mentioned, V. 23. 24. Three conditions are here named foregoing in Josephs person.

Ver. 23.

1. His state of suffering by the opposition of enemies, thus described, *The archers, or Lords of the arrows with bitterness grieved him, and shot, and hated him.* Ver. 23. Against whom they that consulted gave reproaches; and the Archers laid wait for him, Sept. *אויבים נשקצוהו*. And strong men, men of dissension, threatened him, and took revenge of him, and provoked him, Cald. *Onkelos*. Thereadings differ not much in scope. Herein note,

1. The Patient is Joseph himself in his own person, against whom these Archers shot.

2. The agents, who brought these evils upon Joseph are stiled arrow Masters, or Archers skilful to shoot, and cruel to kill the man at whom they aimed; under this metaphor are doubtless signified Josephs ten brethren, Potiphar and his wife, some Rabbins say, the Magicians of Egypt also. Men of strife, Cald.

3. The injuries done by them and suffered by him expressed in three terms,

1. *With bitterness or bitterly they grieved him:* They put his soul to anguish and torment, as themselves confess. Gen. 37. 19. Gen. 42. 41. So the word *מר* is to afflict bitterly; so was Josephs soul by them vexed, and discomposed by reproaches, and injurious dealings threatening death, and selling him for a slave, &c.

2. *They shot, that is, at him their arrows even bitter words, revilings and darts of death:* Syr. reads they were multiplied; but more properly here to the name of archers applied, it notes shooting: The arrow masters shot; such expressions are used by the Spirit to express the malignant endeavours of the enemies of Gods Church. Psalm. 11. 2. Psalm. 57. 4. Psalm. 120. v. 4. Psalm. 64. 3. 4. So Rabab signifieth to dart or shoot, what is they fastened all reproaches and miseries upon him, to put him to anguish.

3. *They hated him with an inward hatred, here was the root and principle whence all other their venomous arrows were directed to hurt him, the word Sathan signifieth deeply to hate: & when persecutions do arise from such a root, they are pernicious and deadly.* So did they act upon poor Joseph here, his brethren, and other enemies. Now this is remembered in Gods blessing of his seed. His sufferings were so great, that the saddest calamities afterward upon his seed are called the afflictions of Joseph, Amos 6. 6. Ver. 23.

Ver. 24.

2. His state of victory over all these expressed thus, *But his bow abode in strength, and the arms of his hands were strengthened by the hands of the mighty one of Jacob.* And their bowes were broken by strength, and the sinews of their arms were dissolved or weakened by the hand of the mighty one of Jacob Sept. — And the Prophecy was fulfilled in them, because he kept the law in secret, and purposed constant hope, then was the best gold put upon his arms, &c. Onkelos. — obscure. The Syr. and Ar. read as if it noted him to be overcome, that his bow was beaten back and failed, & his arms broken, but all mistaken. In these therefore the state of Josephs victory is set out, whereabout we have to note.

1. The good event itself, expressed two ways,

1. *His bow abode in strength*, a borrowed proverbial expression, noting an unconquered condition, when mens weapons continue strong, in the letter occurs to be noted,

1. *The subject Joseph, in his person, however carried by some to his posterity, yet here it is historical.*

2. *The instrument, his bow, where by Jacob likens him to an Archer, also whose weapons are bow and arrows, this notes any means of defence which God vouchsafed; here it answers the adversary. Bow to bow is here opposed.*

3. *The condition of this weapon, it doth in strength*, the verb is future, but *conversum* notes it to be read in the time past suitable to those actions of his enemies; the word notes setting or abiding, the term read strength is by some applied to God in the strong one; but not well, for the cause of this strength followeth. In summa

summe the sense is. The mean's of his defence, and victory continued firm and strong notwithstanding all opposing enemies, and that was the wisdom and grace which he had from God. Wisdom is better then weapons of war, Eccl. 9. 18.

2. *The arms of his hands were made firm or strong.* Herein is another explication of his unconquered state, wherein we have to note these special terms the whole being another proverbial expression of an unconquered condition.

1. The subject the same Joseph.

2. The instrument, which is here natural, the other was artificial, his bow, but this the arm's of his hands. So called, as being those instruments, which strengthen the hand to defensive and offensive action. This is most requisite for an archer to have a strong arm, as well as a strong bow.

3. The conditions of his arms, they were made strong or strengthened, the word **יָד** is so used to strengthen; though the Caldee turn it; the gilding of his arms, as if it came from a word signifying gold: but that suits not so well with an arm holding a bow; the summe then is that his strength inward and outward continued and grew under all oppositions of enemies. All means of safety are carried in it.

2. The cause of this unconquered state signified by the strength of bow and arm, is considerable, which is thus expressed, *By the hands of the mighty one of Jacob.* Confirmed his Kingdom which was given him from before the most mighty one of Jacob. Onkelos. Septua. *Almighty Dominus Iacob.* This cause is set out,

1. In its power. The mighty one: the attribute of God here, the cause then is mighty, sufficient to make an arm and bow strong, even almighty, as here used.

2. In its specialty, that mighty God, who is Jacobs, that is by Covenant, and experienced help from time to time, he that made Jacob Israel, to prevail like a Prince.

3. By its influence of help to Joseph, intimated by hands, which are instruments of help in creatures; and so after the manner of men attributed to God, his hands made Jacobs arms strong. Almighty influence.

3. Josephs state of eminency and dignity after all this is mentioned, and that upon this account of blessing his seed: It is thus expressed, *From thence the feeder, the stone of Israel.* Thence Israel prevailed from God thy father, Sept. The God of thy father. By whose word the father and tens of the tribes of Israel are governed. Onkel. The grammar of this sentence is variously read.

1. Ours with others read all in *verbo*, as belonging to Joseph, He was the shepherd of the stone of Israel, so noting his dignity.

2. Others, *Thence is he that fed the stone of Israel*; by stone meaning Jacob: who was the foundation of Israel, and fed by him in Egypt.

3. Others read, the shepherd of the stone of Israel: which is construed two ways,

1. By stone some mean God; and then it is the genitive of the efficient: the shepherd whom God the stone or foundation of Israel raised.

2. By stone others note, Jacob and his family, so Joseph was the feeder of them, there is probability in all these conjectures, but I conceive that all concerns Joseph here, & therefore the reading by apposition may be best; and so note,

1. The term of order as to this condition, and that is, **וְעַד** From there or from thence, which notes not God, as some; but his former state and condition of victory; from thence and after this he was the shepherd, &c.

2. The subject spoken of rationally must be Joseph concerned in all former passages.

3. The condition declared of him is eminency unto which God advanced him; in two expressions.

1. He was the shepherd. So he was made not only to Israel, but Egypt: who ruled and fed them all.

2. He was the stone of Israel, that is, the instrumental foundation and stay of all his fathers house, and the Church of God carried under Israel. Though God himself be the only principal stone and foundation of his Church, yet other mediating stones he hath used for support. And among them the Lord Christ eminently; this is the truth concerning Joseph. Ver. 24.

D. 1. It is no rare thing that men blessed of God are malignated by men.

D. 2. Consideration of fathers sufferings may procure blessing on their children.

D. 3. Persecutors are shrewd archers or arrow Masters

D. 4. Harmles Joseph is usually the mark at which malignant archers aim.

D. 5. Nothing but bitter grief do persecutors aim at harmles soules.

D. 6. Persecutors malignant shoot their bitter words as arrows to grieve poor soules.

D. 7. Inward hatred puts men upon shooting and grieving innocent soules. Ver. 23.

D. 8. Joseph, or poor harmles soules

les may be oppressed, but not overcome.

D. 9. Righteous soules have arms and bowes stronger than their enemies.

D. 10. The hand of God puts strength into the arm and bow of his righteous ones.

D. 11. Jacobs mighty God is Josephs assistant against all assaunters, God in Covenant.

D. 12. God keeps his order to exalt from low to high condition. So it was with his son.

D. 13. The exaltation of any of Gods Saints is for the benefit of his Church.

D. 14. Mediating pastors, and founders, hath God made for his people.

D. 15. God vouchsafeth his own name and dignity to them whom he makes ministers of good to his Church. Pastor, stone, &c.

3. Now followeth Josephs blessing amplified in the particulars of that fruitfulness before mentioned. Ver. 25. 26. In this amplification of Josephs blessing we have to note,

1. The principle, or author of blessing thus spoken of here, *From the God of thy father, even he shall help thee, and the almighty even he shall bless thee.* Even my God hath helped thee and he shall bless thee, Sept. The word of the God of thy father shall be for thy help, and the almighty shall bless thee, Onkel. Cald. About this, all readings do mostly agree.

1. The connection here is by a preposition **וְעַד** From, or by God; concerning which the quere is, unto what it must be joined, some connect it to the immediate foregoing words, *The shepherd and stone of Israel, even by the God, &c.* But having given you this resolution of the whole bequeathment.

2. The blessing proposed. Ver. 22.

2. The consideration supposed in Josephs own person, upon whose account the blessing cometh on his seed. Ver. 23. 24.

3. The blessing amplified in these two following verses, the two former seem to me conveniently to come in by parenthesis, wherein is declared the reason of such a blessing on Josephs seed, & that being done, now he proceeds to speak farther of the blessing, so that the connection seems most reasonable between the proposition of the blessing

verse. 22. And the amplification, verse 25. to this purpose, Joseph is a fruitful bough, &c. From the God, &c.

2. The cause of this blessing connected, set out by two titles.

1. *The God of thy father, El.*

2. Schaddai the alfficient or almighty, so that three things concur to make up the excellency of this cause,

1. The very being and nature of God, even his Godhead, the cause of all causes. The word, &c. Cald.

2. The alfficiency, or might, of God which exceeds the compass of created understanding, and must be an unexpressable principle of blessing.

3. The covenanted love and respect of God to his creature whom he blesteth, carried in that explication, the God of thy father, and therefore thy God, all these declare a full cause of blessing.

3. The emanation of the power of this cause expressed, even he will help, and he will bless thee, two acts are joined to express the force which God giveth out for the good of Josephs posterity.

1. He will help, that is, at all need, either to defend against annoyances, or offend enemies that oppose, this is future and respects Josephs posterity.

2. He will bless thee: that is beside help, he will give in all good, that may tend to the blessednes of them, his blessing is effective of all good, what-soever he promisseth.

2. In this amplification the blessing itself in its nature and extent is here set forth, and that,

1. Generally, *he shall bless thee*, and this is an effectual working of good unto them.

2. Specially, in the particulars of it. Which are these.

1. The blessings of heaven above, Sept. same. *Of the dew which descendeth from heaven above.* Cald. This takes in the precious things of heaven for the dew, and precious fruits brought forth by the sun, &c. Deut. 33. 13. 14. All the blessed influences of heaven.

2. The blessings of the deep which lieth beneath. *Of the earth which hath all things,* Sept. Which ascend out of the depths of the earth beneath, Onkel. This is expressed by Moses the precious things of the earth, and fulnes thereof, Deut. 33. v. 16. that is all plenty of good desirable; all the wealth of mines, &c. Deut. 33. v. 13. &c.

3. The blessings of the breasts and of the womb, Sept. same. Blessings of thy father and of thy mother, Onkelos.

This notes all the blessings of increase and nourishment; not only of man but of beast; in the multitude of all was a blessing on Gods people, Psal. 144. ver. 12. 13. 14. These are the particulars

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of blessing the breast full, & womb fruitful, Ver. 25.

3. The excellency of the blessing expressed.

1. In the greatness of it thus. *The blessings of thy father do prevail, or have prevailed above the blessings of my progenitors.*

Prevalled above the blessings of the stable mountain's. Sept. The blessings of thy father shall be added upon the blessings wherewith my fathers blessed me. Onkelos.

Some difference doth arise about the meaning of this passage, upon this ground; was not Gods blessing on Abraham and Isaac, as great, as upon Jacob? How then doth Jacob now make his greater? To solve this doubt, and clear the truth.

1. The preposition rendred *above*, may be read *with*: the blessings of thy father are great with the blessings, &c.

2. If it be rendred *above*, the meaning is by way of addition, a threefold blessing is greater than a double one: now his was added to the fathers.

3. It may have a just sense, in respect of execution, for the blessings of Abraham and Isaac, had their accomplishment in Jacobs. And then the enlargement of the seed grew.

4. Others say, it was greater in respect of the subject. Abraham blessed Isaac only, not Ismael, and Isaac Jacob only, and not Esau, but Jacob blest both of Josephs sons.

The prevalency by way of addition is the most considerable: so we may read either above or with the blessings, &c. the word read progenitors, by the seventy is read mountains by mistake. Thus therefore the excellency of the blessing is set out by the greatness of it.

2. In the duration of it, exprest unto the utmost bounds of the everlasting hills, And with the blessings of the eternal hills. Sept. Which Princes of old have desired. Onkel. The darkness of this expression hath also caused some trouble to interpreters; one word rendred bounds being by some read to the desire of the hills of the world: but it is hard to make good sense that way.

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The word here used, is derived by some from a root signifying desire, and by others from a root signifying to limit, or bound, this some have waved to cast away the fable of the Rabbins, that Ephraim's Kingdom should be to the ends or bounds of eternal mountains, but there is little from this phrase, to countenance that, for it is an usual expression, to set out the duration of any thing. As of the Covenant of grace. Isaiah, 54. 10. So that these blessings here spoken of were confirmed to eternity, all blessings here bequeathed, and among the rest, spiritual blessings are included, the plain meaning seems

to be that the blessings should be continued to the duration of those eternal hills.

4. In this amplification is noted the subject of all this blessing to whom it is applied. And that must be the posterity of Joseph, thus exprest, *They shall be on the head of Joseph, and upon the top of the head of him that was separated from his brethren.*

Upon the head of his brethren over whom he ruled. Sept. All these blessings shall be upon the head of Joseph. And upon the man who was separated from his brethren. Onkelos. Cald.

1. The subject here is noted, 1. By his name Joseph. Upon the head of Joseph.

2. By his condition, he was separated from his brethren. The name here is metonymical for his seed.

The condition was separation from his brethren, which was personal to him, in respect of his separation from his fathers house, and also his advancement in Egypt among his brethren. The word note's, not one here separated by vow, but by providence, set apart from his brethren; by them in hatred, by God in love and respect: & yet here it is tribual: Also to note the separation of the seed of Joseph, in their preeminence, as eminently it was in Ephraim; who was set above all the tribes, that forsook the house of David; who went usually under the name of Ephraim in the Prophets.

2. The sure existence of the blessing; it shall be upon him, it shall be surely settled on him, none shall frustrate it.

3. The place of eminency, It shall be upon the head, and top of the head; the expression seems to fire with the manner of anointing Kings, all the blessing run's down from top to toe, Ps. 133. 2. It is demanded.

Quest. Is there no spiritual blessing given here?

Answer. Yea doubtles, for 1. God in Covenant is the author of all; and his Covenant is for spirituals. 2. The blessing of Abraham, &c. was here bestowed, and that carried in it spiritual blessing. 3. The blessings in part were of carnal duration, and such were spiritual. 4. Moses adds the good will of him that dwelt in the bush; and that must be spiritual. Deut. 33. 16.

Quest. Were all the temporal blessings made good to Josephs posterity?

Answer. Yea according to the tenor of this additional Covenant of God, which did require their obedience, which when they denied, God turned the blessing into a curse. 2 Kings. 17.

Learn

Learn hence

D. 1. *God almighty is the onely fountain of all blessing to Joseph, i.e. his servants.*

D. 2. *God in covenant onely puts out his power to bless his people. God of thy father.*

D. 3. *Help as well as blessing cometh alone from the almighty God.*

D. 4. *All temporal blessings are given to Gods Josephs according to Gods will. Ver. 25;*

D. 5. *Great are the blessings wherewith God hath blessed his Church, complicated.*

D. 6. *God makes gradual additions to his blessings by his Prophets.*

D. 7. *The last of blessing is better and greater than the first.*

D. 8. *Gods blessings to his Church are of eternal duration, like the hills.*

D. 9. *The Joseph Church shall really have blessing at last.*

D. 10. *Eminently shall Gods Church weare these blessings upon the top of the head.*

D. 12. *God separates them for himself, whom he intends eminently to bless.*

D. 11. *Difference in blessing one above all brethren, is Gods Prerogative. Ver. 26.*

12. Now followeth the twelfth portion bequeathed by Jacob unto Benjamin his youngest Son by Rachel, & annexed thereunto the summary conclusion of the third part of his Testament. So that we have now to consider.

1. The legacy given to Benjamin. V. 27.

2. The summary conclusion of this work. Ver. 28:

1. The former is thus declared, *Benjamin the wolf shall ravine, in the Morning he shall eat the prey, and at evening he shall divide the spoil, Benjamin a ravening wolf, early he eateth as yet, and at evening he devides the meat.* Sept. In the land of Benjamin shall dwell the majesty of the temple, and in his possession shall be built the sanctuary, morning and evening the priests shall offer oblations and in the evening they shall divide the residue of their portions of the remainders which were sanctified, Onkelos.

The Seventy read something neer the letter: but the Cald. Paraphrase, wide from the text, Herein we have to observe as formerly.

1. The testator, Jacob as a Prophet more than a father as in the rest.

2. The Legatee: Benjamin of whom we may note.

1. His wife by the mother, he was the second Son of Rachel, in the travel with whom she parted with her life; the last child that Jacob had; therefore must be thought dear unto him; as we read before Jacobs life was bound up in him, therefore would he blest him doubles.

2. His name is considerable three wayes. 1. As given by his mother; and she called him Ben-yoni, the son of my sorrow, because she dyed in bearing of him.

2. As given and changed by his father. He called him Benjamin, the son of the right hand which noted the power and strength either prophesied of him, or given to him.

3. As confirmed here by God, under a Prophetical ground as touching his seed, that they should be children of the right hand full of power and strength to ravine as the wolf.

3. The subject itself here intended by the name; and that is the tribe which was to come of him for making up the Church of God; it is but misapplied to concern any single time or person, as some have done; it concerns the whole tribe as to the time of its duration.

3. The legacy itself bequeathed is to be pondered, Wherein two things are given.

1. The disposition of this tribe, *Benjamin is a wolf*, or the wolf Benjamin.

1. The subject is the posterity of Benjamin, not of one generation but of many, as to their time of standing in their own land.

2. The attribute is metaphorical, noting the disposition of this tribe. He is a wolf, as before Judah was a lion, &c.

Quest. Doth it note a good disposition, or a bad?

Answer. 1. The wolf itself is a ravening creature given to destroy. 2. Yet such beasts of prey are used by God himself to note excellencies in him; as when in point of strength and wrath he likens himself to a Lion and a bear. 3. Both wayes may it be understood here, for it is applicable both to good and bad, wolfish nature may be good, when God sets it against his enemies, the next verse expresth all under the name of blessings.

2. The action unto which this tribe shall be prone is the next thing bequeathed, and that is futable to the nature of a wolf.

1. Generally it is spoken of him, he shall ravine: that is tear and kill and rend and spoil; as the property of that beast is; it

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it is cruel and ravenous, and so it asteth against poor creatures.

2. Specially, and that at two seasons noted,

1. *In the morning he shall eat the prey.*

1. The eater is Benjamin, the wolf, in his posterity.

2. The eating, is devouring what he killeth, feeding on that which is his prey.

3. The season, in the morning early before men be usually stirring; then the wolf eats for himself, so that this noteth the watchfulness and early stirring, to put out its ravenous disposition to destroy; to make this morning the time of Ehud and Saul, his groundles, as some doe: for the morning work concern's every wolf. Judges, 3. 15. 1. Samuel, 11. 6, 7, &c.

2. *And at evening he shall divide the spoil.*

1. The agent here is still Benjamin, the wolf.

2. The act is the dividing of the spoil, that is probably to his whelps, or young ones: giving them of the spoils.

3. The season also here noted is the evening when wild beasts are going out to spoil: this noteth the incessant action of the wolf morning and evening: to restrain this also to Mordecai and Hester who were of Benjamin, wants sufficient ground, as if the evening tide concerned them only: for evening and morning work did equally belong to this wolf at all times, and therefore no reason is it to allot the morning to one generation of Benjamin and the evening to another; but the wolf tears and eats morning and evening at all times. Esther 8. &c. 9. It notes therefore the incessant action of this tribe in ravaging continually, many instances are of it in several generations, Judg. 20. &c.

Quest. What is the blessing in all this given unto the tribe of Benjamin?

Answ. 1. That a blessing was here bestowed the next verse sheweth. 2. That the warlike success of this tribe against the Churches enemies was a partial blessing is evident. 3. It was a Church wolf here spoken of, therefore not altogether evil. 4. The additional blessing of Moses evidenceth this tribe to be blessed with the presence of Jehovah and his beloved. Deut. 33. 12.

Observe we.

D. 1. *Man may have one end and God another in propheticall imposition of names.*

D. 2. *God hath his wolves in his Church to make use of for his advantage.*

D. 3. *Gods wolves may ravine sometimes wherethey should not.*

D. 4. *Vncessant rapines on enemies God orders unto his wolves. Morning and evening, &c.*

D. 5. *Tearing, eating, and dividing, are acts of Gods wolves allowed to save his Church.*

D. 6. *Gods Benjamins may be made his wolves for his own ends. So here. Ver. 27.*

2. The conclusion of all these legacies followeth in this summe. V. 28. Wherein

1. He concludes the subjects spoken of in this Testament that no mistake might be in it. *All these are the twelve tribes of Israel.* Twelve sons of Jacob. Ver. 28. Sept. Cald. 29. Hebr. The meaning of this summary proposition is, that the subject of all these twelve legacies, were not the twelve persons of his sons, but the twelve tribes which were to arise from them.

2. He concludes the general nature of the legacies bequeathed, *And this that which their father spake unto them, and blessed them.* Sept. and Cald. to same. The relative turn's us to the antecedent, which is all the precedent legacies declared from the third verse, this is the subject of this proposition, the attribute is in two expressions.

1. The matter which Jacob their father spake to them.

2. This was the blessing of Jacob, what ever he spake unto them.

3. He concludes the special nature of these legacies, *Every man even according to his blessing he blessed them.* Sept. and Cald. same.

1. The party acting here is Jacob from God.

2. The act is blessing which is a real effecting good to them.

3. The object is all these twelve sons, as heads of so many tribes.

3. The specialty of the act: according to his blessing, that is, even as he had conveyed to every one to his peculiar portion, so was each tribe blessed. It is questioned,

Quest. How are these called tribes, when yet they were not so distinguished?

Answ. 1. The heads of all the tribes were now surviving. 2. The subject is propheticall, for Jacob speaks of the seed to come, and so prophesieth of them as tribes to be in after time.

Quest. 2. How can all these legacies be called blessings, as to Reuben? &c.

Answ. 1. It is certain that all those were taken within the Church and therefore under blessing. 2. The evils pronounced were by way of chastening not rejection. 3. Such threatening predictions are ordered to bless, and not

not to curse, unless unbelief do so make them.

It teacheth us.

D. 1. *Persons for blessings as well as blessings for persons are fore-ordained by God.*

D. 2. *Gods blessings on his Church have usually bin conveyed by his Prophets.*

D. 3. *Blessings may be contained under threats and burdensome words.*

D. 4. *Variety of blessings hath God ordered to the several Members of his Church.*

D. 5. *However God may sharply treat his Church, yet he closeth with a blessing.*

D. 6. *Dying fathers respectably Prophets, in their departures seek to bless their posterity surviving, Ver. 28.*

2. The last part of Jacobs will is his second charge about his burial, it was noted the fourth part of it from Chap. 47. where he began to make his will.

1. He adjoined Joseph as to his burial, Chap. 47.

2. He adjoined Josephs sons, Ch. 48.

3. He blessed all his sons together, Chap. 49. 1, 28.

4. Now he declares in the last place his will about his burial unto all his sons together, Ver. 29, 30, 31, 32. Wherein we have to note,

1. The form of this Testament, which is by way of command, so it is read, *And he commanded, or charged them, Onkelos.* same. The Seventy read, *He blessed them, but amiss.* Other part of his Testament he gave by way of prophecy, and promise, but this he gives by way of injunction or command.

1. The authority, is parental, charging

2. The subjects are sons charged, even all together, Joseph had promised him before, and now Jacob layeth injunction on all; it being filiall piety to obey such a command for burial of parents.

3. The charge is peremptory, yet presumed to be possible by the leave of Pharaoh, and the care of Joseph.

2. The occasion of this Testamental charge, *And he said unto them, I am gathered to my people.* Onkel. same. I am added. Sept. Wherein note,

1. He foretels his death approaching.

2. He signifieth the issue of it, to be the gathering of him to his own people.

3. He urgeth them hereupon as to his burial.

3. The matter of this Testament, which in summe is his burial, about which he ordereth in faith before he dyed.

1. The work it self, which is inhumation seemly and decent, *Bury me.* There is no difference in reading: The work is natural, but now intorced by a positive injunction.

2. The company with whom he would lye, *with my father;* readings agree, these fathers were Abraham and Isaac, as afterward they are named.

3. The place, set out by Jacob several wayes,

1. By the kind of it, *a cave,* so is it styled by all.

2. By the first owner, *Which is in the field of Ephron the Hittite,* Sept. and Cald. same. There is no difficulty in the letter; we may note,

1. The continent, wherein the cave was. A field.

1. The owner of it before Abraham, Ephron. Gen. 23. Thus much of the place. Ver. 29.

3. By a more special description of the continent.

1. By the name of the cave and field which did contain it, *In the cave which is in the field of Machpelah, which is before Mamre in the land of Canaan.* In a double cave, Sept. and Cald. Onk. There is no difference here but in the word Machpelah: which some make a common name, and read a double cave, but others take it for a proper name of the field and cave in it, which seemeth best, here we have then.

1. The name of the place, Machpelah.

2. The situation, that which is before Mamre.

3. The general continent. The land of Canaan.

4. By the purchaser, *Which Abraham bought with the field of Ephron the Hittite for a possession of a grave, or burying place.* Onkel. to same. Abraham possessed, &c. Sept. This character of it is given. Gen. 23. where the whole matter is related, where are noted,

1. The Purchaser, Abraham.

2. The seller, Ephron.

3. The Purchase, the field forenamed;

4. The end of it, to be for sepulchres, or a burying place, so much of the topography we have. Ver. 30.

5. By those pledges buried there before which were real testimonies of the place.

There they buried Abraham and Sarah his wife, there they buried Isaac and Rebeckah his wife, and there I buried Leah, Onk. same.

They buried Leah, Sept. some add my ancestors buried Abraham;

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&c. That is supposed. Nothing is here difficult, only it is noted that no where else is mention of the death of Rebekah, & Leah, but here; and this is enough. Ver. 31.

Ver. 32. 6. The place is described, by the publique confirmation of the purchase, the purchase of the field, and of the cave therein was from the sons of Heib. Onk. fame. In the Purchase of the field, &c. Sept. By this Jacob points out the publique confirmation of this bargain of sale, it was all purchased, transacted, and passed over from Ephron to Abraham, in the sight and by the consent and approbation of all the Hittites, or the children of Heib; which was not so well known unto his sons; by all this he describes the place, where his will was to be buried. Ver. 32.

Quest. 1. Why doth Jacob make so large a description of the place?

Ans. 1. His sons at least most of them knew not the place. 2. They knew not so well the right and title that Jacob had unto it. 3. Writings of conveyance were not then in use, therefore it was needfull by tradition to make known legal rights to posterity. Other fables of the son of Eliphaz opposing Jacobs sonnes burying their father, are not worth naming.

Quest. 2. Why doth Jacob charge his sons so much to bury him in this place?

Ans. 1. Something of natural desire might be in it, not sinful. 2. More is carried prophetically in it to the Church in his family to minde them of the promised lad. 3. Under that also his faith of the resurrection with Abraham and Isaac may be here expressed, some instinct of God was doubtles in this matter. It is conjectured by some that these Saints rose with Christ, and went into the holy city, as is recorded. Mat. 27. 53. But that is all together uncertain.

Note we thence.

D. 1. Testamental dispositions from God carry in them commands as well as promises.

D. 2. It is possible for Saints to speak of and settle themselves for dying with chearfullnes.

D. 3. The death of Gods precious ones is but the gathering of them to their people.

D. 4. There have bin prophetical injunctions for burial given by some of Gods Saints.

D. 5. It is parental authority to in-joyn children unto care of due burial.

D. 6. It is needful for some but desirable by all Saints to be buried with their fathers.

D. 7. Place as well as burial may be enjoined by dying parents. V. 29.

D. 8. In bequeathing places for burial it is just to make titles clear, full, living and dying.

D. 9. Civil traffique between Gods Church and the world is allowed of God. Ver. 30.

D. 10. Husbands and wives, with parents and children lye down together in their graves.

D. 11. It is desirable to lye down in the grave with Abraham, and Isaac in their hope. Ver. 31.

D. 12. Publique confirmations of sales among men is the way to clear upright. Ver. 32.

2. The next head in this Chapter observed is the finishing of Jacobs life, next to his last will. Ver. 33. Wherein are four particulars.

1. Jacobs finishing his will, *And Jacob made an end of commanding his sons.* — Sept. and Cald. fame. Now he had made an end of his work; shutting up his will with Gods.

2. Jacobs preparation to dye, *And he gathered up his feet into the bed;* Onkelos. fame. — Lifting up his feet, &c. It is an exprellion of a man going to bed for rest after his work done, so did Jacob willingly go to dye, no more is in this, but a discovery of his readiness to dye; so he disposed himself sweetly.

3. Jacobs decease, *And he yielded up the ghost.* — And he failed away, Sept. and Cald. *id est* *id est*. Sept. the same word is used to set out Abrahams death. Gen. 25. 8. It notes a sweet expiration, without trouble and terror; it is a willing yeelding, not a tearing of the life away.

4. Jacobs state after death, *And he was gathered to his people.* Onkelos. fame. — He was added, Sept. The same is said of Abraham also; and the same of Ishmael, but not in the same sense. His people were bond children, but these free born children of promise, the Church of the first born. Gal. 4. 22, &c. Rom. 9. 6. 7. Heb. 12. 23.

1. The gatherer God.

3. The

2. The gathered, Jacob.
3. The gathering, it was taking by death.
4. The term, his own people which were living and dwelling with the Lord. 2. Cor. 5. 8.

We conclude.

D. 1. The Saints work is done when their will's are finished in the will of God.

D. 2. The Saints work being done, they sweetly dispose themselves to rest in their beds.

D. 3. In their going to rest they willingly give up their Spirits, they are not torn from them.

D. 4. By yeelding up their Spirits the Saints depart to be peopled with the Lord. Ver. 33.

Here ends the History of the Church unto Jacobs expiration. Which was in the year of the World. 2356. It is continued to the end of Josephs life.

CHAP. L.

The last Testament and death of Jacob being declared from Chapter 47. Ver. 27. Now follow the two other generals in this section. The funeral of Jacob; and the remaining life and death of Joseph, which were the third, and fourth heads in it.

This Chapter containeth these two generals.

1. The funeral of Jacob. Ver. 1. to 13. Wherein,

1. Acts preparatory. Which are these, 1. Josephs natural affection to his dead Father. Ver. 1.

2. His order for embalming him. V. 2.

3. The solemnities of mourning in Egypt. Ver. 3.

4. Josephs intreaty for carrying his Father into Canaan with Pharaohs grant. Ver. 4. 5. 6.

5. Josephs journey from Egypt to Canaan for that purpose with the events. Ver. 7. 11.

2. The act consummatory, which was his interring in the place appointed. Ver. 12. 13.

2. The history of Josephs life and death afterward. Ver. 14. 26.

1. The preparatory acts to Jacobs funeral are five, the first whereof, Josephs natural affection exprest to his dead father.

Ver. 1. *And Joseph fell upon his fathers face, and wept upon him, and kissed him.* Sept. and Cald. fame. With these Sam. Syr. and Ar. agree onely. Ben. Uzziel. and Targ. Hicciol. tell us of Josephs fitting a place with cedar, where he made Jacobs body to lay, and there burnt sweet odours, with such like fables.

In this preparatory act we have to observe,

1. The term of connection, uniting this act unto the expiration of Jacob: no sooner did Jacob yeeld up his Spirit, but this natural affection breaks out.

2. The matter connected, which is a proposition of a preparatory act toward Jacobs funeral, such affection moveth to great care about it. Here note,

1. The subject of this action, Joseph, no name else is added; yet it cannot be concluded that his other sons did not the like; some say all did, save Simcon and Levi, but nothing expresth them in this kind to be more unnatural than the rest. Here Joseph is onely named, as at least more eminently shewing affection than the rest, or leading in it, the dearest son to the dearest father.

2. The action itself expressing natural affection in three acts.

1. *And Joseph fell upon his fathers face:* this is an effect of strong natural desire and love, which maketh Joseph follow after his beloved father unto death, overcome with desire he even boweth down, and falls upon that face, that he had so much honoured when it was turned toward him alive.

1. The person, A dear son.

2. The posture, falling, caused by the over-working of affection.

3. The object of all, a father, and his pallid face; now become strange to the living, yet desired by a dear son.

2. He wept upon him.

1. The mourner, Joseph a surviving son, and successeur as a patron to Gods Church.

2. The lamented, a father to him. A Patriarch to the Church, and a Prophet by whom God taught them; each of these may provoke teares.

3. The lamentation is by way of weeping, the natural effect of natural affection, expresth itself upon access of evil, in the loss of any that might be a comfort, and access of any fears of evil to come.

3. *He kissed him.* This is the last act expresth natural affection to his deceased father.

1. The agent is Joseph, a son of love.

2. The object, a father natural and ecclesiastical.

3. The act, is a sweet expresth of love to the body of such a father, now turning to the dust, in all the testimony of a pious heart in a dear son to a dear father, and of a surviving Prophet to a dead one is fully here exhibited.

Quest.

Quest. Did Joseph well in all this? did he not resist Gods will?

Ans. 1. In general, when natural affection is expressed toward the dead, with a respect to the right principle, the right rule of proportion, and the right end to express obedience, it is good and not evil, it is commanded; and the want of it is a sin. 2. All this cannot be denied concerning Joseph but that piety was the rise, Gods word the rule, and glory to God the end. 3. This was not to accuse the providence and will of God in putting an end to his fathers dayes, but to make a right use of it, in being sensible of such strokes, and honouring such whom God would have honoured, yet with such a frame of heart, as willingly to yeeld him up unto God that took him.

It teacheth us.

- D. 1. *Loss of holy fathers and Prophets from Gods people here justly draweth out sad affections.*
- D. 2. *The gracious sons of gracious fathers and succeeding Prophets of them departed may bewaile their loss.*
- D. 3. *Piety to a deceased father may make a son fall upon his face dead, whom he honoured alive.*
- D. 4. *A dead face of a gracious father and Prophet may draw reverence from pious sons.*
- D. 5. *Saints surviving may lament with Gods approbation Saints departed.*
- D. 6. *Gracious fathers of the Church as they live desired, so they dye lamented by their children.*
- D. 7. *Natural expressions of love may lawfully be given to dead as well as living.*
- D. 8. *The kiss of living Joseph to dead Jacob teacheth honour to gracious parents, dead as well as living.* Ver. 1.

2. The next preparatory act for Jacobs funeral is Josephs order for embalming him. Ver. 2. Wherein we have to note,

1. Josephs command, wherein occur

Ver. 2.

1. The authority commanding, Joseph,

now in great power under Pharaoh, sit to do it.

2. The parties commanded, set out here, 1. By their relation; his servants, that is such as were under his command and salary, as is to be presumed, therefore at his beck to do his will.

2. By their profession, *The Physicians*. So it is read by Onkelos, Sam, Syr. and Arab. The Seventy differ from all who read it the buriers, *וְהַמְּבַלְמִים* a word strange from the original unless embalmers were so called. The word here used cometh from a root signifying to heal. Whence some derive, Rephaim, that notes Giants. As being mighty to bring help, others think it comes from Rapa, the father of them. 1. Chron. 20. 6. But he was not in the time of Moses. Deut. 2. 11. Others make it the name of devils, and damned ghosts. Prov. 21. 16. But the word here is healers, therefore most proper to note physicians, or chirurgeons, whose work this was that it was commanded.

3. The command with the matter of it, *He commanded them to imbalm his father; to season him with sweet Spices.* Or ointments Onkel &c. read so. The Seventy to bury, &c. The word is to our understandings best rendered, *To imbalm*, which is done by seasoning or stuffing the body with spices to keep it from putrefaction; at this art the Egyptians were very exact, to preserve bodies for hundreds of years as some report. From them the Jewes took it as conceived. And it was used about their Kings & great men. 2. Chron. 16. 14. 32. 33. So was it done to Christ. John. 19. 39. 40. Read Herodot.

2. The servants obedience, *And the physicians embalmed Israel.* Onkel, &c. same. The Seventy read, the buriers buried him where,

1. The parties obeying, the physicians commanded.

2. Their obedience, *They embalmed Israel*, Joseph names him his father, and the physicians are said to embalm Israel; the name that God gave him as a prince.

Quest. Why did Joseph so order them to embalm his father?

Ans. The reason is conceived to be threefold.

1. Natural, which was to keep the body from putrefaction, it being to be carried unto Canaan.

2. Civil, which was to do honour unto Jacob, as the custom was among the great men in Egypt.

3. Spiritual, as guessed by some to be a sign of the resurrection; as for the Egyptians they had no such intent in it; what Joseph might have, it is not gain said, and in after time in the Church, it might be done to signify that bodies were not to be thrown away like beasts, but to look upon them as to be preserved to the resurrection.

D. 1.

D. 1. *Natural affection and piety to dead parents will injoin Children to provide for their burial.*

D. 2. *It is but seemly, that men in place should be more solemn about the burial of renowned parents.*

D. 3. *Physicians are of ancient use and standing.*

D. 4. *It is no dishonour for such to serve Princes.*

D. 5. *Embalming is lawful in the Church, as in the world.*

D. 6. *Commands from Superiors are fit to be obeyed.*

D. 7. *Egyptian Physicians are ready under providence to hono'r Gods Israel.*

D. 8. *God falleth not short of his word unto his servants, God promised Jacob that Joseph should put his hands on his eyes.* Gen. 46. V. 4. Ver. 2.

3 The next preparatory act, is the end of embalming, and other ceremonies acted in Egypt. V. 3. Wherein we may note,

1. The term of completing this embalming and that is thus expressed, *And forty dayes were fulfilled for him, for so are fulfilled the dayes of the embalmed.* Onkel. same. And they fulfilled forty dayes, for so are numbred the dayes of burial. Sept. Here are two things expressed.

1. The number of dayes wherein he was embalmed, they were forty compleat.

2. The reason of that number, for so was the custom for the embalmed; that moisture might be dried, and the spices fully digested in the bodies to preserve them.

2. The solemnity of the mourning in Egypt here with joined, *And the Egyptians wept for him seventy dayes.* Onkelos. same. Egypt. Sept. All the difficulty here is about beginning this number of dayes whether from his death or from the end of forty dayes embalming; it is most probable, there were 30 added to these 40, and so the number was made up.

1. The mourners were the Egyptians; strangers to Gods people.

2. The lamented, good Jacob deceased.

3. The lamentation it is expressed by weeping, what kind of sorrow this was as to the life and end of it, we need not much to inquire; it was at least humane, and an outward expression of sympathizing with Joseph.

4. The duration, *Seventy dayes*, which it seems was according to the funeral solemnities of that nation. Others had other numbers, some seven (as ver. 10.) others nine, others twenty, others 30. These customs civilly considered are not evil. But none of their sacred rites doth Joseph use.

Note hence.

D. 1. *Country customs for embalming of dead bodies may be used to the Saints.*

D. 2. *Humanity will move pagans to mourn with the Church for their deceased.*

D. 3. *All weepers at funeral solemnities are not like minded.* Ver. 3.

4. The next preparative act to Jacobs funeral is Josephs motion to fulfil his fathers will, and hereabout we have to note,

1. The time of it, *And the dayes of his weeping were past.* Onkel. same. when, &c. Sept. the summe is, that those dayes of mourning according to the custom in Egypt were past.

2. The motion itself, wherein occur.

1. The mediators which he useth in it, *And Joseph spake to the house of Pharaoh saying.* Onkel. same. To the rulers or mighty men with Pharaoh, Sept. Doubtles, they were such as were neere the King.

Quest. Why used he these?

Ans. 1. His state of mourning might keep him from Pharaoh, as it was a custom. 2. It was more convenient to acquaint Pharaoh by another hand, as he conceived. 3. It concerned some of them to accompany him, whose good will might be thus obtained.

2. The argument of ingaging them to this, *If now I have found favour in your eyes, Sept and Cald. same.* As if he had sayd, you have seemed to favour me, and now if so indeed, do this for me.

3. The matter trusted to them, to speak unto Pharaoh, which containeth these particulars. Ver. 4.

1. The narration of his fathers charge, *My father made me swear, saying, lo I dye. In my grave which I have digged for me in the land of Canaan, there shalt thou bury me.* Onkel. same. Before he dyed, Sept. This we read. Gen. 47. 31.

2. His petition. Wherein also occur.

1. His request, *And now let me go up, I pray thee, and bury my father.* Onk. same.

H h h And

Ver. 4.

Ver. 5.

And now going up, I will bury my father, Sept. It is propoſed by way of request to fulfil his fathers will, his digging was preparing his grave.

2. His promiſe, *And I will come again*, Sept. and Cald. ſame. he declareth his purpoſe to be faithful to Pharaoh, as to his father, having but performed this laſt office.

4. Pharaohs anſwear by way of grant, *And Pharaoh ſaid, go up and bury thy father, as he made thee ſwear*, Sept. and Cald. ſame.

Ver. 6.

1. The grant in terms deſired.
2. The reaſon, forasmuch as by oath he hath bound thee to it. Ver. 6.

We obſerve.

D. 1. Mourning for the dead muſt ceaſe and care to fulfil their deſires be taken up.

D. 2. Mediators to powers in civil matters the Saints may uſe. Ver. 4.

D. 3. The narration of fathers wills to powers is a reaſonable means to effect them.

D. 4. Saints may dig or prepare their own graves before they dye.

D. 5. It is the deſire of piety in ſons to fulfill the juſt wills of their de-ceaſed fathers. Ver. 5.

D. 6. Lights of nature will grant men to do natural duties, eſpecially when bound by oath. Ver. 6.

Queſt. Why did Chriſt keep the man from burying his father? Mat. 8. ver. 21, 22.

Anſw. 1. He did it not ſimply but upon ſome conſideration. 2. He was a diſciple at that time engaged upon a greater work. 3. It was a petition for delay to Gods work, not ſo much for duty to his father.

5. The laſt preparative aſt unto Jacobs funeral is Joſephs onſet in his journey, to fulfil his fathers will about his burial. V. 7.

11. Wherein we have to conſider,
1. Joſephs motion related in the front, as chief mourner, *And Joſeph aſcended to bury his father*, Septuag. and Cald. ſame. Herein,

Ver. 7.

1. The term of connection to Pharaohs grant, leave being obtained, Joſeph delayeth not, but with all conveniency ſpeeds in his way.

2. The motion, Joſeph aſcended or went up. As the uſual account was that Canaan lay higher in ſituation than Egypt, He the ſiſt & chief mourner, is noted as leader.

3. The end of this motion, to bury his father as he made him ſwear.

2. The funeral ſociety or company which aſcended with him, ſet out in three ranks,

1. The men of honour that went with him, to ſhew reſpect to the dead and to the living, *And there went up with him, all the ſervants of Pharaoh the elders of his houſe, and all the elders of the land of Egypt*, Sept. and Cald. ſame. Ver. 7. Herein note,

1. The quality of theſe perſons, they were the ſages of Egypt, the chief men in office to Pharaoh, that might do Jacob moſt honour at this time, Elders, a name here not ſo much of age as of office.

2. The univerſality, all of them; which muſt be underſtood ſynecdochically, for a great many, or ſome of all ſorts of the ſages of Egypt: for ſimply it is not to be underſtood here nor hereafter; ſome muſt be left to manage the affairs of ſtate. Ver. 7.

2. The next ſort attending this funeral are the men of his own kinred, ranked in to two parts. Family and national rulers. Ver. 8.

1. Thoſe of Joſephs family, *And all the houſe of Joſeph*, that is his ſons and attendants that might be ſpared to go with him.

2. His fathers family expreſſed two ways.

1. By aſſertion, *And his brethren, and his fathers houſe*, Sept and Cald. ſame, that is all the heads of the tribes of Iſrael, even all the reſt of the ſons of Jacob.

2. By exception, *Only their little ones, and their ſtocks, and their herds they left in the land of Goſhen*, Sept. & Cald. ſame. within this excepted number muſt be meant ſuch alſo as muſt look to the little ones and the ſtocks. *וְהַצִּיּוֹן וְהַבְּרִיָּה* Septuag. Ver. 8.

3. The laſt ſort of attendants on this funeral were men of war, *And there went up with him both charrets and horſemen, and there was a very great company*. The camp, Sept. Cald. ſame. charret ſingular put for plural. Herein two things occur.

1. A ſpecial intimation of one ſort of warlike company, which might be requiſit both for ſafety in the way againſt robbers, ſpoilers, and for honour alſo, to be accompanied with ſuch a militia.

2. A general ſumme of all the funeral attendants, *it was a very weighty or great company*, take them all together. Ver. 9.

3. The funeral ſolemnity is related which was performed in the way, wherein we may note,

Ver. 9.

1. The ſolemnity aſted, V. 10. Where about ſee,

1. The place of it denoted in theſe, *And they came to the threshing floor of Atad, which is beyond Jordan*. Sept. and Cald. ſame;

1. The term of their arrival is here mentioned, and that by two expreſſions,

1. By the known name of it, at that time, which was the floor of Atad; only the

Ver. 10.

the difference is whither *Atad*, be a proper or a common name. In the latter ſome take it as an appellative, and read, to the floor hedged about with thorns, which is made up by a paraphraſe, but is no literal tranſlation, *Atad* ſignifieth a bramble, whence this conjecture is made, but our Tranſlator's read it as a proper name, which whether to be called from brambles there, or by the name of an owner, it matters not much, onely it was a known place, hither they arrived and here they make a ſtand.

2. It is expreſſed by its ſituation *beyond Jordan*, which alſo hath begotten ſome diſputes whereabouts in Canaan this place ſhould lye, ſome ſay it was 50. miles in Canaan beyond Mamre, others make it in this ſide Jordan or about it, from the prepoſition uſed; the ambiguity of the name of the place may occaſion this, no article of faith is endangered by it, yet to the letter it ſeem's to be beyond Jordan, and however they might have a ſhorter cut to their journey's end; yet the greatneſs of their company, and other conveniences might induce them to take this way about.

2. The ſolemn aſtion.

1. Performed by the company, *And they weiled there with a very great and heavy weiling*. Sept. and Cald. ſame.

1. The aſt in external ceremony by the company, *they weiled* or expreſſed the aſtions of mourners outwardly.

2. The aſt of Joſeph, *And he made a mourning for his Father ſeven dayes*. Sept. and Cald. ſame.

1. The mourner, Joſeph in chief.

2. The mourning, it was by lamenting his father outwardly, but more ſeriously.

3. The duration was ſeven dayes, this was uſual in Iſrael. Ver. 10.

2. The reſentment of this mourning among the inhabitants, which is here ſet out.
1. By their ſight and obſervation of it, *And the inhabitant of the Land the Canaanite ſaw the mourning in the threshing floor of Atad*. Inhabitants. Sept. and Cald. ſame. This was their obſervation of it.

2. By their judgment upon it, *And they ſaid this is a heavy mourning to the Egyptians*. Sept. and Cald. ſame. Wherein.

1. The judges the Canaanites, that knew not much of the matter.

2. The parties judged. All under the name of Egyptians.

3. The judgment, that it was an heavy mourning. Some Targums read, that they lingirt themſelves, &c. It ſeems the greatneſs and ſtrangeness of the ſight did affect them.

3. By impoſition of a new name there-upon *Therefore the name of it was called Abel Mizraim, which is beyond Jordan*. The mourning of the Egyptians. Sept. and Cald. — At the foord of Jordan as before. Juni.

1. The impoſers, the Canaanite's.
2. The name impoſed: is the mourning of the Egyptians upon Jacobs funeral.
3. The force of this impoſition, to record it unto poſterity.

4. The ſituation of the place new named as before. Ver. 11.

Queſt. 1. Did not Joſeph ill to make ſuch a pompous funeral.

Anſw. 1. In the beſt aſtion ſome miſcarriage might be. 2. Yet here was more than an ordinary work to be done, to make this a memorial unto after ages, concerning Jacob and his ſeed to be intereſted in that land; which an obſcure funeral could not effect. Egypt itſelf now took notice of it.

Queſt. 2. Was it well to take Egyptians to mourn with him?

Anſw. 1. He entertained their civil reſpects without ſin. 2. He had no communion with their ſacred rites.

3. It was needful for ſafety & diſpatch of this work to be ſo accompanied.

Queſt. 3. Why was this name impoſed?

Anſw. 1. Among men greatneſs of aſtions name's places and perſons.
2. With God it was ordered to be monumental to keep in mind Jacob, and his funeral; and his ſleeping in the land of promiſe: as an earneſt of Iſraels right to it, which name was known in the time of Moſes.

It learneth us.

D. 1. Leave obtained of powers that muſt inable, it concerns good ſons to fulfil their Fathers will.

D. 2. Funerals of dead Saints may be hono'ed with the attendance of the Princes of the world. Ver. 7.

D. 3. Natural kinred are proper mourners at the funerals of holy anceſſor's.

D. 4. Funeral duties by ſome to be done, muſt exempt ſuch as are unable. Ver. 8.

D. 5. God moveth powers to afford guards of men, to carry Saints peaceably to their graves.

D. 6. Under providence great multitudes may honour the hearſe of his Saints. Ver. 9.

D. 7. Funeral ſolemnities are fitly carried on with mourning and lamentation.

Dddd 2 D. 8

D. 8. *Great wailing may become the loss of great Saints.*

D. 9. *Set times of bemoaning the dead saints may be, & are allowed.* Ver. 10.

D. 10. *Its natural to men to observe the great lamentations at Saints funerals.*

D. 11. *Sympathy as well as observation, suites spectators at the funerals of good men.*

D. 12. *Great actions in mourning, &c. may even give name to places where performed.*

D. 13. *God can make monuments of mercies by the very names that men impose on them.*

D. 14. *God will keep up the memorial of strangers kindness to his saints, with his own mercies.* Ver. 11.

2. After all these funeral preparations followeth the actual interring or burial of good old Jacob, Ver. 12, 13. Wherein we have related,

Ver. 12. 1. A general discovery of it; *And his sons did unto him so, even as he commanded them.* Sept. and Cald. same. Ver. 12.

1. The term of connection joined his burial to the former preparations.

2. The subjects to whom this work is attributed, are Jacob's twelve sons.

3. The work here spoken of them generally is, that they exactly performed their fathers command as to his burial; which is emphatically expressed, *they did so, even as he commanded them*, performing his will precisely in every point, as it was declared to them, Chap. 49. 29.

2. A special discovery of his work, Ver. 13.

Ver. 13. 1. The subjects here spoken of are the same, Jacobs own sons.

2. The special work here related is twofold,

1. *They carried him into the land of Canaan,* Septua. and Cald. same. As to the greatest of their journey, it is presumed in some charact. And when they came near the place of burial, they might bear him in their arms, or on their shoulders. Several are the fables of the Rabbins, concerning the opposition of Esau to his burial: and of the ordering of his twelve sons, three to East, and three to West side, &c. And excepting Joseph and Levi, and in their stead appointing Ephraim and Manasse. But these are vain conjectures: No doubt but that there were many circumstances about this work not reported,

ted, the Spirit thought it enough to declare the thing done; they carried him into the land of Canaan, to the place appointed by his will.

2. The last work is reported, *And they buried him in the cave, &c. double cave,* Sept. and Cald. Herein are recorded,

1. The work, *They buried him*, they laid him in his grave, as the word expresseth.

2. The place, here again described,

1. From its nature, *A cave.*

2. By its continent, *The field of Machpelah.*

3. By its purchaser, *Which Abraham bought with the field for a possession of a burying place.*

4. By the seller of it, *of Ephron the Hittite.*

5. By the situation of it, *Which was before Mamre*, of which we had mention several times before, so the letter is not hard to be understood, Ver. 13.

1. Quest. How can this be reconciled with that which is reported by Stephen, as if Jacob were buried in Sichem, Acts 7. 16.

Ans. Answer hath bin returned to this, Chap. 23. 18. The distinguishing of the subjects, and the pointing of the sentences, may give a fit sense to understand these without contradictions.

1. It is certain, Abraham bought a cave and field near Hebron, of the Hittites, Chap. 23.

2. It is certain, Jacob bought a parcel of land in Sichem, there to build an Altar, Chap. 33.

3. It is certain, these cannot be the same.

4. It is certain, Jacob was buried in the cave of Machpelah, as here recorded, Now Stephen is thought to assert him buried in Sichem, which I suppose he did not. Some labour to solve it by acknowledging a slip in Stephens memory, not in Lukes relation; but I see no necessity to grant that. The shortness of the history in his speech begets this obscurity, which by observing the true history in the Old Testament, and distinguishing the particulars in Lukes relation, may be better cleared, As,

1. That Stephen here joineth Jacob and all the Fathers together in their descent into Egypt and in dying there, Acts 7. 15.

2. That after this very briefly he describes their burial, in one Verse, and speaks no more of them, but makes his next step, to Moses: Now then distinguish the subjects, in the 16. Verse, thus, *That after Jacob and the Fathers were dead.*

1. Some were carried to Sichem, that is to be buried there: so was Joseph, Joshua 24. 32.

2. Some

2. Some were laid in the sepulchre which Abraham bought for a summe of mony, so was Jacob and others: in the cave of Machpelah.

3. Let there be here a comma, to distinguish from what followeth; for Abraham bought none of the sons of Emor; and read (וְהָאֲבֹתָיִם) *præter*, or *ultra*, and understand the article (וְ) which in such short speeches is frequent, then it runs, there were some of the fathers laid in the sepulchre, which Abraham purchased, besides that of the sons of Emor, the father of Sichem, that is, besides that which Jacob did buy of them.

2. Quest. What is the Law about burying places, must men be buried in the fields only?

Ans. 1. It is certain that in fields and caves, and gardens, the fathers of old did lay their dead, so was Christ buried, John. 19. v. 41. 42. 2. Some nations afterward made lawes backt with penalties not to bury within their cities, as unwholsom. 3. After-times, subject to superstition, found out holy turf and places to bequeath their dead unto, but this was wicked. 4. God forbids no place merely of itself but as mens actions may abuse them, & therefore Churches or Churchyards are not prohibited in themselves, yet surely to avoid superstition and to preserve health, which is the law of nature; better it were to have burying places more remote.

It instruct's us.

D. 1. *Interment after funeral preparations is due to deceased Ancestors.*

D. 2. *It is piety in children to observe the lawful commands of deceased parents, and much more the necessary counsels of them.*

D. 3. *All pains are added to piety for making good the wills of parents.* Ver. 12.

D. 4. *The Land of promise as it is the desire of the dying so it is the labour of living Saints to reach to.*

D. 5. *The last act of piety from children to parents though the saddest, is burial.*

D. 6. *Repeated characters of place and duty observed by the Spirit, is to point out something for faith & obedience.*

D. 7. *The life and death and burial of Jacobs is honorable with men, and ordered by God to their desire and comfort.* Ver. 13.

2. The next general of the Chapter is the history of the life and death of Joseph who survived his father, wherein several things occur touching the fate of the Church and him in the remaining compass of his time. Wherein we have to note,

1. Their return from Canaan. Ver. 14.

2. The events following of two sorts.

1. Such as concerned the Church, which were transactions between Joseph and his brethren. Ver. 15. 21.

2. Such as concerned Joseph. V. 22. 26.

1. The history of their return is short and plain. *And Joseph returned into Egypt*, Ver. 14. *he and his brethren, and all that went up with him to bury his father, after he had buried his father.* Onkel. same. The last sentence. After, &c. the Seventy want. Other readings agree mostly with the Hebrew. Herein note,

1. The parties returning.

1. Joseph.

2. His brethren.

3. The retinue that went with him.

4. The time, after Jacob was buried, there is no difficulty in the letter: only some queries may be made.

2. The return, these all came back, the funeral being past.

Quest. 1. Why did Joseph return to Egypt?

Answer. 1. His office required it. 2. His promise bound him to it. 3. His time was yet to serve God and preserve his Church in Egypt.

Quest. 2. Why did his brethren return?

Answer. 1. Not by intreaty or force from their brother, as Josephus. 2. They left their own families in Egypt. 3. The time was not yet come of their affliction and deliverance; God so ordered it.

Learn we.

D. 1. *Parentall duties being performed by children it is just to return unto acting of office, and promise.*

D. 2. *Family-charges must be regarded to return unto after necessary avocations.*

D. 3. *The Church must return and abide in Egypt untill the time of Gods call out of it.* Ver. 14.

Hhhh 3

2. The

2. The events in Egypt are now considerable which are two generally noted.

1. The passage between Joseph and his brethren, wherein occurs to observation.

1. The brethrens proposal unto Joseph. Whereabout we may observe,

1. The occasion moving them thereunto, which was twofold.

Ver. 15.

1. The sense of their fathers death, *And the brethren of Joseph saw, that their father was dead.* Sept. and Cald. same.

— This occasioned new fears, because they thought, the surviving father might obtain favour for them, this moveth them to the following address.

2. Their own jealous conjectures drawn from their own guilt, *And they said perhaps Joseph will hate us, and returning he will return to us all the evil which we have rewarded him, or brought upon him causelessly.* — Least Joseph remember evil against us, and as recompence return us all the evils, which we have shewed unto him. Cald. Onkel. — All this is the conjecture of their own jealousy, their guilt suggesting such thoughts.

1. Their concession, that they had offered great evil to Joseph without cause.

2. Their suspicion of retaliation from him.

3. Their communication among themselves, thus they parlied and concluded, Ver. 15.

2. The address which they make unto him, which is two ways also described.

1. By a messenger, wherein we have to note.

1. Their presentment of their desire to him, and that,

1. Upon a pretended command from their father, whereabout we may note.

Ver. 16.

1. The mission of a messenger. *And they commanded (one or some) to Joseph saying.* Onkel. same. — And they commanding said to Joseph, Sept. mentioning no messenger. This is conceived safely, to be a charge given to a messenger, one or more to shew to Joseph.

2. the message given in charge to say thus; *thy father, &c.* which doth respect.

Ver. 17.

1. A request from his father, pretended before his death, *Thy father did command before he dyed, saying, thus shall ye say to Joseph, I pray thee forgive now the trespasses of thy brethren, and their sin; for they rewarded thee evil.* Onkel. same. — Forgive them their unrighteousness and their sin, because they shewed evil things against thee. Sept. Herein is suggested.

1. Jacobs command to them.

2. Jacobs request for them, that Joseph would pass by their former wickedness upon his account.

3. The declaration of their undeservings from him, all this is spoken in Jacobs name to ingratiate them with Joseph.

2. A request from themselves; *And now we pray thee forgive the trespasses of the servants of the God of thy father.* Onkel. same

— Take up the iniquities, &c. Sept. 1. The petitioners, themselves by some messenger.

2. Their request, pardon of their former sin against him.

3. The argument used, that they were now the servants of the God of Josephs father, even the true God; wherein they note.

1. Conversion to God.

2. Communion nearer to him in their fathers house which was the Church, this was a working argument, besides the fathers intreaty.

2. Josephs resentment of all this, *And Joseph wept when they spake unto him.* Sept. and Cald. same.

1. The subject, Joseph a tender hearted man.

2. The passion; weeping upon his address.

3. The occasion, this message by way of supplication from their father and themselves, to forgive their former evils. Ver. 16. 17.

Quest. 1. Who were the messengers?

Ans. 1. It is generally thought that this charge was dispatched by messengers, though the word notes only that they charged it to Joseph. 2. If it were by messengers, they are not expressed, therefore not necessary to be known. 3. It is to bold to determine any; but probably some near to them, that might transact with Joseph about this matter.

Quest. 2. Did Jacob leave any such charge?

Answer. 1. It is asserted by them who pretend to be Gods servants. 2. It might be a special charge to them. 3. This hinders not former reconciliation, but notes the restlessness of guilt on the conscience; which makes them desirous of more assurance, for this sin was acted for near forty years past.

From all learn.

D. 1. *As the life of parents is the childrens security, so their death the occasion of their fear's.*

D. 2. *Hatefull dispositions are apt to think others like themselves.*

D. 3. *Guilt makes wicked men fear retaliation to their sin.* Ver. 15.

D. 4. *Fearfull offenders are apt to use all means and mediators for their security.*

D. 5. *Commands of dying parents to transgressing children for their humbling are to be obeyed.* V. 16.

D. 6.

We learn.

D. 6. *The name of a dead father speaking is a cogent argument to forgive peccant brethren.*

D. 7. *Childrens supplications in parents name to offended brethren should be moving.*

D. 8. *Conversion to God is a mighty argument to forgive sinners against us.*

D. 9. *Gracious spirits, though injured, melt over such returning offenders.*

D. 10. *Forgiveness is to be desired of brethren offended, after Gods desired.* Ver. 17.

2. This supposed, that all the promises were acted by messengers, their next address to Joseph is by themselves, wherein we have,

1. Their deportment to Joseph, two ways;

Ver. 18.

1. By prostration, *And his brethren also went, and fell down before him.* Onkel. the same. The Seventy leave out this, where we have to note,

1. The time and order of this, it was after way had bin made by messengers in declaring their fathers request, with their own.

2. The parties acting this, reported, his guilty brethren, whose hearts would not suffer them to be quiet.

3. The action reported.

1. Access unto him.

2. Prostration before him.

1. A demonstration of themselves in their very inward thoughts and purposes, what they would be in respect of what they were; they had bin enemies and oppressors, but now they would be far otherwise.

2. A submission of themselves far under brethren, to become servants, *we are to thee for servants.* This is a farther proof of the truth of Gods revelation to him in his dreams: they had at other times ignorantly subjected themselves to him; but now knowingly, when God touched their hearts: and really presenting themselves to be his servants, at his beck to be ruled by him.

Quest. Was not this more than ought to be done?

Ans. 1. It is probable, that they expressed their own fears, in some irregular way of passion. 2. It was just with God so to humble them in respect of their former pride and cruelty. 3. It was faithfulness to Joseph in making good his word to him.

D. 1. *Tenderness of heart in the offended, moveth spirits of offenders to humble addresses, Josephs tears boweth the hearts of guilty brethren.*

D. 2. *Sense of guilt, and fear of wrath, and instinct of grace, will make proud enemies sloop.*

D. 3. *Passion is apt to make soules excessive in prostrations to men.*

D. 4. *Ingenuous spirits which have bin causeless enemies, will become willing servants.*

D. 5. *Providence doth bring to pass its purpose, to make Lords and servants as Godpleaseth.* Ver. 18.

2. Now followeth Josephs return to them for removing their fears and quieting their guilty consciences, which he doth these ways.

1. By prohibiting their excessive passion. Ver. 19. *And Joseph said unto them, Fear not, for am I instead of God?*

For I am Gods, Sept. — For I fear before God, Onkel. In these we have to note some particulars.

1. The replier, offended, yet tender hearted, and reconciled Joseph. *Then Joseph, &c.*

2. The reply, which is by way of prohibition of their excessive passion and prostration, *fear ye not*; wherein not only the inward perturbation, but the outward expression, by falling down to prostration, is here restrained; as if he had said, *Arise my brethren, why are ye so disturbed, away with your fears, and forbear your humiliations unto me.*

3. The reason of this reply, *For am I in the place of God?* So it is read to the letter interrogatively; to this sense; why fall ye down to me, and are so much afraid of me? *Am I God?* Can I do you of my self hurt or good; why are ye troubled at my presence? I am not God, I am one of Gods servants as ye are; therefore fear not me after this manner; other readings are positive, I am Gods, or the servant of God as ye are, Worship not me; or I fear God, therefore be ye not afraid of me; but the interrogation is more to the letter. Can we resist Gods will? Cal. Vulg.

Note we.

D. 1. *Gracious soules though sorely offended yet are reconcilable as God will's them.* D. 2.

D. 2. Reconciled Spirits labour to remove fears and jealousies and perturbations from their offenders.

D. 3. Gracious souls dare not take Gods place or glory from him.

D. 4. Consideration of being Gods servants is forcible to keep from hurting fellow servants. Ver. 19.

2. He labours to quiet them by proposing the various ends of God and them, and letting them see that Gods purpose took place. Ver. 20. The whole comprehends a double proposition.

Ver. 20. 1. Of his brethren end in using him so cruelly, and selling him into Egypt, *And ye, ye thought or meant against me evil. Onk. same. — Ye consulted evil things against me, Sept. —* Herein he upbraids them not, only he minds them that their end was evil in dealing with him, even to seek his destruction; and therefore it must be confessed, that all their works were evil and sinful.

1. The designers his brethren, then sinfully conspiring against him.

2. The designe, to plot evil, mischief and destruction to him, this was their mark.

2. The proposition of Gods end in that wicked designe of theirs, *God meant it for good, for to do, according to this day, to live, or keep alive much people. —*

Consulted of me for good things, that it should be as at this day, that much people should be nourished, Sept. —

Before God it was ordered for good, &c. Onk. Herein also is observable,

1. The great designer, overpowring this wicked action, God almighty, he concurr's so far as to permit them, to sell him and deal wickedly with him, but their thoughts were not Gods, he is too hard for wicked men in their works to frustrate their designs, and finish his own.

2. The end of Gods designe, was for good to Joseph, to his very brethren, to the Church, and to many other nations, to keep them alive; which must include his own glory.

3. The proof of this, it was experimented now at that very day, they all saw that it was so; and how God brought good out of their evil.

We Learn.

D. 1. In quieting guilty disturbed consciences, it is not amiss to let them see their evils.

D. 2. Opposit ends may be to God and men, in the same works of creatures, good and evil.

D. 3. Evil ends truly denominate mens works to be evil.

D. 4. Good ends do make all actions good, truly directed thereunto.

D. 5. In Gods prerogative alone to make creatures sinners serve his own goodness.

D. 6. Experience sheweth that God brings good out of mens evil, God is justified, but the sinner must be condemned.

D. 7. Gods turning evil to good, may meeken the offended, and quiet offenders upon repentance. Ver. 20.

3. He labours to quiet their spirits, by promise of future alimony and provision for them and theirs, and in making out this observe,

1. His prohibition repeated, *And now Ver. 21.*

1. His prohibition repeated, *And now Ver. 21.* *fear ye not. Sept. and Onk. same. The sense of this the same as before; only the doubling of it is emphatical, and carrieth more force.*

2. His promise, *I will nourish you and your little ones. —* You and your household or family. Sept. and Cald. same.

1. The ingager, Joseph under God and enabled by him.

2. The ingagement of promise, *I will nourish*, he undertakes for all their needful provisions.

3. The extent of this, it was to them and their little ones, or their household and families.

3. The historical close of Moses, with this note upon all, *And so he comforted them and spake to their heart. Sept. same, —*

Spake comfort to their heart. Onkel. He spake those things which were pleasant, and good to them, or that pleased their heart; thus Joseph quiets his disturbed brethren; and so Moses finisheth the transactions between Joseph and his brethren, which was the first event after their return from burying Jacob in Canaan.

Observe hence.

D. 1. Double barr's need to be made against many fears to quiet troubled hearts.

D. 2. To return nourishment for starving is a work of a gracious soul.

D. 3. Under God, gracious men in power

power should be free to nourish enemies and their seed.

D. 4. The goodness of the Saints is extensive to many, great and small, as it is with God.

D. 5. It is the duty of good men to be comforters to afflicted souls, and to cheer sad hearts.

D. 6. Such works of grace, are kept for the righteous upon Gods record. Ver. 21.

2. Now followeth the history of providential events unto Joseph, after Jacobs death, unto the period of his own life. Ver. 22. 26. Herein are related unto us.

1. His habitation and term of life Ver. 22.

2. His numerous seed by his two sons. Ver. 23.

3. His presage of his own death, &c. Ver. 24.

4. His adjuring of his brethren for burial. Ver. 25.

5. His end and term of dayes pointed out. Ver. 26.

Ver. 22. 1. The first is thus related, *And Joseph dwelt in Egypt, he, and his fathers house, and Joseph lived an hundred and ten years, Sept. and Cald. same. πᾶσα πατρια. The latter hath no difficulty; two things are here reported. The connection of this to his promise.*

1. Peaceable habitation of him and the Church of God for about 53 years after Jacobs death; herein note,

1. The subject of this mercy, Joseph with all his & all his fathers house, his brethren and all theirs, who made up the visible Church of God.

2. The privilege or mercy vouchsafed, and that is, a quiet habitation, the word notes sitting, which carrieth rest in it; this the Church had so long after Jacobs death.

3. The place of this habitation, it was in Egypt, a strangeland whither God had brought them, as he foretold to Abraham; and where afterward they were oppressed.

2. The term of Josephs life, he lived 110 years; this is added, to note the duration of the Churches peace, which was 53 years after Jacobs death; for Joseph was 57. at his fathers decease; so that, he ruled in Egypt 80 years; and all that time it fared well with Israel.

Note we.

D. 1. God makes good the promises of peace made by his instruments

to his repenting people. From the connection.

D. 2. A quiet habitation is allotted of God to his Church sometimes in the land of strangers.

D. 3. The term of the Churches members continuance is slated by God in their several places.

D. 4. The outward peace of the Church usually departeth with the patrons of it. Ver. 22. Josephs life and Israels peace conterminate.

2. The next thing, is the history of his numerous seed which he saw multiplied in the Church according to Jacobs prophesy. Chap. 48. whereof we have two branches in the text.

1. His seed by Ephraim, *And Joseph saw Ver. 23. 1* *unto Ephraim sons of the thirys. —* To the third generation, Sept. Of Ephraim the third sons, Cald. That is indeed his grand, grand grand - children which was to the fourth generation; so Joseph saw Jacobs blessing on Ephraim.

2. His seed by Manasse, *Also the sons of Machir the son of Manasse were born upon Josephs knees. —* Were born in the thighs of Joseph, Sept. — Were born whom Joseph nourished, Onk. These were his grand - children, from himself the third generation, but from himself was the fifth generation of Ephraim. So God made good the promise declared by Jacob, even in Josephs dayes. In the former we may note.

1. Joseph, the root.

2. Ephraim, the son.

3. The thirds from him which make 5 descents.

In the latter.

1. Joseph.

2. Manasseh.

3. Machir.

4. His sons, which are but four descents, so that, Ephraim was more fruitful by two.

It learneth us.

D. 1. Unto increase of years God is pleased to make increase of his Church. Connect.

D. 2. God makes good his word to increase the seed of the righteous at his pleasure.

D. 3. According to Gods promise so are the seed of his Church enlarged from their progenitors.

Iiii D. 4.

D. 4. *God sometimes maketh men live to see his promise fulfilled which they would not believe.*

D. 5. *It is natural, and not unbecoming grace, for grand-fathers to tender dearly their offspring. The word notes not only birth, but nurture.*

D. 6. *From Joseph, Ephraim, and Manasseh is drawn out the line of Gods Church. Ver. 23.*

3. The next thing declared here of Joseph is his preface or prophecy; which is here twofold.

Ver. 24. 1. Concerning his own decease, *And Joseph said to his brethren, I dye, Sept. and Cald. same.*

1. The Prophet is Joseph.

2. The subject to whom, is his brethren, the heads of the families.

3. The prophecy itself, about his own death, I dye; this he might perceive by incroaching infirmities, but more probably, before them felt, he spake of this to prepare them for that which was to follow, and arm them against the consequences of his death, that might befall them: as if he might say, your expectation of comfort is much upon me, but I must die ere long and leave you, therefore rest you not upon me, I must be gone; and alas what should I do here, when God hath finished his work by me, look not to me. I dye.

2. Concerning Gods dealing with Israel after his death, *And God visiting will visit you, and will make you go up out of this land, unto the land which he swore to Abraham, to Isaac, and to Jacob: With a visitation will he visit you, &c. Sept. — Remembering he will remember you, &c. Onk.* Three great conditions are here prophesied by Joseph concerning Israel.

1. Gods certain visitation of them in Egypt, *And God visiting will visit you.*

1. The form of words is with reduplication, which notes the certainty and fullness of the event.

2. The matter is visitation, which is twofold.

1. Of judgment and chastening, such as he foretelleth to sinful Israel, and foretold to Abraham about his seed; Exodus. 32. 34. Genesis. 15. 13. This must be here supposed, if not the thing expressed viz. Their visitation by the Egyptian bondage,

2. Of mercy & deliverance out of troubles, so the next words seem to unfold these, so God visits in love. Luke. 1. 68. Both must be here understood.

2. Gods deliverance of them out of Egypt, *And will make you go up out of this*

land. This foretells expressly, their redemption out of Egypt, and from the supposed bondage.

1. Redeemer, God.

2. Redeemed, Israel.

3. Redemption, going up out of Egypt, and from thralldom there.

3. Their instating into the land of promise, *Unto the land which he swore, &c.* This is the term to which, of their ascent.

1. A land, a portion of inheritance, Canaan.

2. The periphrasis, the land which God by word and oath had given them.

3. The witnesses of this oath, Abraham, Isaac and Jacob. Genesis. 22. 16. Gen. 26. 3. Gen. 35. 12. This was foretold now 155 years before it was brought about, and exactly so it came to pass.

Learn we.

D. 1. *Children-injoyments keep not good soules from minding death. Connect.*

D. 2. *The death of some eminent persons of the Church hath bin prophetically foretold by them.*

D. 3. *The death of the best in the Church is declared; to mind others of looking more to God.*

D. 4. *God hath sufficiently declared that his Church must be under sad visitations.*

D. 5. *God will not make his Church to be alwayes suffering; but cause them to go up.*

D. 6. *Gods oath is the sacred seal of his Covenant.*

D. 7. *Abraham, Isaac and Jacob are Gods witnesses of his engagements to his Church. Ver. 24.*

4. The next thing reported of Joseph is his adjuring of his brethren concerning the transportation of his bones with them unto Canaan, when the Lord should make them go up out of Egypt, *And Joseph made the sons of Israel to swear, saying, visiting God will visit you, and ye shall carry up my bones from hence.* In the visitation wherewith God shall visit you, ye shall also carry up my bones hence with you, Sept. — In remembering God will remember you, &c. Onk. In these we have to note these terms.

1. The party adjuring, Joseph, a ruler, a Prophet, one taught of God to do it.

2, The

2. The parties adjured, *the sons of Israel*, which were doubtles such of his brethren, that were then alive, as it is certain Levi was, and the other heads of their families in the behalf of them, and their succeeding seed; for it was 155 years afterwards, before this was made good, therefore it did bind posterity.

3. The matter to which they were sworn, and that was, *That they should transport and carry his bones with them into Canaan*, to be buried there; which accordingly was done, for first, Moses took the bones of Joseph with him upon the account of this oath, Exodus. 13. 19. And secondly, Joshua buried them in Shechem. Joshua. 24. 32.

4. The condition of observing this is Gods visitation of them, to deliver them out of Egypt, visiting God will visit you; and then ye shall carry up my bones with you: if God do not visit you, then are ye free from my oath; but God will surely make you go hence unto the land of promise. I leave my bones as a pledge with you, and at that day, ye shall carry them with you and bury them there in hope.

5. The adjuration itself, *He made them to swear unto it*, that is, in the name of Jehovah making him witness and judge in the matter agreed on between them. And calling him in to judge, and revenge it, if they should not perform this engagement.

Quest. 1. Why is Joseph so solicitous to have his bones transported to Canaan, were they not as well placed in Egypt?

Ans. 1. He did not this out of any superstitious conceit of an holy land, but in faith he gave command concerning his bones, as the Apostle noteth. Heb. 11. 22. Now nothing can be done in faith but upon Gods foregoing revelation; doubtles therefore he did it by instinct from God. Secondly, he knew the land of promise, and desired with his fathers to have his bones laid there, as heir together with them: this faith suggested to him, upon Gods promise, therefore, he desired to accompany them in hope of the resurrection with them.

Quest. 2. Was it well in him or imitable by us to bind posterity with an oath?

Ans. 1. As to him doubtles it was lawful, for he did it in faith; God had promised Israels return, and with all, the removing of Josephs bones, as an earnest of it; and therefore the engagement of them to do this must needs be lawful. 2. As to us, in those things which God hath either commanded or promised to us and our posterity, such engagements by vows and covenants are lawful and needful; so are we bound to engage our children unto Gods Covenant. 3. As to other matters of civil and mutable na-

ture, it is not safe to lay shares upon ourselves and posterity; great sin may prove to be in it.

Quest. 3. Why did he not injoin the transportation of his bones sooner?

Ans. 1. He knew Gods time of visiting his people, according to what God spake to Abraham: Gen. 15. And therefore faith would not let him hasten sooner. 2. Other reasons might be upon consideration of his station in Egypt: and to gain respect to Israel there. 3. He left his bones as a pledge of Israels return, and therefore ordered them to stay in Egypt as long as they. Scattered and wicked is the Jesuits collection of authority for bones to be carried up and down for reliques, from this example; Joseph commanded his bones to be carried for burial, not to shew them, for superstitious uses.

It inform's us.

D. 1. *Vpon Gods visitation of his Church in mercy, it is desireable to be with them in death. Connect.*

D. 2. *A due swearing in matters just may be required and performed by Gods people. Israel.*

D. 3. *For waiting upon Gods commands and promises it is fit for holy ancessors to bind posterity by Oath.*

D. 4. *Faith is the best disposer of a mans bones for a resurrection after death.*

D. 5. *Faith makes no more haste than Gods word of promise would have it.*

D. 6. *Faith puts a difference between Egypt and Israel, the world and the Church in life and death. V. 25.*

5. The last thing here reported of Joseph is his expiration, after that by faith he had so disposed of his spirit, and of his bones, *And Joseph died being a son of 110 years, and they embalmed him, and he was put in an Ark, chest, or coffin in Egypt.* Being 110 years old, and they buried him, Sept. — They seasoned him with odours. Cald. where we have these things asserted,

1. Josephs death. *And Joseph died*, it is sweetly connected to his former disposition of his bones by faith: that being done, he departs in peace, his spirit returning unto God.

liii 2

2. His

Ver. 26,

2. His age, he was a son of 110 years, that is in the 110th year of his life, 37 years younger than Jacob he died.

3. His embalming, they seasoned his body with odours, as it was done to Jacob before.

4. His intombing for a time, he was put in a chest, ark, or coffin; the fables of the Rabbins, that he was cast into the midst of Nilus; and such other dreames are not worth the naming.

It is enough for us to know what is revealed of this matter plainly. All this was 155 years before Israels coming out of Egypt. Before Moses was born 75. After the flood, 712 years, in the year of creation, 2368, or 69, as some calculate.

We conclude.

D. 1. Faiths disposition of mans bones, and death insuing are by Gods Spirit fully coupled. From connect.

D. 2. A life of 110 years in faith in a precious time.

D. 3. The oldest beleever must dye, to come unto perfect rest.

D. 4. Bodily perfumes in death are not unbecoming gractous perfumes in life.

D. 5. Egypt may afford to a Saint a coffin to transport him to a better place.

This exposition was finished, April. 3. 1659. being a morning exercise on the Lords Day.



D. 6. Life and death are sweetly ordered by God unto his Saints, for manner, time, and place. Ver. 26.

Thus through mercy we have reached to the end of this first book of Scripture called Genesis, as noting the original or rise of all the creatures, and the works of providence in the world and in the Church, for the space of 2369 years.

1. It is the most ancient history and the first Scripture, that ever was, and enjoined and inspired by God to Moses.

2. It is an infallible history, as to the matters contained in it.

3. It is, though short, yet for that time a full and sufficient rule for faith and manners, declaring,

1. The nature of God.

2. The works of God in creation and redemption.

3. The original state, fall, and repair of man.

4. The gathering of Gods Church from the world of sinners.

5. The promise of the Son of God to be manifested in the flesh.

5. The state of the Covenant of grace to Adam, to Abraham, &c.

4. All the Scriptures of Moses and the Prophets following are but as commentaries more largely upon this; unto the unfolding of which, as God giveth life and abilitie I shall proceed; the Lord make these discoveries saying to his people, and write them on our hearts.



VEELLE SCHEMOTH. HEBR.

EXODUS. GR. LAT. ENG.

April 10.
1659.



Avyng through mercy dispatched the explication of the first Book of Scripture, which contained the History of the original and propagation of the Church for the space of 2369 years,

we shall now go on, following the steps of the Spirit in his succeeding History of Gods providence to his Church, as it is recorded in the second Book of sacred Scripture, which discovereth eminent events for the space of 142 years from the death of Joseph: which is made apparent by this calculation.

1. From Josephs death to the birth of Moses are conceived to passe, 60 years.

2. From the birth of Moses to Israels going out of Egypt, 81 years.

3. From Israels egress to the setting up of the Tabernacle, 1 year. The whole make up 142. Within this compasse of time, the whole Book of Leviticus and some part of Numbers are comprehended, as also of Deuteronomy.

About this Book generally I shall premise.

1. The Author to be Gods own Spirit, and the Penman Moses, which Christ owneth, Mark. 12. 26.

2. The name or title inscribed, according to the Hebrew to be the two first words of the Book, *These the names*. But by the Greek, which Lat. and Engl. and others follow, to be EXODUS, signifying the egress of Israel out of Egypt. This being the main contents of the first part of the Book.

3. The scope to be a good testimony of Gods faithfulness in all his promises to Adam and to Abraham, about the meanes of restoring sinners, and that fitted to a double use.

1. To give a sufficient revelation at that time concerning the way of saving sinners, by the onely meanes of reconciliation, the son of God comming in the flesh, suffering, dying and rising, that they then might believe.

2. To be a standing witnes of Gods grace in Christ, to save sinners, when he should come into the flesh, that the Church might know unto the end of the world, that Moses wrote of Christ. And together with

this to let all ages know, the various issues; either of believing, or refusing and tempting God in Christ; that he may be glorified in all.

4. The contents or matter of this book to be an history partly of things acted and done by God to Israel, and by them to him; partly of doctrine, which then God delivered to them, which was in summe the additional Covenant, given to that of promise formerly made to Adam and to Abraham. So filed, Gal. 3. 19.

5. The distribution or analysis of the whole book into its parts to be thus.

1. The most general heads or parts are two.

1. The history of things acted from Chap. 1. to Chap. 19.

2. The history of doctrine and discipline settled by God in his Church, from Ch. 19. to the end. In the former head are considered,

1. The History of events before Israels egress from Egypt, from Chap. 1. to 12.

2. The history of their departure, Chap. 12.

3. The history of events after that egress, Chap. 13, 14.

In the first of these we have to consider,

1. The occasion of this egress recorded, Chap. 1.

2. The preparatory acts of God hereunto.

1. Raising instruments, Ch. 2, 3, 4.

2. Sending them about the work, and that.

1. In speaking Gods mind.

1. To Israel, Ch. 4, 29.

2. To Pharaoh, Ch. 5.

3. To Israel again Ch. 6, 7.

2. In working miracles of two sorts,

1. Of strange effects to confirm their message only,

Chap. 7, 8, 13.

2. Of strange judgments to punish obstinacy also from

Ch. 7, v. 14. to the end of the 11th Ch. and part of the 12th.

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The

The other two heads of historical facts I shall subdivide when I come to them & so also the general history of doctrine.

Now to take up the first head noted, which is the occasion of Israels deliverance from Egypt, this is related in the first Chapter.

Herein two things occur, which make up the occasion of Gods visiting them.

1. Gods blessing on them to increase, Ver. 1, 7.
2. The Egyptians envy at their good, Ver. 8, &c.

CHAP. I.

There are therefore of this first Chapter these two general parts,

1. Gods goodness in Israels increase, Ver. 1, 7.
2. The Egyptians malice upon this account, Ver. 8.

In the first, we have further to consider,

1. The connection between this Book and the former, it is a copulative term, which ours with others read as continuative, *Now these are, &c.* Yet others read it copulative, *And these are the names, &c.* So that plainly this History is continued and coupled to the former, that we may see though Joseph was dead God lived, yea and the Church lived, in which now appeared the wonderful care of God.

Quest. How long was this book written after the former?

Ans. 1. There is no expresse certainty as to point of time when the first Book was written or when the second. 2. This is certain, seeing this is an history of things done, it must needs be written after all those things acted, and therefore after the rearing of the Tabernacle, Cha. 40. 3. The term of connection unites not so much the times immediately as the matter, wherein the Spirit proceed's to declare the mind of God concerning his Church.

2. The matter connected, and that is a narration of three things.

1. The names and the number of the seed of Israel, at their coming into Egypt, Ver. 1, 5.

2. The death of all those chief heads of the families of Israel, Ver. 6.

3. The exceeding increase of the seed, Ver. 7.

Ver. 2.

1. The first is thus expressed, *These are the names of the sons of Israel, which came into Egypt, every man and his house came with Jacob, &c.* Ver. 1, 2, 3, 4, 5. Onkelos the same. Sept. read, *For out of Jacobs thigh*, Ver. 5. All the souls coming from Jacob, and again in the number they differ, for 70 noting 75. All re-

dings; Samaritan, Syriak, Arabik do agree in names and number, only the Septuag. excepted. Herein note,

1. The history of the first entrance of Israel to sojourn in Egypt, wherein we have related.

1. The access into Egypt.

2. The names generally expressed; Ver. 1.

3. The names specially expressed, Ver. 2, 3, 4. And that in this order, *Leahs* children in the first place, one of *Rachels* in the next; the children of the Handmaids in the last.

Quest. Why are the names of these sons so often mentioned?

Ans. 1. To shew the small beginnings of the Church. 2. To point out the Church, which God gathered. 3. To discover Gods performance of promise to *Abraham*, &c.

Quest. Why are those names so variously recorded in several places?

Ans. The method is arbitrary to Gods Spirit.

4. We have the number of them that came in, and were in Egypt, at that time of his seed, expressed Ver. 5. Wherein are reported,

1. The proposition of the number; *And all the souls which came out of the thigh of Jacob were 70 souls*, Onkelos the same, Sep. 75. but mistaking, unless made up (as they might mean) another way, vid. Gen. 46.

2. The proof of this, that there were so many, by Josephs being already in Egypt, and adding him and his, *And Joseph was in Egypt*. The Sept. put this before. The Caldee of Onkel. reads there were 70 souls with Joseph, who was in Egypt. That is, Joseph and his made up those that came out of Jacobs thigh 70. besides his other retinue.

As to the doubt raised, *Act. 7. v. 14.* it was answered, Gen. 46. that it might fall from him according to the translation then in use, which was the Sep. but they relate the number other wise, Deuter. 10. v. 22.

Learn hence.

D. 2. *God doth not onely begin but continue revelations of his act & will to his Churches edifying.*

D. 2. *It is the mind of Gods Spirit in his history that men should know the names of the place of his visible Church, Ver. 1.*

D. 3. *The line of Jacob is recorded by God to be the visible Church that he owned*

D. 4. *In numbering names of the Churches eminent members the*
method

method of Gods Spirit is arbitrary, Ver. 2, 3, 4.

D. 5. *Gods will is, in the history of his Church, to shew its beginnings to be small.*

D. 6. *The thigh is hieroglyphical as to the propagation of the Church in Jacob and in Christ, Rev. 13.*

D. 7. *The Spirits record makes known the Church to sojourn and prosper in strange places.*

D. 8. *God provides a Joseph in Egypt to joine with and cherish his Church there, Ver. 5.*

2. The next particular in the first general is the narrative of the death of all the heads of the tribes of Israel, whereupon grew the unminfulness of former good done by Joseph, and them to Egypt, which was the occasion of their future trouble, Ver. 6. *And Joseph died, and all his brethren, and all his generation*, Septua. Cald. same. Syr. are the same. — All the kindred vulg. Lat. — And the rest of the men of that generation, Ar. to Pers. Here the letter is not difficult. These terms may be noted,

1. The term of connection, knitting this history of the death of these to the former of their number, and entrance into Egypt; not as if they all died so soon as they came there, for Joseph lived 110 years, and was 80 years Ruler in Egypt, many events there were within this space, which are not here recorded, it seemeth good therefore to Gods Spirit to contract the history, and passe from relating their lives, unto their death. All things are not written that were done.

2. The matter here connected, which is an historical proposition of the Patriarchs decease. Wherein,

1. The subject spoken of, is threefold, 1. Joseph, he that was that shepherd, and the very stay, and instrumental sustentation of the Church in Egypt; neither is he put here in the first place because he died first of all; for that is uncertain, neither is it revealed of any but onely of Levi, that he lived longer than Joseph. Exod. 6. ver. 16. compare the number of their years; but this order note's the taking away of the most eminent of them, & therefore is he first named.

2. All his brethren, that is, the other 11 sons of Jacob, these doubles were under him great stayes, and guides unto their families, and the Church of God among them, and therefore the loss of them not small.

3. All that generation, that is, all the men, or people, or souls of that generation or age; so that a new generation

sprang up, that knew not the works of God, nor the goodness of Joseph to Egypt. *והנה* here in the Hebrew signifieth not kindred but an age or generation. *Vatab.* Israelites and Egyptians.

2. The matter spoken of all these, is their death or expiration that they were all gone out of the world; both all the people in Israel, and all in Egypt, who knew the works of providence in the former age.

Quest. Why doth Moses mention their death here?

Ans. 1. To note that the affliction befall not Israel in those dayes. 2. To exalt the goodness of God, who preserved and multiplied his Church, when they were not. 3. To set out the occasion of the future perfection, as is after hinted. Ver. 8.

Learn we hence.

D. 1. *It is no true consequence to inferre, things were not done, because not written in Scripture. Many things are omitted in sacred history.*

D. 2. *The comforts and sorrowes, gains and losses of the Church are knit together by God.*

D. 3. *In order to succeeding afflictions God takes away the instruments of his Churches comforts.*

D. 4. *Dearest relations can not keepe one another alive, providence hath sett their term.*

D. 5. *Generations are mortal as well as persons.*

D. 6. *Better generations are taken away by God sometimes, and worse do follow. Ver. 6.*

3. The next particular is the narrative of Gods blessing in the increase of his Church notwithstanding of decease of all those heads, *And the sons of Israel were fruitful, and increased abundantly, and multiplied, and waxed mighty in excess, and the land was filled with them.* Ver. 7. Caldee Sam. Syr. Ar. to the same.

grew, were multiplied, made abundant, prevailed very much, very much, and the land multiplied them, Sept. Herein the Spirit giveth an account of the Churches state under Gods blessing, when former instruments of good were taken away, where we may note.

1. The connection between the former event and this, the death of the fathers, and the increase of the children; God
Kkkk 2 tieth

rich one to the other in his order; but between these were many intervening events.

2. The matter here coupled in the method of this history, which was the wonderful increase of the Church; wherein we have.

1. The subject spoken of, *The sons or children of Israel*. Which were the offspring of all those fathers that were dead, and those of another generation.

2. The attribute spoken of them twofold.

1. The miraculous increase of them, whereabout we have to observe.

1. The time of this event, and thereof.

1. The compass of it, not above 250 years.

2. The point of it, when the fathers were dead, and so, much hope of posterity taken away.

2. The event itself, set out in 4. terms.

פרו

1. *They were fruitful*, that is blessed with the fruit of the womb; they were not barren, but made very fruitful.

שרצו

2. *They increased abundantly*, the word notes an abundant issue, some say such as of fish; but another word is used for that. Gen. 48. 16. there it is expressed by דגה.

רכבו

3. *They were multiplied*, that is, by the blessing of this fruitfulness, they grew into multitudes.

יעצמו

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מאד

4. *They were strong, exceedingly, exceedingly*; this adds to their former number, that they were not only many but very strong; so as afterward we read they were formidable unto the Egyptians. Ver. 9.

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2. The demonstration of this increase, *The land was filled with them*. Some say Goshen, but the land seemeth to take in more. This made it apparent, that they were wonderfully increased; the land of Goshen could not now hold them, therefore they were spread over all Egypt. The 70 read, *the land multiplied them*, by a metaphor, as if God made the enemies land to increase his Church; but indeed, God increased them, and the land was filled with them.

Quest. What was this increase of them?

Ans. In short, it was from 70 persons to an army of fighting men 600000 besides women and children. Ex. 12. 37.

Quest. How was this done of one family in such a time?

Ans. 1. It was no ordinary increase by the course of nature, however some say, that it was usual for women in Egypt, to bring 4 or 5 at a burden; this is rashly presumed by them, but not asserted by God. 2. It was doubtless brought about by the almighty power of God; that one

family in the compass of 250 years, should have a greater increase of souls, than all the people of Egypt; for Pharaoh said, the people of the children of Israel are more than we. Ver. 9.

Quest. Why did God so increase them? (though he might speak somewhat hyperbolically.)

Ans. 1. To make good his promise to Abraham, Isaac and Jacob. Gen. 15. 5. Gen. 22. 17. Gen. 26. 4. Gen. 28. 14. 2. To shew his special providence over his Church. 3. To declare his power above his enemies, who sought to lessen and destroy them.

Hence we observe.

D. 1. *The death of fathers cannot hinder Gods increase of the Churches children. They decrease and these increase under God.*

D. 2. *Gods promises for his Churches increase cannot fall to the ground. He doth fulfil them.*

D. 3. *Fruitfulness, abundant increase, multiplication excessive, and strength, are the Churches blessing from God.*

D. 4. *God works wonderfully to fulfil his promise of increasing his people.*

D. 5. *The land of enemies is made by God a nursery for the increase of his Church.*

D. 6. *Gods blessing makes his Israel to fill Egypt, the Church to fill the world. Ver. 7.*

2. The next general head of this Chapter followeth, containing the history of the Egyptians envy and cruelty against Israel, upon occasion of Gods goodness to them; whereupon God commeth afterward to visit this people, and to deliver them out of the house of bondage.

The Egyptians carriage toward Israel is set forth from ver. 8. to the end, wherein.

1. Their counsels are reported. Ver. 8. 9. 10.

2. Their attempts against them. Ver. 11. 12.

1. In the report of their consultation, note.

1. The mention made of the head and chief, who moved counsels. Ver. 8. *And there arose up a new king over Egypt which knew not Joseph.* Ver. 8. Another king. Sept. — Who confirmed

med not the decrees of Joseph. Onk. All other readings Sam. Syr. an Ar. to fame. In this relation we have also to observe.

1. The term connecting which is rendered by one as an illative, *whereof*, i. e. because Israel so increased; by some, continuative, *now*, &c. By some, adversative, *but*, and by some, copulative, *and*. So variously is the term rendered. And it may shew the reason of this evil counsel, which is Israels prosperity related before; or the opposition of Egypt to God; he prospered Israel, but these take evil counsel against them. Or copulative, it may be read as well, continuing the order of the history; this will not prejudice the truth reported.

2. The matter here connected is the succession of a great oppressor to Israel, of whom note.

1. His state and office, he was a king over Egypt.

2. His discrimination from others his predecessors, he was a new king, some say of another family, some think he was so siled from his innovated government, and rule over men, which was divers from his predecessors, so it proved to the Israelites. His name is silenced though vainly presumed to be Ramessu or Amophis.

3. His character from his nescience or ignorance. *He knew not Joseph.* Hercin.

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1. The act denied is *knowledge*, which sometimes signifieth knowledge of sight, sometimes of reason, sometimes acknowledgment in carriage, now this king could not know Joseph by sight, he being dead a generation before; yet might he know him by history, records, and tradition of great works that he had done before, yet here it seemeth to note more practical ignorance, that he regarded not Joseph, nor any thing done by him.

2. The object of nescience, Joseph.

1. Personally taken.

2. Metonymically taken for his works, both to the people of Egypt under God preserving them in famine and to the king of Egypt, setting the fifth of the land for his revenue. And all this while he made no provision by laws or otherwise to provide for his own sons habitation in Egypt; but resolving that himself and they would be joyful there according to Gods appointment. All this was now forgotten.

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4. His erection: *He rose up*. It is conceived by some, not an ordinary succession but by new ways, assuming the Kingdom, and so ruling. But however, under providence the kingdom was translated now to him; and God had his end also in setting him up to be glorified upon him, as we shall see in the sequel.

Observe wee.

D. 1. *Gods blessing on his Church is the cause that worldly rulers consult against it.*

D. 2. *Blessings from God, and oppositions from worldly powers usually are connected.*

D. 3. *Changes of kings and governments, may bring changes on the Churches state.*

D. 4. *New and strange rulers are set up, when new and strange things are to be in the Church.*

D. 5. *God suffers such to rise up, and orders them to his praise.*

D. 6. *All Gods goodness by his instruments to the world are apt to be committed to oblivion and ignorance.*

D. 7. *Ignorance and oblivion of Gods mercies by his Church causeth wicked rulers to persecute them. Ver. 8.*

2. The motion made by this new head of the counsel followeth. Wherein note.

1. The proposal. *And he said unto Ver. 9. his people.* Syr. Cald. fame. — To his nation, Sept. Sam. Ar.

1. The proposer is this new King.

2. The subjects to whom, his people or nation, that is, unto such of them whom he convened into counsel.

3. The proposition, which is by speech as followeth.

2. The reason of this motion, *Behold Ver. 9. the people of the sons of Israel are more and mightier than we.* Many and strong above us. — מרוב ומאד ורבים מאלה.

Many and mightier. Cald. Sam. Syr. and Ar. to the same purpose. In these this wicked King suggesteth to his people convened, the Church of God a proper object of their envy & enmity, wherein.

1. The manner of suggesting, is by way of malignant pointing out the people. *Behold*, do ye not see a company of Israelites, that came as poor travellers into the land, and now to what a passe are they come? I pray observe it.

2. The matter suggested, the present prosperity of the Church, for number and for power.

1. The subject pointed out, *the people of the sons of Israel*, looked upon those whose God is not ours, nor religion ours,

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nor customs ours, they are all of Israel, and they have a God of their own.

2. The state and condition of them visible.

1. For number, they are many above us.

2. For strength, they are strong above us.

The parties of the comparison are something controverted, whether it were all the Egyptians, whom they surpassed, or only some province; it is conceived by some, that they were so spoken of, with respect to some part of Egypt; but I suppose this convention wherein the King speaks was general, and the number of 600000 fighting men, which we read went out of Egypt, was a considerable army, besides others that were not numbered, which are conjectured to be no less than 2400000 which together would make a valuable nation. In all which suggestion nothing is offered of any miscarriage of them, or counsels against Egypt, but only their power and their might. Herein God ordered his own cause against Pharaoh. Ver. 9.

3. The counsel itself proposed, Come on, let us deal wisely with them. Onk. same. Let us wisely oppress them, Sept. same, and Syr. as Hebr. Craftily deal with them. Ar. Here

1. The word of Incouragement, Come on, there is no delay, it is high time to be doing with them, seeing they are so much increased. Here the word notes incitation to some undertakings about Israel.

2. The word of counsel, let us deal wisely with them, or against them, this is but a general word, but to take the particular contents, it refers to all those practices undertaken against Israel afterward. The word is often used in the best sense, but here and elsewhere in a bad, for exercising unjust subtilty, craft, treachery, and all outrageous means to oppress and keep them under.

4. The end of this counsel proposed threefold.

1. That they might not multiply any more. *Least perhaps they multiply.* Sept. and Cald. same. and Syr. & Ar. to the same. They were afraid of their over-running them, therefore they consult to diminish them. This is their end to make the Church but few.

2. That they might not assist enemies in war against Egypt; which they feared without cause. *And if it be, when there shall out warre they also be added to our enemies, and fight against us.* Sept. and Cald. same. Sam. Syr. and Ar. to the same. Where

1. They suppose warre coming.

2. They suppose Israel, who all this while had bin loyal, would have assisted their enemies, and now they consult to prevent it, but in a very bad way.

3. The last end was, that Israel might not escape out of Egypt. *And go up out of the land.* Sept. same. Cald. Ar. same. *Least they cast us out of the land.* Syr. The end here proposed was to keep Israel in everlasting servitude, that at no time they might escape, and go into their promised inheritance.

Quest. Why did God suffer these counsels against Israel?

Ans. 1. His anger was kindled because Israel had joined themselves to Egyptian idols. Ezek. 20. 5. 6. 7. Ezek. 23. 8. 10. 24. 14. 2. He remembered his promise to work about their deliverance by their oppression. 3. It was the way to make them know their sin, and desire to see his promise made good.

Whence we gather.

D. 1. New Kings in the world set up, fall upon new counsells against the Church.

D. 2. Worldly rulers look upon, and point out, the prosperity of the Church as an eyesore to them.

D. 3. God sometimes maketh the prosperity of the Church visible to their enemies. Ver. 9.

D. 4. Wicked powers encourage all under them to set against the Church.

D. 5. Policy and strength are combined in the world to vex Gods people.

D. 6. The designe of worldly wickednes is to keep Gods Church from growing.

D. 7. It is usual with worldly powers to suggest feares of treachery in Gods people.

D. 8. Sinful rulers project and cause warres, and then charge the innocent as fomenters.

D. 9. Worldly powers are solicitous, that Gods Church may not get out of their hands.

D. 10. Usually wicked powers take counsel to oppress, when God resolves to deliver his. Ver. 10.

2. Now followeth the second particular which is the history of those attempts that the Egyptians made upon the children of Israel,

Israel, to oppress and diminish them, these are, 3.

1. Imposition of soar burdens. Ver.

11. 14.

2. Injunction on the midwives to kill the males. Ver. 15. 21.

3. Injunction on all to drown the males. Ver. 22.

1. In the first cruel attempt, after their counsels to vex them with burdens; we have three degrees observable.

1. The imposition of burdens by taxes and tribute, whereabout we have recorded.

1. The Egyptian oppression. Ver. 11. Wherein.

Ver. 11. 1. The burden, *And they set over him Princes of Tributes.* So it is in the letter.

And he set over them, Masters or overseers of works or work masters, that they might assist them with works. Sept. And they set over them Princes evil doers that they might assist them with their works. Cald. Onk. — Worst of rulers. Syr. — Imposers of works, that they might assist them with their bondage. Ben. Uz. — Princes of tributes. Sam. and Ar. — That they might vex them with bearing. Ar. In this we have to note.

1. The term of connection. *And*, which some read *therefore*; the former declareth this to have immediat dependence upon their counsels, they fell immediatly from consulting to acting; or, it sheweth their counsells to be the cause of their cruel actions, they so consulted, and therefore they did it.

2. The matter connected, the present attempt and the rest that follow. In this.

1. The imposers, Pharaoh and his counsellors, the Egyptians.

עליו 2. The subject of imposition, the people of Israel; upon him, or them, it was laid.

שמו 3. The imposition itself, they set tax-masters, or masters of tribute; (the word comes from working) that is such as should rate them and pill them, and wast their substance and livelyhood, cruel horseleaches, like excise men with us; what their rates were is not expressed, but heavy burdens they were. Others understand it of labour.

למנו 4. The end of it, was to assist them, to bring them low, or starve them, that by this means they might lessen them.

Ver. 11. 2. The issue of this burden, *And he built cities of treasures for Pharaoh, Pithom and Rahamses.* They built strong cities, Sept. Cities of munitions may it be read. *And On* which is Heliopolis. Sept. but not right. Onkel to the same. In this.

1. The builder was Israel.

בן 2. The burdensome worke, he builded, if this referre to the taxes, he built them by his charge and cost; it is likely

also by what followes, by their labours and travels.

3. The worke itself done, *two treasure cities* or cities of munitions; cities of Tabernacles, vulg. corrupt. Such as were for granaries, and places to keep treasures safe; the names are added *Pithom* and *Rahamses*, some call them *Tanis* and *Pelusium*. It was not the same *Ramesis* mentioned. Gen. 47. 11.

4. The masters for whom this was done, for their cruel Lord Pharaoh; so tyrants serve themselves of their poor people. Ver. 11.

2. Gods blessing hereupon manifested to Israel. *And as they afflicted him, so he was multiplied, and so he grew.* Onkel. same. Ver. 12.

And as they humbled them, by so much the more they were, and grew very strong. Sept.

1. The subject of this blessing, *Israel*, that people spoken of in singular number.

2. The blessing itself, multiplication and fructification; their seed multiplied under all these oppressions.

3. The measure of the blessing, it was even as they were afflicted; as their burdens grew so did they increase; God would not be behind in mercy, when enemies grew so cruel to them.

4. The author of the blessing, and that is God, for he made good his promise at this time, when men did most oppose it. Pro. 21. 30. Ver. 12.

3. The Egyptians grief hereupon, *And they were straitened*, or tediously afflicted, because of the Children of Israel. The Egyptians had tribulation, &c. Onkel. The Egyptians were abominated, &c. Septuag.

1. The subject here of this passion were the Egyptians, Pharaoh and the rest.

2. The affection itself, grief, irksomenes, vexation, that tormented them daily.

3. The reason of it, it was upon the prosperity of the Church or children of Israel, whom they so much oppressed, and yet could not suppress them for God made them the more to increase and flourish. They gnashed with their teeth at it, as not able to bear the frustration of that first designe. Ver. 12.

By which we are instructed.

D. 1. Subtil counsells against the Church do shortly bring forth cruel practices.

D. 2. It is the policy of tyrannical persecutors to begin with taxes to oppress.

D. 3. The affliction and grievance of Gods people is the mark of cruel rulers.

D. 4.

D. 4. Persecuting policy, sets most cruel instruments to pursue their purpose.

D. 5. Wicked Tyrants seek to serve themselves upon an innocent people.

D. 6. Under providence the Church is made to build habitations and cities for its persecutors.

D. 7. Gods relief usually followeth unto his upon their oppression by men.

D. 8. God usually observes proportion in blessing, according to the measure of affliction.

D. 9. Gods goodness to his Church is the vexation of sinners to look upon.

D. 10. Persecutors find nothing but grief where they expected joy and triumph. Ver. 12.

Ver. 13. 2. The next burdensome imposition is servitude, taking away the freedom formerly enjoyed; And the Egyptians made the children, or sons, of Israel to serve with cruelty, hardness, or rigour, Onkel. same. *καταδουλοῦντες* B1a, Sept. Herein also observe,

1. The imposers Egyptians, Pharaoh and all his Counsellors conspiring together.

2. The subject of the imposition, the same children of Israel, the Church of God.

עבד 3. The burden imposed is servitude, bondage, absolute slavery; where no liberty was, but a pure subjection to the lusts and wills of cruel men, to do and suffer whatever they impose upon them.

בפרק 4. The modification of this bondage, it was hard, sharpe, severe, cruel, with rigour, and asperity, as the word noteth; this is the second degree of their burdens, ver. 13.

3. The last is an imposition of all servile and painful labours, which is set out three wayes.

Ver. 14. 1. In general, And they made their lives bitter in hard bondage, Onkel. the same. And they pointed their lives as in travell, with hard works, Sept. here.

1. The imposers, the same Egyptians.

2. The subject, the same sons of Israel.

3. The burden, bitterness of life in service; the fruit of their bondage was service and labour; the property of that service, bitterness; wormwood and gall can-

not be more afflicting to tast than this service to their sense. O the bitter in soul, how are they oppressed!

2. In special is this service declared 3 wayes:

1. In mortar or slimy dirt, Onk. and Seventy same. First in making mortar.

2. And in bricks, that is, in making them, in their kilnes, Onkel. and Sept. same. This was hard work, especially when they had no straw.

3. And in all service in the field, Onk. and Sept. same. That is, in all country labour, plowing, digging, delving, carrying burdens, and labouring out their very lives: All country servitude is here meant.

3. In the modification of all, In all their service, which they served, or they made them serve, it was upon them with rigour, Onk. same. All the work whereby they brought them into bondage by violence, Sept.

1. The subject here is Israel.

2. The work is laborious, wherein they were always serving.

3. The manner or kind was bitter, hard, cruel, rigorous, as before. Such burdens, that made them sinke and dye in the fields, and lye without burial, as is related by some: We shall have more of their bitterness discovered in the following history. All this lasted on them for near 100 years: therefore was Egypt called the house of bondage, Exod. 20. 2. and the transjuration, Deut. 4. v. 20. 1 Kings 8. 51. In these is related the first fruit of the counsels, this bitter persecution of them by these burdens, Ver. 14.

Note we.

D. 1. It is the cruel design of persecutors, to make Gods freemen their slaves.

D. 2. Gods frustration of wicked designs will not persuade them to leave them off.

D. 3. Wicked persecutors use the more rigour to those, whom God favoureth. Ver. 13.

D. 4. Violent men delight to make the lives of Gods servants bitter through their bondage. Tsal. 69. Ver. 21.

D. 5. All kinds of slavish works have persecutors laid on the Church to embitter life.

D. 6. Not only travel, but rigorous and cruel labours do persecutors lay on Gods servants.

D. 7.

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Ver. 14.

D. 7. God in wisdom suffers wicked men so to oppress his, yet he observeth them.

D. 8. Egyptians furnace is the mirror of cruelty to decipher persecutors. Ver. 14. The expression of their rigour and bitterness is doubled and trebled.

2. The next cruel attempt to oppress Israel and diminish them is made by Pharaohs injunction upon the Midwives to murder all their males in the birth, ver. 15, 21. Herein we have to observe,

1. The Kings order and injunction, ver. 15, 16.

2. The Midwives carriage to this order, ver. 17.

3. Pharaohs charge on them for neglect, ver. 18.

4. The Midwives answer to the charge, ver. 19.

5. The issue of all touching them, & Israel, ver. 20, 21.

In the first of these we have to note,

Ver. 15. 1. The person and power injoining, And the King of Egypt said, Onkel. same. Of the Egyptians, Sept. Of whom in this may be seen.

1. His power, within his confines was arbitrary for life and death, so heatheneth it.

2. His cruelty and bloodthirstiness against babes.

3. His subtilty in contriving this way first; that it might be least visible while under the midwives hands.

Ver. 16. 2. The persons injoyed, set out here two wayes.

1. By their office and relation, The midwives of the Hebrewesses or Hebrew women. Of the Hebrewes. Sept. Of the Jewes. Onkel. We have two terms here considerable.

מלוח 1. That of their office or work, expressed by the Midwives; it is a participle in the Hebr. and not a noun; and it signifieth to make or help one to bring forth, which is properly the midwives worke; an help to bear

העובד 2. That of relation; of the Hebrewesses, or Hebrew women, so it is commonly read; but by others, these words are read jointly, Hebrew midwives, or midwives being Hebrewes or Hebrew women, so that in this divers reading a double relation may be insinuated.

1. To the travelling women among the Hebrewes, that they were their midwives.

2. Or to the nation of the Hebrewes that they were Hebrew midwives, women of that nation, who were attending on that service; both may be included: And then the question about the nation to which

these women did belong, is answered, that these midwives were by nation Hebrewes; so the more ancient Rabbins did conceive, Josephus and others stile them Egyptian midwives by their nation. The matter is not great of what nation they were, but the greatest reason to me should make them to be Hebrewes, which should usually attend their own nation.

2. By their names and number, Of Ver. 15. which the name of one Shiphrab, and the name of the other Puah or of the second. Sept. and Onk. to the same, and the rest. Two things are considerable in these.

1. Their number, they were but two.

2. Their names Siphrah and Puah recorded to perpetuate their acts.

Quest. Why did the King of Egypt speake to the two only? could they do his exploit, to murder the children of so many thousands?

Answer. 1. It is conceived that he began his attempt by these, meaning to give charge to the rest likewise.

2. It is thought by some, that these were midwives set up in chiefe, and that there was a school or colledge of them, to be instructed and allowed for that work; so there were in other nations, providing for the safety of teeming women, so that by these it is thought the charge might be given to the rest. It is said that some of them wrote books for help in that kind. It is probable that by them he intended the charges should reach farre enough to execute his designe.

Juni. Anal.

That these two should be Jochebed the mother of Moses, and Miriam his sister is a fable of the Rabbins. Targ. Hier. V. 23. Ver. 15.

3. The injunction itself now followeth, wherein these two things occur,

1. The season pointed out for the work, And he said in your making the Hebrewesses to bring forth, and ye shall see them upon the stools. When ye shall midwife the Hebrew women and they are ready to bear, Sept. And shall see in the birth, Onk.

Two expressions here point out the season.

1. The instant of the midwives work, when ye put help to them to bring forth, so the word properly signifyeth, and that is the midwives work or office, in that moment.

2. The moment of their sitting on the stools, which was at the very point of bearing, when also they might discern the sexe. Some difference is in rendering the word. It is but twice used in Scripture, here, where it is rendered, the bearing stools, and Jer. 8. v. 3. Where it is rendered the Posters wheels or molds: by some Jewish expositors, as it is rendered Cardines valve, the folding dores of the womb, which

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LIII

which open to let out the fruit and they suggest a reason; if it should note stools or receptacles of the child when it came forth the midwife could not so soon dispatch it; therefore the work was to be done before it came out, or in its very coming, when the midwife by a pinch might kill and none take knowledge of it, and then also might they discern the sexe, for if it were a male and came night, the face came downward or if a female the face was upward. This was their observation, which if true, it is probable, the soonest opportunity the King would have them take to hide it. But it is certain in and at that time Pharaoh gives charge to have execution done. Vatab.

Ver. 16.

2. The order or charge given by the King to the midwives, *If it be a son, then ye shall kill him, or kill ye him, but if it be a daughter then shee shall live.* *Septuaginta.* relieve or save her, Sept. and Onk. The charge is double on a twofold condition.

1. If ye see a son comming kill him.

2. If ye see a daughter let her live. The words are plain.

Quest. Why doth he deal so cruelly with the males?

Anf. 1. There is a fable in Targum. J.B. Uz. that Pharaoh had a dream wherein he saw a pair of scales, & in one ballance the land of Egypt, and in the other a male Lamb; and this Lamb weighed down the land of Egypt; where upon *Iambres* and *Iambres* the magicians told him, that there should come a son of Israel that should destroy Egypt, and that hereupon he did it. But we need no fables. 2. The reason is clear, that by the males the seed of Israel was to be propagated, as the stronger sexe, so Satan hath alwayes laid wait to destroy the man-child of the Church, which should preserve it. Revel. 12. v. 3. 4. 5. So Pharaoh is stiled the great Dragon, &c. Ezek. 29. v. 3.

Quest. Why did they save these females?

Anf. 1. They were lesse offensive being the weaker sexe. 2. They served more for their lust to keep them for themselves, they being observed to be fairer than the Egyptian women. This is the bloody and inhuman injunction of Pharaoh, the like whereof was never heard before.

From which we note.

- D. 1. When burdens do not effect tyrants wills on the Church, murders shall.
- D. 2. Cruelty in the first onset seeks to shed blood by subtilty.
- D. 3. Tyrants will make helps for life to be instruments of death; midwives to be murderers.

D. 4. Bloody powers suborn vesther such as be of the Churches line, or strangers to destroy them.

D. 5. The office, work and order of Midwives, is of great use and excellency.

D. 6. The names of good Midwives are recorded for their praise by Gods Spirit. Ver. 15.

D. 7. Subtil tyrants order the best opportunity at first, to hide their cruelty.

D. 8. It is easy for Midwives to be bloody upon such opportunities as they have.

D. 9. It is devilish to set a tender soul upon bloody designs.

D. 10. Satan in all his instruments hath alwayes aimed at the death of Israels males.

D. 11. Cruel destroyers of men reserve the females for their lust.

D. 12. Egypts blood and murders are no lesse exemplary then their burden. Ver. 16.

2. Now followeth the Midwives carriage as to this bloody command of Pharaoh. Ver. 17. And that is eminent in a threefold act.

1. To God, *But the Midwives feared* Ver. 17. God himself, Sept. same. Feared before God. Onk. All readings agree. Consider here.

1. The subject of this act, the Midwives, the two women named before, upon whom the Kings authority had enjoined that bloody work of destroying the Hebrew males.

2. The object on which this act is terminated, *God himself*, so it is emphatically expressed; they heard the King what he said, but regarded God. We read of no answear by word returned from them, only the Kings charge upon them, who thought doubtes that his Majesty would have imposed on them a fear of him, that they durst not disobey his word.

3. Their act was fearing, they feared God, which is indeed a comprehensive word, and notes the whole work of religion unto God, both inward and outward; so that, these women in conscienceto God and his commands, kept close to what God commanded; whatever the King enjoined on them, the fear of God kept them from evil.

2. To Pharaoh their acting is observable, *And they did not as the King of Egypt spake unto them*, or commanded them, Sept. and

and Cald. the same, with all the rest. Here was a clear demonstration of the fear of God, in their departing from evil, and denying to sin. Wherein note.

1. The power enforcing them to this great evil, the Kings word. Have not I commanded you? It was a sad trial upon poor women.

2. The resistance of that power by the Midwives; they did not the word and will of the King; they disobeyed him to serve God; and feared not his wrath so much, as God, faith in God raised this feare of him, and that preserved these from doing evil.

3. Their act towards the male children which came under their hand, *And they made to live the male children*, Sept. the same.

They preserved the males, that is, saved them alive as God sent them into the world. Onkel. so ours.

1. The subject here, the Midwives (commanded to kill.)

2. Their act, they gave life, or made to live, that is, they did all they could to keep alive, whom they were enjoined to stifle and kill.

3. The object, those very male children, which were judged by Pharaoh to destruction.

Observe wee.

D. 1. Tyrants commands are sometimes crossed by Gods good hand.

D. 2. The true fear of God from faith in him, will make weakest creature abstain from sin.

D. 3. The name of the onely God is powerful to support against the word of mightiest Kings.

D. 4. Gods fear will make men disobey Kings, that they may obey God.

D. 5. The fear of God will make souls do good, though commanded by men to do evil.

D. 6. Life preservers discover regard to God, and not bloody injurious life-destroyers.

D. 7. God makes them save life whom men appoint to destroy it.

D. 8. The good hand of God, doth keep the males or best helps of the Churches peace, whom persecutors would kill. Ver. 17.

3. Hereupon followeth the Kings dealing with them. Ver. 18. Wherein these particulars occurre,

1. His summons of them, *And the King of Egypt called for the Midwives*, Sept. and Onk. &c. the same. Here.

1. The authority, the King who had formerly enjoined them, he likely had heard or saw, that his designe did not take with them.

2. The parties summoned, the Midwives, who were formerly commanded to slaughter and kill the males.

3. The summons itself, which is a call by some messenger to come to him, and give an account of their actions as to his will.

2. His charge, in the matter of these questions, *ye have done this thing*, Sept. and Cald. same, &c. Ye have made to live the male children, Sept. Ye have reserved. Onk. to the same, others, as if he had said, did not I command you to kill the males? and ye have bin more careful to keep them alive; ye have contemned my command; ye have done this thing.

3. His check, and threatening expostulation in form, why have ye done thus? Is this your obedience to me? shall I bear such affronts from women? Thus he repleth to them scurrelously, having seen that they regarded not his commands.

Whence note.

D. 1. Wicked Kings and Potentates summon out of band all opposers of their lusts to appear.

D. 2. Persecuting powers, charge disobedience to their wicked commands, as a crime.

D. 3. Mighty persecutors question and threaten all that obey them not, with displeasure. Ver. 18.

4. The Midwives answer and defense for themselves, doth novv follow Ver. 19. Wherein marke.

1. Their boldness in replying, *And the Midwives said unto Pharaoh*, Sept. and Onk. the same, and so the rest. Here,

1. The repliers, the Midwives, poor women, terrified with the presence of a furious King.

2. The person and power to whom they make their defense, *Pharaoh*, the King of Egypt; in whose power their lives seemed to be.

3. The reply, they boldly speak to him not fearing his wrath; so faith imboldened them.

2. The reason which they urge for defense of their non-execution of the Kings command, which is laid down in 3 portions.

Ver. 19.

1. *Because the Hebrew women are not as the Egyptian women*, Sept. and Onk. same, *Jewish*. Wherein.

1. They transcribe the non-execution of the Kings commands upon the subjects, with whom they were to work.

2. On the different constitutions which God set between the Hebrew women and the Egyptian; and doubles God did make a signal difference between them, in this sad time of persecution; which appears in the next head.

Ver. 19.

2. *Because they are lively*, Hebr. Sam. Onk. the same. This clause is left out by the Sept. — *Because they are wise*, Onk. they are all perspicacious Ar. They are Midwives themselves, Syr. They are diligent and understanding in their minds. B. Uz. — *More lively*. Hieruf. Targ. In this reason.

1. The subject spoken of is the Hebrew women, of whom the Midwives shew the difference in this and the following expression.

2. The attribute here given to these women, they were lively, or more lively than the Egyptian women, and therefore they could not so well deal with them. The word here used, *חַיִּים* is variously rendered; some make it to come of *חַי* that signified any beast that beareth, or bringeth forth; as if they had said, the Hebrew women are as strong as beasts in bringing forth, and need no midwives. Others take it from the word which signifyeth *to live*, and so use *חַיִּים* as the participle *helping*, or *making to live*; whence the Caldees use it to express the name of *midwives*; so the Syr. and Ar. Mont. — They are midwives themselves. As the Hebrews term midwives from their work in helping to bear or bring forth. So the vulg. Lat. They have the art or skill of midwiving; but generally it is read they are most lively, quick and strong in bearing.

Ver. 19.

3. *Because they bring forth before the midwives come in unto them*. Or, are delivered ere the midwives come in unto them. Onk. same. — They bring forth before, &c. And have brought forth. Sept. same. Syr. Ar. the same. — Before we come to them they bring forth. Vulg. Lat. — Before the midwife come unto them, they pray before their Father which is in heaven, and he heareth them, and they bring forth. Targ. Hier. and I. Ben. Uz. The words in the Original are plain and import.

1. Their sudden delivery, before the midwives came.

2. Their safe delivery, under Gods gracious hand.

The gloss that they prayed to their Father in heaven is pious, but no such thing is reported by Moses.

Quest. Did these midwives speak truth or not?

Ans. Various are the resolutions of men about this.

1. Some make it meritoriously good to lye in such case who deserve no other than shame for it. Pap.

2. Others do expressly say that it was a lye which these midwives returned to Pharaoh and that God pardoned it, and blessed them notwithstanding. Cal. Aug. &c.

3. Others are of the mind, that what they said was true, though not the whole truth perhaps in some particulars. And how ever it may be slighted, yet considering that the principle by which they acted and answered, was the fear of God, and the issue of all was Gods blessing, it seemeth probable that their report to the King was not so guilty of falsehood; which I conceive upon these grounds.

1. Was not God able to deliver these women without midwives? This cannot be denied.

2. Did not God as great things for them as this was and greater? This is clear.

3. Is it not said before, that the more they were afflicted the more God multiplied them?

4. These two midwives could not possibly attend all the Hebrew women; that brought forth; therefore they speak probably of such, with whom they found this true. 3. Therefore incline to think that however infirmity might accompany these women in that answear, yet that the substance of what they said was truth.

And hence observe.

D. 1. Weak women by faith and fear of God are enabled to stand before the threats of Kings.

D. 2. Faith helps poor women to give reason with boldness unto Kings for not doing evil.

D. 3. God can make external difference upon his oppressed people from their oppressors.

D. 4. God hath made, and can make his persecuted creatures, more lively and strong to bear then others.

D. 5. God can prevent midwives, and deliver sooner, and better than they.

D. 6. Gods power and wisdom to save his Church is too hard for the power of Tyrants to destroy.

Ver. 19.

5. The

5. The issue of these actions followeth, as given by God, both to the midwives, and the children of Israel, expressed Ver. 20 and repeated as the occasion of Pharaohs further attempt to destroy the Church. Ver. 21. This therefore shall be considered with the last verse. In the 20th verse these two good issues of providence are reported, against Pharaohs bloody designe.

Ver. 20.

1. Gods dealing with the midwives upon their fear of his name. *And or therefore God did good to the midwives or dealt well with them*. Sept. Onk. Sam. &c. the same. Herein.

1. The term connective is considerable. (1) Some read it, *And*, immediately knitting this work of God unto that of the midwives, in saving the males of Israel alive; others read it illative and causal, *therefore* God did this, because the midwives feared him, and abstained from evil. Gods goodness to them immediately followeth upon their fear of him.

2. The matter connected. The proposition of Gods goodness to the midwives. Wherein are considerable.

1. The author of this well-doing, God himself.

2. The object of it, the two midwives forenamed.

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3. The good itself, which God did for them, it is expressed shortly, he dealt well with them, or did good to them.

Quest. What was that good which God did for them?

Ans. 1. Some say God built houses for them, but that will appear not so rightly to be applied to them. Ver. 21. Targ. Hier. and Uz. talk of these two women to be *Jached and Miriam*; but that hath bin rejected; and that from them should come the houses of the *Levites*, and priests, or the priesthood and Kingdom; but these are vain.

2. The word here used is to be taken in the largest sense; and it noteth all effects of good, both in temporal and spiritual blessings. For unto the fear of God is all this good promised. 1. Tim. 4. 8. So that, doubtless God did those women good, in preserving them from danger, in giving all outward blessings so farre as they were good for them, and especially adding Church blessings, spiritual good things, such as might perfect them to glory.

Ver. 20.

2. The next issue is Gods goodness unto Israel, in these words, *And the people multiplied, and grew very mighty*. Or vvaied very strong, Sept. Onk. Sam. &c. to the same.

1. The subject of this providential good is the people of Israel; those who were destined to death and destruction.

2. The issue of goodness itself, in two expressions.

21

1. They were multiplied, as to their number which Pharaoh designed to diminish;

they grew more and more numerous.

2. They vvaied very mighty or strong; that is, to their number vvas added strength, or might; such, though they did not use it against their oppressors, yet Pharaoh vvas afraid of it; so God gave them strength vvhhen he thought to weaken them. In these by Gods over-ruling hand are better events brought about, than the King of Egypt intended; he meant to make the midwives odious to God by murders, but God kept them in his fear from doing evil; and then afterward doth them good, in the vvaie of their obedience. Again, he meant to diminish the number and strength of Israel but God increased both, to the glory of his own name, and cast reproach upon bloody Princes.

Note here.

D. 1. The good return from God to creatures is neerly knit to their fear of him.

D. 2. God is the onely benefactor or good doer to them that fear him.

D. 3. They that fear God and do good are sure onely to receive good from him.

D. 4. All good temporal and eternal is intailed on them that fear the Lord and shew evil.

D. 5. The people, destined to ruin by cruel powers in the world, are more regarded by God.

D. 6. Gods people shall grow to their just number and strength, against all bloody designs upon them.

D. 7. God is too hard for Pharaoh notwithstanding policy and cruelty, and so far all worldly powers.

3. The last bloody attempt of Pharaoh followeth, which closeth this chapter. Ver. 21. 22. Wherein we have 2. things in general.

1. The occasion of this last designe. Ver. 21.

2. The attempt itself, in a bloody decree. Ver. 22.

1. In the first, two things occur, which make up the occasion of this outrageous act of Pharaoh.

1. The midwives fear of God, as it is thus recorded, *And it was because the midwives feared God*, Sept. the same. Ver. 21. feared before God; Cald. The readings here agree. This was the first occasion which put Pharaoh upon this third execrable attempt; wherein are these terms.

Lili 3

1. The

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יחי 1. The term connecting, *And it was, or afterward it came to passe*, that is, after the midwives had made their answer, and Pharaoh saw, his designe did not take; the connection sheweth the order of events, after the former things were done, then that which followeth came to passe.

כ 2. The matter immediately connected, which is the first occasion mentioned, of Pharaohs further cruelty, *Because the midwives feared God*.

1. The persons that gave this occasion, the poor midwives.

2. The work at which he was enraged, *The fear of God*, which doubtles importeth two things.

1. The cause, Gods fear in their hearts.

2. The effect, which was saving of the Males alive, Ver. 17.

Now when Pharaoh saw this, he sets upon another way to accomplish his designe. This is the first occasion.

Ver. 21. 2. The next event occasioning the following attempt, is thus expressed, *And he made them houses*. The rational term (*because*) is here to be added; *And because he made them houses*, therefore Pharaoh sets upon another plot. Herein we may note,

1. The house-maker not Pharaoh making houses whether the Hebrew women should come to be delivered, that's adream of impossibility, nor Israels making houses to protect the midwives, for they could not save themselves, but this house maker was God alone.

ישי 2. The house making, *He made houses*, what meaneth this? Surely, this cannot be intended of material houses, such as we dwell in; though it figuratively is sometimes said, house, for house-hold; the phrase of Gods building houses in Scripture, is to make sure families, and settle and establish them to those special uses, whereunto God intended them; as Gods making Samuel an house, and David an house, &c. was to set up their family unto the several uses of government, and Priesthood, unto which he appointed them, 1 Sam. 2. 35. 2 Sam. 7. 27. 1 Sam. 23. 28. Now according to scripture use, this is the meaning of the phrase that God would build and set up families for several employments in his Church, which is not made to women.

לחם 3. The subject for whom these houses were made; this is noted, in that relative (*them*) which is a masculine in the Hebr. and therefore grammatically cannot relate to the Midwives, but to the people, the sons of Israel, spoken of Ver. 20. So that the second occasion of Pharaohs cruelty was, because he saw, how God blessed the children of Israel, and made them houses to establish them, therefore he layeth about him in another way to dispatch them betimes; so that the clear reading of this with the next verse might be, *And it was, because the Midwives feared God, And so saved the*

males of Israel alive, *And because, God made houses for them*, that is, the sons of Israel, that Pharaoh charged, &c. They who transferre this to the Midwives are forced to make a change of gender; which, however sometimes it is, yet is not to be made without necessity, as Exod. 2. 17.

The fable of the Rabbins that the midwives were *Jochbed* and *Miriam*, and that they got them a good name in a strange nation, and made them houses of Kingdom and priesthood, we passe as a vain figment.

The relative noteth males, and the work of making houses is by sons, as is the usual language of Scripture and rationally it sute's here as an occasion of Pharaohs greater rage against Israel, therefore is this to be judged the true and proper reading and sense of this place. Ver. 27.

2. Now followeth the attempt itself, which is a more bloody injunction, for destroying the seed of Israel, Gods Church. Wherein.

1. The power injoyning, *Pharaoh commanded* or charged. Sept. and Cald. same, &c. Now this tyrannical power can contain no longer, but seeing privat commands would not take upon the midwives, therefore from subtilty, he proceeds to open cruelty, and to put forth his power into a most horrid decree.

2. The parties commanded and injoined to be executioners of the Tyrants will, are *All his people*. Sept. and Cald. same, &c. Ver. 22. That there may not want bloody slaughter men, the King chargeth every man in his territories, and that doubtles under severe penalties to execute his will on Israel; whereunto also most of them were forward enough of themselves.

3. The bloody cruel charge itself, consisting of two parts.

1. Injoining the present murder of all males to be born. *Every son that is born ye shall cast him into the river*. Born to the Hebrewes. Sept. — Jewes. Cald. Onk. — Into Nilus. Ar. Ver. 22.

1. The cruelty of the act, to throw children new born into the river and drown them.

2. The universality of the execution, every son, or male child, throw in all, spare nor one. O bloody Tyrant.

2. The other part of the charge is to reserve females to slavery, *And every daughter ye shall save alive*. Sept. and Cald. same. — Reserve them Onk. All readings to the same. Herein also,

1. The bitterness of the charge, keep them alive, or reserve life to them, but such as might be worse than death; being kept alive onely to serve the lusts of wicked men.

2. The universality of it, *every daughter*, not one excepted; this, however it may seem to shew pity unto them, yet in the intention, (which could not be good, they shewing so much cruelty to the males) was

was a most cruel designe to keep them alive, who were lesse able to resist their villany.

Quest. How long was this bloody decree in power for its execution?

Ans. 1. The time is not expressly noted in sacred Chronicle, yet some guesses may be made about it. 2. It is certain Moses was born under this decree, and lived 40 years in Egypt, and at that time. Act. 7. 23. 3. It is evident, that some time after the King of Egypt died; which fought the life of Moses; but whether this were he that made the decree is doubted, however there was a succession of persecutors, as we shall see. 4. Many young ones went out from Egypt, and therefore all were not destroyed, it is probable therefore that the rigour of the law abated some years after; if it were not taken away; and it may be that law might dye with him that made it, but nothing certain is revealed of it. V. 22.

Observe hence.

D. 1. Under providence, wicked persecutors proceed in sin, as God in mercy unto him.

D. 2. The fear of God, and its effects in crossing commands of Tyrants, makes them more angry.

D. 3. Gods building up his House or Church is a grievous eye-sore unto its enemies.

D. 4. God makes sure houses for the sons of his Church, when persecutors destroy them, Ver. 21.

D. 5. Wicked persecutors proceed from secret subtilty to open cruelty.

D. 6. Bloody powers desire to make executioners enough to destroy the Church.

D. 7. Persecuting Kings do not treat but command their people to be instruments of cruelty.

D. 8. It is the pitch of bloody rage to make innocent infants martyrs, & spare none.

D. 9. Drowning poor infant Church-members is an invention of cruelty.

D. 10. When Tyrants give life to any it is but to make it miserable.

D. 11. No sect nor individual in

them are exempted, from Tyrants oppression.

D. 12. God suffers persecutors to go to the utmost of their bounds appointed, Ver. 22.

CHAP. II.

In the former Chapter we have unfolded the occasion of Gods bringing Israel out of Egypt, which was the first particular noted in the first general, and that was the history of events before Israels departure out of Egypt, contained in the 11 former Chapters with part of the 12th.

2. Now followeth in this Chapter the history of some preparatory acts of God and events, leading to this deliverance; which more generally were noted to be two.

1. Gods raising instruments for the work, Chapters 2, 3, 4.

2. Gods mission of them to execute his will about it, Chap. 4, 29, &c.

In the first preparatory work of raising instruments, as they were chiefly two, so we have a double history of them.

1. About raising & fitting Moses for the work, Chap. 2, 3, 4, to ver. 26.

2. About disposing Aaron to help him, Chap. 4. v. 27. 28.

In the history of raising and fitting Moses the first instrument for this work, we have recorded various providential events.

1. In the birth, preservation, education, and disposition of him, with his course of life, Chap. 2.

2. In Gods appearance to him and call of him to it, Chap. 3. v. 1. 10.

3. In Gods encouragement of him. Chap. 3. 11. to the end, and Chap. 4. to ver. 17.

In this second Chap. more especially we have several providential acts preparatory.

1. Such as prepare Moses for the work. ver. 1. 22.

2. Such as prepare the work for him ver. 23. 25.

In the former, Gods preparatory acts as to constitute and dispose Moses for the work are,

1. His giving him his birth and being. ver. 1. 2.

2. His conservation of him by the means recorded,

1. By his mother, &c. v. 2. 3. 4.

2. By Pharaohs daughter. v. 5. 6. 7. 8.

3. His education and adoption into Pharaohs family. ver. 9. 10.

4. His disposing of him to action.

1. Judiciary, though latent. v. 11. 14. 2. Pro-

2. Provisory, for his life and being ver. 15, 22.

To the first, which is, Gods preparatory act in giving him being. ver. 1. and part of the second. These words have it. *And there went a man of the house of Levi and he took the daughter of Levi; ver. 1. And the woman conceived, and bore a son. Onk. Cald. fame. — One of the tribe of Levi, and he took the daughter of Levi and had her. Sept. v. 1. And she conceived in the wombe and brought forth a male-child. Sept. v. 2. Sam. Syr. Ar. to the same purpose.*

In this history of the birth of Moses occurs.

1. The term of connection, *And*, which knits here, not the marriage mentioned, as consequent to the bloody decree, reported in the last verse of the former chapter, but the birth of this instrument Moses; for these parents were married several years before, and they had *Miriam* their daughter, who at that time was able to watch what would become of Moses; and Aaron was 3 years elder than he; born before the bloody decree, and therefore exempt from it, but Moses was born about the first coming out of that decree, when it was in the hottest execution, as *Stephen* notes. Act. 7. ver. 20.

2. The matter here connected is a doubt event.

1. A marriage, 'that had past before. *There went a man, of the house, of Levi and took the daughter of Levi.* Wherein note,

1. The husband mentioned.

1. By his sex a man.

2. By his tribe, *Of the house of Levi, son to Kohath, grand son to Levi.*

3. By his name. Exod. 6. 20. *Amram*, he was the husband mentioned.

2. The wife expressed.

1. By her sex a daughter, a woman.

2. By her lineage, the daughter of *Levi*, & as it is supposed the only daughter of *Levi*, and sister to his father *Kohath* born to *Levi* in Egypt. Num. 26. 59.

3. By her name, *Jochbed*. Ex. 6. 20.

3. The acts of marriage.

1. Preparatory, *he went*.

2. Comptory, *he took her*, that is, to wife as is elsewhere expressed. Ex. 6. 20. Here must be observed.

1. The legal action, his going to her fathers house and taking her with her fathers consent to be his wife.

2. The time of all this is best rendered in the preterpluperfect, *he had gone*, and had taken her to wife long before this time.

Quest. Was such a marriage lawful with his aunt?

Ans. 1. It is by some supposed, that by sister is not meant the natural sister to *Kohath*, but some of that tribe.

2. Yet it is generally taken for the natural daughter of *Levi*, sister to *Kohath*. So

Targ. Hierosol. He took *Jochbed* his aunt to wife.

3. The lawmaker did dispense with it, for that time, therefore was it lawful, but not imitable by any, since God hath made a law against it.

2. The next thing here connected is the fruit of marriage, which as here spoken of, was after the bloody decree gone forth.

1. The woman conceived.

2. She bore a son.

1. This woman was *Jochbed* wife of *Amram*.

2. This son was *Moses* afterward named.

3. This conception and birth were under Gods blessing in this sad time, when all the males were to be drowned. So God ordered Moses to his birth and being. The Jewish fables of *Amrams* divorce of *Jochbed*, upon the Kings decree, and his returning unto her, being become young by a miracle, &c. are not worth the naming. It is enough for us to know, that of these parents in lawful marriage, God gave Moses his being, who was to be his instrument to deliver Israel out of Egypt. This was in the year of the world 2433. Textual observations may be these.

1. That many things are in Scripture record by *וְיָשָׁב אֶמְרָם*.

2. That in connection of actions in history, some must be distinct in time.

Moral notes are these.

D. 1. Providence is preparing good, while wickedness is working evil to the Church.

D. 2. Lines, tribes and persons are appointed by God by whom he will work good to his people.

D. 3. In the desolations of the Churches seed, God will have his to marry and continue it.

D. 4. Tribes cursed for their desert, may be made instrumental of good by grace.

D. 5. Marriages are always to be accounted lawful by Gods will revealed about them.

D. 6. Chose and taking in marriage should be under providence, free, and rational. Ver. 1.

D. 7. Special conceptions and births are under providence to special ends.

D. 8. The greatest instruments of

the Churches good God ordereth so being in the common way of man.

D. 9. God ordereth in his wisdom instruments of salvation to be born in times of affliction.

D. 10. No policies or cruelties of man can hinder God from sending saviours to his Church. Ver. 2.

2. Gods preparation of this instrument Moses for the redemption of Israel was in his preservation, and that by two eminent means.

1. By his mother, of which we read, Ver. 2. 3. 4. Herein also are observable.

1. The occasion hinted of his preservation, *And she saw him, that he was good (A goodly child, as ours) Onk. fame. — And they seeing him fair, Sept. All other readings, seeing that he was fair. This sight and observation, put on his mother more carefully to preserve him. Wherein are considerable,*

1. The subject seeing, as here expressed, is his mother; but it may not be understood of her alone, for the Apostle according to the 70 expresseth it, *they saw*, that is, his parents and relations about him. Heb. 11. 23.

2. The act here is external, sight by the eye, she and they saw with their eyes; and doubts thereupon did ponder in their hearts, concerning what they saw.

3. The object with its annexed form, the child Moses, that he was good, or goodly, good in countenance, fair, beautiful; *He was fair to God*, as is expressed Act. 7. 20. Some read, exceeding fair; this was no ordinary or natural hue, or temper of white and red, but some note of excellency put upon him by God when he was born, importing some excellent use unto which God had designed him; so afterward God put a glory upon his face, that the Israelites could not look on him to behold his countenance. Some Jewes say that he had the form of an Angel, but that is incompatible with flesh; only it may note an excellent hue of beauty. This puts them upon it more to save him, and encouraged their faith about it.

2. The acts tending to his preservation, which were these 4. following.

1. She hid him three months. Onkel. fame. — They hid him; Sept.

He was hid of his parents, his fathers, as Heb. 11. 23. All readings concur to the same purpose. Herein,

1. The principle of this and the acts following, & that the Apostle asserts to be faith, though not expressed in this place. *By faith Moses was hid of his parents.* Heb. 11. 23. If so, then this mother did no more than God commanded her, and others, who had a hand in this work; for faith can-

not work but upon Gods word.

2. The agent in this work here named is only the mother, but not excluding the father and other helps.

3. The work itself. *They hid him*, so it is here, and Heb. 11. 23. but *Stephen* adds, he was nourished in his fathers house, which must be supposed in hiding; so that these things are carried in it.

1. Exemption from danger of drowning by concealment of him.

2. Preservation in life and being by nourishing and cherishing him.

4. The duration of this preservation by hiding, and that is three months; in which all concur, & there is no difficulty; it was the space of completing the course of three moones, as the word in the original imports. Ver. 2. It is a fable of B. Uz. that *Jochbed* was divorced by reason of the decree, and was 130 years old when she returned, and became young again, and brought forth at 6 months, and so hid him 3 months the better, which made up the nine, but let that pass.

2. The next act of his preservation, was the making of an ark for him and putting him therein, and here we have to note,

1. The reason expressed of taking this course for preserving him, *And she could no longer hide him.* Onk. fame. —

And because they could no longer hide him, Sept. to which outs agree. — She could no longer make him ly hid. *letter.* All readings are to the same purpose.

1. The subject here put to these streights, the same mother and father, &c.

2. The stress put upon them, an impossibility of hiding the child any longer or preserving it in his fathers house.

Quest. Why could they hide it no longer as well as three months?

Answer. 1. The supreme cause was the hand of God ordering the wicked counsels and decrees of men, he suffers it so to be, to set faith on work.

2. The terribleness of the Kings decree, which threatened their own lives for preserving the child. 3. It is said by some Jewes, that search was made every three months for the males, and this time being come, they could hide him no longer. This is uncertain. 4. The general exaction, and enquiry after the males born wheresoever being put in execution, probably put's them to this streight that they could hide him no longer.

2. The act itself for preservation upon this account, *And she took for him an ark of reeds, or bulrush, and daubed it with slime and with pitch, and she put the child in it.* Onkel. fame. — His mother took for him, &c. — Of withy. Syr. others to the same.

1. The agent here, the mother, M m m m not

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Ver. 3.

Ver. 2.

not without help doubtles, but she most sollicitous.

2. The work is twofold.

1. Preparing an instrument of safety, the form, an *Ark*, the matter, *reeds* daubed with slime and pitch and fitly compacted against the sudden injury of the water.

2. Putting the child into it; doubtles carefully bestowing and disposing it as might be best for the safety of the child.

3. The next act is, *And she put it in the flags by the river-side or brink*. Onk. same. In a marshy place, &c. 70. all to the same.

1. The plcer of this Ark, the Mother.

2. The matter placed, the Ark and child.

3. The posture of them, she set it not swimming upon the water, but puts it among the flags and bulrushes by the rivers brink. So not obeying the Kings decree. Ver. 3.

Ver. 4. 4. The last act for preservation by his parents is the setting of a watch over him. *And his sister stood a farre of, to know what would be done to him*. Onk. same. And his sister watched a farre of, to learn, what would happen to him. Sept. All agree. His sister *Miriam*. Ben. Uz.

1. The party, his sister *Miriam* appointed to it.

2. The station of a centinel, shee stood, &c.

3. The end of her station, to observe and know, what providence would order concerning the child being so exposed; therefore so she watcheth.

Q. Was this well done of these parents to expose the child so to death? Is it not unnatural, worse than some brutes, which expose their own lives to save their yong? Might they not have trusted God in hiding the child longer, and found another way for safety?

Ans. 1. It is expressly said by the Apottle, that the first act of preservation by hiding, was through faith; therefore by the same reason all that followed was from the same principle; what is done by faith, is so farre well done. 2. If it were by faith, they must have some general word of God or some special revelation, to work upon, for what they did. 3. It was not unnaturalnes, that was ordered by God and acted by faith in the use of meanes to preserve the child's life; however feare might be working in sense, as faith in spirit. 4. It is said they feared not the Kings command, and if so, then faith carrieth them to hope for the child's preservation. 5. God doubtles had ordered this, that Israels Redeemer should be nourisht by Pharaoh who

fought the ruine of them all, therefore were they guided to bring about Gods counsell this way onely.

Whence observe.

D. 1. Preservation God joineeth to the being of instruments for his Churches deliverance. And.

D. 2. God maketh sight serviceable to faith for preserving his own. She saw.

D. 3. Signal goodnes, or glory God casts sometimes upon infants whom he purposeth to save. Good.

D. 4. Sight of such signals is to strengthen faith, for preserving instruments from destroyers.

D. 5. Faith fears no commands of Tyrans, but hideth from their power, whom God will have hid. Hid.

D. 6. Gods time of hiding his instruments, is faiths time also to do it. Ver. 2.

D. 7. Providence orders an impossibility of hiding his Saints from Tyrans sometimes by ordinarie or more obvious meanes.

D. 8. Faith receiveth other wayes of preservation for instruments, when they cannot longer be hid.

D. 9. Faith puts soules upon the most reasonable wayes of saving Gods instruments when exposed to danger.

D. 10. Gods wisdom instructs believers to frame meanes of saving his alive.

D. 11. Reed and slime and pitch ana flaggs, shall preserve Gods darlings at his pleasure.

D. 12. The rivers brink God make's to save, such as Tyrans judge unto rivers to destroy. Ver. 3.

D. 13. Faith teacheth not onely to use meanes, but to wait for the issue of them. Stood.

D. 14. Knowledge of doubtful issues of life is desirable to Saints in danger. Know.

D. 15.

D. 15. Neer relations should set themselves to seek the good and preservation of each other. Sister.

D. 16. Weak indeavours of faith and waiting, are in order to a good return from God. Ver. 4.

The further preservation of Moses Gods instrument is by the hand of Pharaohs daughter; about whom God so wrought, that thorough her hand Pharaoh her father did in the midst of his bloody execution of the Hebrew infants preserve himself the redeemer of Israel, much against his own purpose. Hereabout these works of providence are observable.

1. Gods ordering the coming down of Pharaohs daughter at that time to that place & part of the river, where the child was laid. In these words, *And the daughter of Pharaoh came down to wash at the river, and her maidens were walking by the hand, or side, or banks of the river*. Onkel. same. Her maidens went upon the river, Septuag. Which must be by it, for they were walking. All readings to the same. Here,

1. The term of connection knitting events together is not to be passed over; the child was lately exposed among the rushes, the sister watching what God would do; now at this time was this descent.

2. The matter connected, which is the occasion of the present saving of the child. Hereabout note,

1. The principle moving and ordering the coming of Pharaohs daughter at this time to this place, that is supposed here, even Gods providence and instinct upon her.

2. The subject made use of, the daughter of Pharaoh, some adventure to say that her name was *Thermudis*, but I know not whence they should feign it. for Moses was the first historiographer, and he writeth nothing of it. It was the Kings daughter, that is enough, and shee accompanied which her maids.

3. The motion or action ordered to bring her toward the child, she went down to wash herself, or bathe, her maidens walk by the rivers brink, these motions help toward the child's relieve. It is said by *B. Uzziel* that God had strook Egypt with a fiery inflammation, and a boil, and hereupon Pharaohs daughter being smitten, therewith came for some refreshing to the river, and when she saw the ark, and put out her hand to it, she was healed; this wrought her bowels to the child, but this is mans own invention, Moses is silent, she might come upon ordinary occasions to bathe, as the customs of those countries was.

2. Gods ordering the discovery of the child in this passage, *And she saw the ark*

in the midst of the flaggs, and she sent her maid & took it, V. 5. *And she opened and saw him, even the child*, Sept. to the same. She put forth her arm and took it, Onkel. The word *אֶרְבָּא* if *ב* be without *dagges* signifieth an *handmaid*, but with it an *arm* or *elbow*. Hereupon the Caldee read's, *Her arm*, all readings agree. This work of discovery is the very next to her descent to the river, herein no words are difficult. The acts as related are these.

1. She saw the ark pitched among flaggs.

2. She sent her maid for it, to see what it was.

3. She took it by the hand of her maid, Ver. 5.

4. She opened the ark, for it was shut close.

5. She saw the child, him even the child, so emphatical is it in the letter; *Child* is added to note the truth of the relative foregoing.

3. Gods moving her to bowells and compassion, thus expressed, *And behold the babe wept; and she had compassion on him and said, of the children of the Hebrewes is this*. Ver. 6. Of the Jewes. Onk. other readings alike. She saw the child weeping and the daughter of Pharaoh spared him, &c. Sept. Herein note,

1. The occasion of this compassion joined to the former discovery, *And behold the babe wept*.

1. The term of connection notes it to be immediately upon opening the ark taken.

2. The occasion mooving bowells; the child's natural bemoaning of its sad condition.

1. The note of demonstration *behold*, the Spirit points out God working on the child to its own preservation, it weep's to get compassion.

2. The child's expression, all tears and mourning futable to its sad condition, as now exposed.

2. The compassion moved hereupon, whereabout,

1. The mover of it was doubtles God himself.

2. The subject compassionating, *Pharaohs daughter*.

3. The act of compassion, she sheweth pity on him, not throwing him into the river according to her fathers decree, but saving him from perishing; her bowels were founding now upon the poor infant; her tendernes condemnes her fathers cruelty.

4. The expression she giveth, *This is of the Hebrewes children*, or of the Jewes. This note seemes to expresse her pity: this is one of the lambs exposed to slaughter, but my bowels are toward it, I will save it. Thus farre God moved her compassion, Ver. 6.

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4. Gods ordering his sister to be at hand, and take the opportunity of these compassions, and put the question unto Pharaohs daughter, Wherein is,

Ver. 7.

1. Her address unto her, *And his sister said unto the daughter of Pharaoh*, Sept. and Onk. fame, and other readings alike, no difficulty.

1. The party speaking, the sister of Moses set to watch, *Miriam* as conceived.

2. The party bespoken, *Pharaohs daughter* now pitying the poor babe in her compassions.

3. The address made by speech which was encouraged by these bowels expressed.

Ver. 7.

2. Her question proposed, *Shall I go and call to thee a woman giving suck of the Hebrewes, and she shall suckle the child for thee*, Onk. fame, ——— Wilt thou that I call to thee a nursing woman of the Hebrewes, and she shall give the child suck for thee, Sept. In which question see,

1. Her readiness to go about this work.

2. Her prudence, to call a suckling woman.

3. Her service tendered, that she may nurse it for thee. All this so neatly coupled by God makerh for the preservation of the child, Ver. 7.

5. Gods disposing and preparing an answer of good in the heart of Pharaohs daughter. Where we have,

Ver. 8.

1. The command from the daughter of Pharaoh, *And the daughter of Pharaoh said unto her go*, Sept. and Onk. fame, and others,

1. The power ordering, the Kings daughter.

2. The command, to go get a nurse.

Ver. 8.

2. The ready obedience of the sister of Moses, *And the maid went and called the mother of the child*, Sept. The young woman. Onk. and the rest the same. Here,

1. Her expedition, *she went upon the word given*.

2. Her fitting of a nurse, *she calleth the mother of the child*, as their hearts desire was. So God ordered an answer unto faith; that now she saveth her child as a nurse, though she could not as a mother. Ver. 8.

Quest. How came it to passe that there was no more words about it, whose child it should be, but presently thus to be given to nurse?

Answ. 1. The abundant births among the Hebrewes might occasion the lesse inquiry. 2. The hand of God was in this as in all the rest to silence them, to affect their hearts so much with the childs condition, as not to trouble themselves about inquiry after parents; so God saveth both parents and child.

We note.

D. 1. Providence knits deepest dan-

gers and best meanes of safety together sometimes for his babes.

D. 2. God sometimes chooseth instruments of saving his little ones, out of the house of destroyers.

D. 3. Creatures occasional refreshings God turneth sometimes to his babes preservings.

D. 4. Providence maketh discovery of his indangered little ones to such as shall preserve them.

D. 5. God doth not onely make his instruments of preserving, see his in danger, but take them out. Ver. 5.

D. 6. Instruments of safety are mooved by God to open and look on his poor creatures exposed.

D. 7. Infants tears providence useth, to moove hearts to pity and save them.

D. 8. God puts compassion into hearts toward his mournful little ones to save them.

D. 9. The Churches children though destroyed by some, yet are pitied by others.

D. 10. The childs tender compassion to Gods babes condemn's the Fathers cruelty against them. V. 6.

D. 11. Providence fits his instruments to help on compassions in them that shall save his people.

D. 12. Opportune queries, for helping on meanes of saving, help on good answers from men.

D. 13. Hebrew nurses are most desirable for Hebrew children. Not the milk of Egypt.

D. 14. Natural relations may prudently and safely give over interest into strangers, to save their seed. Ver. 7.

D. 15. Where God moves the question for saving his little ones, he prepares an answer of peace.

D. 16. God makes enemies sometimes to grant peace to his people, which they intend not.

D. 17. Good relations make hast to save

save their own, when a dove is opened.

D. 18. A mother may be called to be a nurse to her own child under providence, when it is exposed to the mercy of strangers.

3. The next thing that tends to the preparing of Moses for Gods instrument to save him, is his education here declared, and that is twofold,

1. Concerning his infancy. Ver. 9.

2. Concerning his youth and grown estate. Ver. 10.

As to the first, we have herein considerable,

Ver. 9.

1. The charge of Pharaohs daughter given to the mother nurse now called unto her, *And Pharaohs daughter said unto her take away this child and suckle him for me, and I will give thy wages*, Onk. fame.

Keep this child for me, &c. Sept. Other readings agree. Herein we have to note,

1. The person or power committing to charge this child, it was the Kings daughter, who resting upon her fathers favour, saved the child, contrary to this decree; yet probable it is, that he might approve the act, it being presumed to make him an Egyptian by this work. God would so have it.

2. The person to whom the child was committed, it was his own mother yet now by providence becoming an hired nurse to him. So God concealed her, and moved Pharaohs daughter to employ her without any more disquisition.

3. The charge committed to her was the child to be taken with her and nursed by her, *Carry the child with thee*, and suckle it or nurse it for me, so her own was given to her as a strangers child; no difficulty in the words.

4. The reward promised, *I will give thee thy wages*, which no doubt was such, as was suitable for a Princes daughter to give for the nurses encouragement.

Ver. 9.

2. The mothers acceptance of the child to become his nurse, *And the woman took the child and suckled him*, Sept. and Onk. &c. fame.

1. The party here accepting is the mother, and oh how willing poor woman was she now to become a nurse to her poor infant.

2. The actions ascribed to her.

1. She took the child now boldly into her keeping though she in fear had exposed him before, oh how gladly did she take the poor infant!

2. She nursed it, or suckled it, not onely tenderly but openly without hiding it, as before; this she doth as a nurse to Pharaohs daughter, which she could not do as his mother.

Observe we.

D. 1. Providence moveth instruments of preservation to look to the education of his little ones.

D. 2. Kings daughters are made mothers of Gods little ones by him, when mothers are made nurses.

D. 3. God can make persecutors crosse their own decrees to save his people.

D. 4. Providence can return little ones exposed to danger by parents, unto them again by enemies.

D. 5. Powers are made by God to commit to safety ad nurture whom they meant to destroy.

D. 6. God orders the mother to take the child who had exposed it, and to nurse it who had put it away.

D. 7. Under providence mothers may take children freely, and nurse them openly which they were forced to hide, by turning the hearts of men. Ver. 9.

2. After this education & nurture of him as an infant followed his further education when he was weaned, and brought home to Pharaohs daughter. Ver. 10. *And the child grew great, and she brought him unto Pharaohs daughter, and he was to her for a son, & she called his name Moses, & she said, because I drew him out of the waters*, Adv. Sept. Onk. fame, with other readings also. Herein note we,

Ver. 10.

1. The growth of the child is expressed, *And he was made great*, that is, grew up from a suckling to a greater child, so God prepared him in carrying from the womb and breast to his smaller growth; for we read of greater afterward, all are steps of providence.

2. The yielding of him up by his mother unto the Kings daughter, *And she brought him to the daughter of Pharaoh*. Here was a new trial.

Ver. 10.

1. In parents parting with their own child.

2. In giving him up to strangers, as their own, nature would scarce so part with children.

3. In giving him up to be an Egyptian, to be as it were alienated from the Church, and people of God; yet this trial were they put upon; not without the wise ordering of providence, who meant to make use of all this for fitting his instrument to do his

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work. The mother gives up as a nurse, Pharaohs daughter takes it as a mother, and so is Moses yet kept this way by God.

Ver. 10.

3. The adoption of him into the house of Pharaoh, *And he was to her for a son.* Wherein are carryed,

1. Adoption into Pharaohs family to be a Princes son; their was the change of his condition from a poor distressed Hebrew.

2. Instruction and education suitable to his new relation; this must be supposed, and so Stephen expresth it, *He was learned in all the wisdom of the Egyptians*, and was mighty in words and deeds. Act. 7. ver. 22. under this must be intended all courtly accomplishment; all which afterward he denied and refused together with his relation to them. Heb. 11. v. 24.

4. The naming of him; about which note,

1. The imposition of it, Pharaohs daughter as acting the mothers part.

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2. The imposition of the name, *She called his name Moses, Mosheh*, which in the Hebrew notes drawing or drawn out.

3. The reason of this name imposed, for *she said, because I have drawn him out of the waters.* This was, when she took the ark out from the flags; and this reason imported, that she gave this name to him, upon account of her own action; wherein yet providence ordered Moses to be taught by his name.

1. That he was an Hebrew, and of Gods Israel.

2. That he was exposed to death as other infants by the bloody decree of pharaoh.

3. That he was drawn out of danger and death by the daughter of him who had decreed it.

Quest. How could Pharaohs daughter give him an Hebrew name as this is?

Answer. 1. Some say his mother as nurse suggested it. 2. Others, that Pharaohs daughter gave him an Egyptian name, but of the same signification, some say *Mueves*, & Moses turned it into an Hebrew name of the same meaning.

3. Yet it may be probable that the Hebrews living so long in Egypt, their language might be known to many Egyptians, and especially to those that were of the highest among them, it matters not which way we take; but it is likely she might so farre understand the Hebrew as to give this name.

Quest. Had Moses no name given by his parents?

Answer. 1. It is presumed that he had at his circumcision. 2. The Spirit is altogether silent about it. 3. This name onely providence ordered to have him known by it, neither need we seeke further.

But may note.

D. 1. *Providence carryeth on his instruments from the breasts to childhood, and thence to youth.*

D. 2. *Under providence parents of the Church may be informed to give up children unto strangers.*

D. 3. *By Gods order the destitute children of the Church may be made the children of Princes.*

D. 4. *Adoption and education of the Churches children in Princes houses, God useth to fit his instruments for his work.*

D. 5. *God orders the adoption and naming of his servants sometimes by powers of the earth to higher ends, then they designed them.*

D. 6. *Acts of pity from earthly powers to the Churches children, may give them liberty of naming them.*

D. 7. *God turn's such naming to his own ends, for memorials to his, not intended so by their enemies. God draweth him also from the floods of temptation in Egypt. Ver. 10. Ps. 18. 16.*

4. The last thing recorded in this Chapter for the preparing of Moses to the work of delivering Israel, is the call and disposition of him for action after his education, which action is twofold here reported,

1. Judicial, and that is twofold,

1. Vindictive upon an Egyptian. Ver. 11. 12.

2. Mediatory and consultative to an Israelite. Ver. 13. 14.

2. Providential, as to preserving himself and disposing him to feed Israel. Ver. 15. 22.

1. As to the former, wherein he seems to act the part of a judge, the first work considerable, is vindictive, and hereabout note.

1. The time of doing it, *And it was,* Ver. 11.

in or after those days. Onk. the same. — In those many days, which must be after many days. 70, as ver. 23.

1. The term of connection continueth the history, but with the intervention of much time; this was after his education in Pharaohs house.

2. The force of the preposition, which is rather *after*, than *in*; after Moses was nurtured.

3. The

3. The time, *those days* of Israels oppression and bondage in Egypt; after them in part.

2. The person doing it, described as to his state, *And Moses was grown great*, Sept. and Onk. same.

1. The person is here exprest by name, *Moses*, even he whom Pharaohs daughter named.

2. His state, or age, or stature, he was now grown from a child to a man; and probably from being subject as before, to be great in condition, & some command. As Stephen reports, it was when he was full 40 years of age. Acts. 7. 23.

3. The occasion of this vindictive act, comprised in these three acts.

Ver. 11.

1. *And he went out to his brethren.* Heb. — The sons of Israel, added by Sept. — Went out with his brethren. Onk. by Stephen it is said that it came into his heart to visit his brethren. Act. 7. 23.

1. The principle of this motion is included, which doubles was Gods Spirit stirring in his heart, and moving him at this time.

2. The motion was to go out and look abroad.

3. The term of the motion, to his brethren which were people of God visibly, the Children of Israel. This seemeth to shew his declining from the court, & inclining to the afflicted servants of God, that he goeth out to them; and that not once but frequently.

Ver. 11.

2. *And he looked on their burdens.* Onk. same. — Considering their plain, Sept. Herein mark,

1. The Object, the burdens, pains, afflictions which where on the loins of Israel, their grievous oppressions.

2. The Act, he looked on them, and beheld not without compassion their daily pressures. This must move.

Ver. 11.

3. *And he saw a man an Egyptian smiting a man an Hebrew of his brethren.* Onkel. same. — Beating a certain Hebrew of his brethren the sons of Israel 70. This was the more special and immediate occasion of this vindictive act that followeth.

1. The inspector, Moses visiting them.

2. The inspection, he looked on.

3. The object an Egyptian smiting, an Hebrew smitten,

Quest. It is queried what this smiting was whether onely to hurt, or to kill.

Answer. 1. Interpreters are very silent in shewing the effect of this smiting.

2. Stephen expresth it under suffering wrong. 3. The word in the Hebrew, is the same used in the next verse, where it is said Moses smote the Egyptian, which was to death.

4. It is most probable, that the Egyptian did smite the Israelite to no lesse hurt, because Moses taketh no lesse vengeance, Ver. 11.

4. The execution of this vengeance followeth. Wherein we have to note.

1. His prudence or cautelousness in doing it; *And he looked*, or turned his face *hither and thither*, and he saw that there was not a man, Sept. He saw none, Onk.

1. The circumspection of Moses, he looks about him every way, on all sides.

2. The event of it, he saw that there was not a man at least appearing in sight.

2. His execution of vengeance upon the Egyptian in 2 acts recorded.

1. *And he smote the Egyptian*, That is, unto death, a just recompence, limiting for smiting; Sept. and Onk. same.

2. *And he hid him in the sand*, that is, he buried him out of the way, that no inquiry or discovery might be made of him. Sept. and Onk. same.

Quest. By what authority did Moses this? Answer. Stephen is expresse, that God gave him this authority to save in special, as well as in general. Act. 7. 25.

Quest. Why then did he this work so secretly?

Answer. 1. His authority from God was not yet known. 2. Gods instinct point's out his action thus to be done, in order to other ends.

We conclude.

D. 1. *Intervent spaces of time God is pleased to set for the ripening of instruments to save his.*

D. 2. *Maturity of years and parts God appoint's unto the instruments of deliverance.*

D. 3. *In that fulnes of time Gods spirit's his servants for his work.*

D. 4. *Providence orders objects to be seen to move instruments unto their work.*

D. 5. *Sight of pressures and injuries upon the church must move helpers to compassion.*

D. 6. *Single injuries done to any member of the Church may occasion just revenge.* Ver. 11.

D. 7. *As God call's so he seareth men to take vengeance for him.*

D. 8. *Prudence from God order's secret actions upon a secret call.*

D. 9. *Vpon Gods motion his instruments give smiting for smiting, to his Churches enemies.*

D. 10. *Acts of justice upon Gods secret instinct may be kept secret for a time.* D. 11.

D. 11. Faith will put instruments upon avenging his, on enemies, when God commands. Ver. 12.

1. The next act judicial was mediatory by reproof and direction in a case that fell out between two Hebrewes, unto whom he interposeth to right him that suffered wrong. Ver. 13, 14. Wherein note.

1. The occasion of this act of Moses is twofold.

Ver. 13. 1. A second egress of Moses to visit his brethren, *And he went out on the second day.* Sept. same. — Onkel another day. — *Stephan*, on the next day or the following day. Aēt. 7. 26.

1. The term connecting the visit to the former, notes the diligence and frequency of his inspection over his brethren.

2. The time noted, the next day following, he makes it a successive work as the dayes come about.

3. His motion, he went out as formerly to visit his brethren, the court did not content him to keep there; his heart was with his afflicted brethren.

Ver. 13. 2. The next occasion was a contest or fight between two Hebrewes, *And behold two men Hebrewes, did strive or fight.* — Onkel. same. — He saw two men striving, Sept. — He shewed himself unto them, or appeared unto them when they strove, or were fighting. So *Stephan* expresth it. Aēt. 7. 26.

1. The term connecting here joined a sad event and unexpected to Moses in his visit, he went out to visit, he went out to visit them united under a common burden, but finds them assailing one another.

2. The term demonstrating this event, *Behold*, noting it as observable by him. The 70. read *hesu*. Luke reports, he appeared; so it was, that the fact was evident and plain before his eyes.

Dathan and Abiram. B. V. 3. The event itself, a sad contest between two that were Hebrewes and brethren, they were seen by him striving and contending, as is imported, with words and blows. Upon this occasion, he interposeth.

Ver. 13. 2. The judicial interposition of Moses, *And he said to the wicked or injurious one, why smitest thou thy neighbour?* Onkel. same. — To him that did wrong, wherefore dost thou beat thy neighbour? Sept. *Stephan* relates it thus. He would have set them at peace, saying first ye are brethren, why do you wrong one another? Aēt. 7. 26. In all the relations occur.

1. His aim in interposing, it was to bring them to peace, supposed here by Moses, exprest Aēt. 7. 26.

2. The interposition itself, by speaking to them, wherein are to be noted,

1. The mediator stepping in, Mo-

ses seeming as a friend only, yet a judge may deal friendly.

2. The partic bespoken, here it is said the wicked one, or the injurious person, who at this time did the wrong; but *Stephan* saith he bespake them both; this must be supposed here, in speaking to one; but the injurious person was most obnoxious.

3. The speech here interposed, which is reprehensory, *Why smitest thou thy neighbour?* to here; *Why do ye wrong one another?* so *Stephan* reports it. The speech is castigatory, to both, or where the wrong was apprehended by Moses to be done, and as a judge from God, which he supposed they would have understood, thus he correcteth, directeth and adviseth them to peace. Here note,

1. The evil checked, smiting with hand, &c.

2. The aggravation in the object, *Thy neighbour*, &c.

3. The check itself authoritative from God. *Why do ye thus?* This ought not to be so between brethren. So Moses interposeth as a judge from heaven. Ver. 13.

3. The rejection of his judicial interposing. Wherein these particulars occur,

1. A disowning of his power. *And he said, who set thee for a man a Prince and judge over us?* Onkel. same. — Who hath ordained, &c. Septua. Here consider,

1. The term connecting this dogged answer to such a tender mediation, such things are knit together sometimes.

2. The replier here and rejector, he, that wicked and injurious one, so *Stephan* explains. He that did the wrong, injurious wretch, he would not be ruled but riseth up against him.

3. The reply, whereof,

1. The manner of it, is here with contempt and slighting; *Stephan* saith, he thrust him away, when he spake thus.

2. The matter which is a denial of any power or authority of Moses; who made thee such a man a Prince or a judge over us? I know no authority [you have]; and do you come here to reprove us?

2. A crimination of his person. *Saith thou this to kill me, as thou killedst the Egyptian?* Onkel. same. — Wilt thou kill me as, &c. yesterday. Sept. and *Stephan*, Wherein [this wicked one] chargeth Moses.

1. With an ill intent in his speech; thou sayest thus with a purpose to kill me, is this your interposing to kill me?

2. With a past fact, you killed an Egyptian yesterday, and do you threaten me, and mean to kill me as you slew him: injurious man, that plead's for an Egyptian oppressor, to bolster up his own wickedness, against reproof; this Moses gott by reproof a scorner.

4. The resentment of all this by Moses, And

Ver. 14. *And Moses feared, and said, surely this thing is known.* — Or this word is known, Sept. to the same, and Onkel.

1. The term connecting the impression made upon Moses by this reproacher.

2. The affection mooved hereby, he feared or was afraid; criminations and reproaches makes him somewhat to tremble.

3. The reason of this trembling, was the discovery of his secret act of justice upon the Egyptian. He said this word or matter is known.

Quest. Why was Moses afraid if his call was from God, or how agreeth this with, Heb. 11. 27. That he forsook Egypt not fearing, &c.

Ans. 1. That of the Apostle is meant of the second departure of Moses out of Egypt, when he carried Israel with him, and marched before them.

2. His fear now arose because his call was not manifested so fully by God, as afterward it was; neither had he any special warrant of God to stand against the power of Egypt at this time; such notifications therefore might affright him.

Quest. How came the matter to be revealed, if the man of Israel were slain, and the Egyptian also, and none elsewhere in sight?

Ans. 1. I conceive the Israelite was slain, for otherwise, it was hard for Moses to slay the Egyptian, which is credible he would not do, so to go beyond the law, as to kill for a blow. 2. It is not probable that the man wronged, if he were alive, was this wicked one who reviled Moses, & yet who els could know it; unless he should be the man, or tell of it? 3. It is not said, that no man saw Moses, though it be written, that he saw no man; that universal negative may be therefore understood comparatively; he saw none that he feared or suspected: that is of the Egyptians; but some notwithstanding might see him of the Hebrewes, whom he feared not; and upon this charge now laid by one of his brethren, in such a conflict, he breaks out, *this thing is known.* When my own nation discovers it, the Egyptians will know it, and avenge it. See Aēt. 27. 25.

We gather hence.

D. 1. Daily and successive is the care of Gods saving instruments to his oppressed Church.

D. 2. Gods faithful instruments leave courtly pleasures to visit Gods afflicted frequently.

D. 3. In visiting for good the op-

pressed Church, sad contentions may appear among the members.

D. 4. It is an observable evil by overseers, to see Church members striving together.

D. 5. Duels in the Church and among its members are sad things to record.

D. 6. Men called of God must interpose & curb the injurious and offending parties.

D. 7. Smiting of neighbours and brethren is a sin sharply reprovable in the Church. Ver. 13.

D. 8. Injurious and offending parties are apt to recoil against rulers upon reproof.

D. 9. Wickedness makes men questio on any authority of God, that would suppress them.

D. 10. Sin will not indure to be suppressed by power; but will rage against it.

D. 11. Justice in reproof, or suppression of iniquity, is called murder by sinners.

D. 12. It is the artifice of malefactors to recriminate powers, for escaping themselves.

D. 13. Acts of vengeance upon enemies of the Church are turned as sin upon the actors by wicked members.

D. 14. Wicked men are more willing to plead the cause of oppressors, than acknowledge just deliverers.

D. 15. Zealous avengers of Gods oppressed may be terrified, sometimes, with criminations of the wicked.

D. 16. Secret acts of justice God may suffer to come to light for trial of his instruments. Ver. 14.

2. The next sort of action unto which God called Moses to fit him for his future work of delivering Israel, is providential; not only so called passively as guided by Gods providence, but actively God reaching Moses under his hand to provide for himself and family, and so to inure him unto care and providence in time to lead

Nnnn his

his people; this sort of work imposed on Moses is twofold.

1. The work of enduring hardnes, in a slight unto banishment from the Egyptian court, Ver. 15.

2. The work of a laborious calling, to be a shepherd in Midian, Ver. 16. 22.

1. In the former we have to consider these particulars,

1. The occasion mooving to this work.

Ver. 15. 1. Pharaoh hearing of the fact of Moses upon the Egyptian, *And Pharaoh heard this thing or word*, Sept. Onk. Sam. Syr. the same. — This same or report. Ar. Herein note.

1. The term connecting this act of Pharaoh to the reproach foregoing by the wicked Israelite, no sooner vented but it comes to Pharaohs ear.

2. The matter connected.

1. The party hearing, Pharaoh, Israels enemy, and the bitter adversary to Moses upon that account,

2. The object heard, this same or report of killing the Egyptian.

3. The reception of it, he heard it and that with indignation enough, as appears in that which followeth.

Ver. 15. 2. Pharaohs inquisition after the life of Moses, *And he sought to kill Moses*. Syr. Onk. Sam. Sept. Ar. the same.

1. The connection here hath its weight, coupling hearing and killing; inquisition after blood.

2. The matter connected.

1. Pharaohs search for Moses, which doubles was with all care and strictnes that might be.

2. Pharaohs aim in this search, which was to kill Moses by way of revenge, this occasion's the first work upon Moses to save his life.

2. The act of Moses followeth, which is twofold.

Ver. 15. 1. His flight from Egypt, *And Moses fled from the face of Pharaoh*. *misxiden* Sept. All readings the same.

1. The connection is close hereunto Pharaohs inquiry, A& 7. 29. Then, &c.

2. The work of Moses connected, flight from the face of Pharaoh, that is out of his power and territories.

1. This act is full of fear and trouble,

2. The term from whence makes it the greater, it having an adversary able to pursue, yet God so provides, that, though with much distresse Moses get's out of Pharaohs sight and hands.

2. His pitching after his flight, set down.

1. Generally. *He sat down in the land of Midian*. — *He dwelt in Midian*, Sept.

2. Specially. *He sat down by a well*. The place generally belonged to the seed of Midian the son of Abraham, Gen. 25. 2. The

well, more specially where he sat down belonged unto the inhabitants thereof; where he hoped some might come, of whom he might find entertainment, which under providence he obtained. Ver. 15.

From all which we collect.

D. 1. *Criminations of Gods servants are soon carried to the eares of persecutors.*

D. 2. *Persecutors eares are open to receive all reports against Gods people.*

D. 3. *Fame of any evil against Gods servants stirr's up violent men to pursue them.*

D. 4. *The death of Gods instruments for his Churches good, is the aim of bloody enemies.*

D. 5. *God makes the pursuit of bloody men to put his Spirits to flight.*

D. 6. *God ordering, his pursued servants escape the hand of persecutors.*

D. 7. *God provides Midian to save, what Egypt would destroy.*

D. 8. *God is pleased to change court enjoyments for a poor well, to refresh his weary Saints.* Ver. 15.

2. The next work unto which Moses is by providence called, is a shepherds life in Midian. In the history whereof we have to note,

1. The occasion of his setting there upon such an account, which is made up of several passages here related, falling out at the sitting of Moses.

1. The access of some shepherds Ver. 16.

2. The opposition of them by some shepherds.

3. The rescue of them by Moses, &c. Ver. 17.

4. The party between them and their father, wherein,

1. His expostulation about their soon return. Ver. 18.

2. Their answer about providential help. Ver. 19.

3. His reproof and command to call Moses. Ver. 20.

2. The agreement of Moses and entrance upon his work, wherein are reported,

1. Moses his consent to dwell with the man.

2. The mans giving him a wife. Ver. 21.

3. The seed given him there by his wife. Ver. 22.

1. The

1. The occasion occurs to be considered, and therein, the first event occasioning the undertaking of Moses, which was the access of some daughters of the Priest or Prince in that country unto the place where Moses sat. Here are observable,

Ver. 16. 1. The parties described, *And the Priest of Midian had 7. Daughters*. — *Prince*, Onk. — *Priest*, 70. and the rest, the parties are here set out.

1. By their father, Priest or Prince of Midian, some contest is about the translation of this word. כהן Usually it notes a Priest, a Minister about holy things, and it is generally so applied to the Priests of God, and Idols; some are apt to cleave to this; supposing that no Prince would set his daughters about such work; yet in these dayes great men did appoint such to oversee their sheep, the word is used for the head of the people, or a Prince also; usually given to the head of a family, who was chief in Church and civil affairs; such might this man be, and yet not live in such a state as others, who despised honest labours for their children. If we take it for a Priest as most; though it is presumed, that from Abraham, they had the knowledge of the true God, and his way of worship, yet being scattered, some corruptions might come in, though not to the grossest idolatry; for probably it is thought, that Moses then would not have married there.

2. By their sexe, they were daughters.

3. By their number, they were seven.

2. Their access is declared. *And they came*. — Feeding the sheep of their Father Jothor. Sam. Sept. all the rest as the Hebr. They came to the well where Moses sat.

3. The end of their coming. *And they drew water, and filled the troughs to water their Fathers flock, or to give drink*. Sept. Onk. same. The end of their coming was honest.

1. To draw water sufficient.

2. To water the flock of their Father. No difficulty. Ver. 16.

Observe we.

D. 1. *God may order a Priest to relieve his servants whom Kings may pursue.*

D. 2. *Religion and officers of the Church, may be preserved by God in places distant from his.*

D. 3. *Priests or Princes daughters, are fit to be employed in honest works.*

D. 4. *Providence orders the coming of helps to the place where his servants are waiting for good.*

D. 5. *Honest labour for watering flocks is an honorable work.*

D. 6. *Children have their reward with God who obediently serve their Fathers good.* Ver. 16.

2. The next thing occasional to the undertaking of Moses was the shepherds opposition of the Priests daughters. *And the shepherds came and drove them away*. Sept. and Onk. the same, with others.

1. The term of connection here knits opposition and oppression from the stronger, upon the weaker, and that in their labours and just rights, the women drew water and immediately the men come and take it away.

2. The matter connected is an act of violence and oppression.

1. The oppressors are the stronger, men-shepherds.

2. The oppressed are the weaker, women shepherds; yet the inclyticke □ *Enclitic* is masculine; which might be upon some that helped them; or a change of gender which is usual with the Hebrews.

3. The oppression, they came upon them: and drove them from the well and water, which they had drawn.

3. Another occasional act was the rescue which Moses worketh for them. *And Moses rose up, and saved them, and watered their flock*. Sept. Onk. same, &c. Herein three acts are observable.

1. Preparative to help; *Moses arose*, from the place where he sat down to rest himself, being mooved with zeal, upon the sight of the injurious dealing of the Shepherds, and the sufferings of the weaker sexe.

2. The act of rescue, *he saved them*. i. e. freed them out of the hands of their oppressors, and kept them safe; here the relative is feminine; for the rescue was properly of them, the female sexe.

3. The act consequent, *he watered their flock*. i. e. Before any of the Shepherds should interrupt them, he saw their flocks to drink and be satisfied, here the relative is masculine again; and that may be with reference to their Father as well as them.

Quest. Upon what account did Moses this?

Answ. 1. Providence did guide him unto it, in bringing him to that place at the time. 2. An instinct was given him and power with all, to deliver the oppressed being weakest.

Whence we collect

D. 1. *Providence may suffer and order opposition to meet with honest labours.*

Nann 2

D. 2.

D. 2. The stronger are apt to oppress the weaker, where no fear of God is.

D. 3. Sin makes men in honest callings to seek hurt each to other.

D. 4. Providence sometimes provideth privat saviours, to privat oppressors.

D. 5. Vpright hearts are impatient to see wrong done to others.

D. 6. Good soules desire to save the oppressed, if they have power.

D. 7. Goodnes puts men not only to save from evill, but to do good unto oppressed.

D. 8. In strange places and extraordinary cases, God giveth instinct to his instruments to save. V. 17.

4. The last occasional event, which fettered Moses a shepherd in Midian was the conference of these daughters with their father upon their return home. Hereabout note,

Ver. 18.

1. Their access, And they came to Revel their father. Sept. Onk. &c. same.

1. The term of connection, notes the order of events, after their flock was ordered being watered; home they came.

2. The matter here connected, is no more but their coming to their father, after their work done, nothing is difficult here, but the name and relation to whom they are said to come.

1. The name is diversly read, Reguel, by some, Rehuel by others. Revel by ours, leaving out an aspirat, this matters not.

2. The greatest difficulty here is, whether it were the immediat Father of them, or their Grand-father; for divers interpreters run both wayes; some think that Rehuel, Jethro, Hobab, and Keni were several names of one and the same man; which was the immediat Father of these Virgins, and Father in law to Moses. Exod. 2. 18. 3. 1. 18. 1, &c. Others make Rehuel and Jethro the same, to be the immediat Father, and Hobab his son, Brother to the wife of Moses. Numb. 10. 29. Others make Rehuel the Grand-father, and Hobab and Jethro, two names of the same man which was the immediat Father; But it seem's plainest, that Rehuel and Jethro were two names of the same man, and Hobab to be his son; for Jethro left Moses, and went home, but Hobab was with Israel in the wilderness. Exod. 18. 27. Numb. 16. 29, &c.

Ver. 18.

2. Their Fathers question, at their coming; And he said, why have ye hastened to come to day? Sept. same, &c. Sooner then ye were wont, &c. Onk. Syr. Their early return puts their Father upon

expostulating with them. It seemes the shepherds were wont to make them stay last, and come home late; hereupon their Father questions their soon return. No difficulty in these. Ver. 18.

3. Their reply in satisfaction to him, that they providentially had found help, about which they report two things.

1. Their deliverance from lets, And they said a certain Egyptian or Egyptian man delivered us out of the hand of the Shepherds. Sept. Onk. &c. same. This was one cause of their speed, in that their lets were removed; in that they call him an Egyptian, it was either from his habit, or the discovery of the place from whence he came.

Ver. 19.

1. The person here was a stranger to them.

2. Their hindrance was the hand of neighbours.

3. Their help was deliverance from them.

2. Their furtherance by more help. And also drawing he drew for us, and watered the flock. Sept. Onk. &c. same.

Ver. 19.

1. His pains is faithfully declared by them.

2. The fruit of his labour, which was the watering of the flock. Ver. 19.

4. The return of their father to them.

1. By way of inquiry after him. And he said to his daughters, and where is he? Sept. Onk. &c. same; here is nothing but a grateful inquiry after him.

Ver. 20.

2. By way of reproof, Wherefore this or thus (at this time) have ye left the man? Sept. Onk. &c. same. It seemeth to check.

1. Their neglect in leaving him a-broad, though without leave it became them not to invite him.

2. The time seemeth to be hinted, now, or at this time.

3. His work may be likewise here supposed, why left you him after this worke done for you?

3. By way of command. Call him, that he may eat bread. Cald. Onk. same. Ver. 20. Here,

1. A grateful invitation of a helpful stranger, to his house.

2. A comfortable end of it, to refresh him after wearines, he shall eat bread, that is refresh himself with nourishment after his weary journey and hard labour, Ver. 20.

Note we.

D. 1. Honest labouring creatures are carried out and returned home safely under providence.

D. 2. Fathers houses are just receptacles for children doing their commands.

D. 3. Gods providence may make speedier

speedier returns in mercy to him then they expect.

D. 4. Unexpected returns of common mercies, may justly raise wonder in the hearts of men. Ver. 18.

D. 5. The providence of God orders means to speed mercies unto creatures at his will.

D. 6. The hand of strangers is made sometime a deliverer from the hands of oppressing neighbours.

D. 7. God takes the weak sometimes out of the hands of the strong.

D. 8. Good soules are laborious to help oppressed, as well as deliver them.

D. 9. The life and comfort of beasts as well as men is the endeavour of just soules. Ver. 19.

D. 10. Ingenuity makes good soules to inquire for such, who have done good to them and theirs.

D. 11. Good men would not have the man forgotten that hath done kindness to the weak.

D. 12. It is just to invite such as labour to show kindness for their due refreshment. Ver. 20.

The next thing about Moses his undertaking in Midian, is his agreement, and entertainment with the Priest of Midian. Ver. 20. 21.

Herein we have to observe three things. 1. The agreement of Moses for cohabitation.

2. The Priests giving him Zipporah to wife. Ver. 21.

3. The issue that he had by her. Ver. 22. The first is thus reported, And Moses was content to dwell with the man.

1. The term connecting this agreement with the former invitation, which notes an immediat consequence. So providence makes Iethro's invitation, and Moses his cohabitation to meet quickly together.

2. The matter connected, which is the undertaking of Moses for this course of life in Midian; to Gods appointed time.

1. The person agreeing, Moses excited.

2. The person confederat, Reguel or Jethro, the Priest of Midian. This man.

3. The agreement itself, of which is noted.

1. The manner, which is the voluntariness of it, Moses would or was pleased, or content, or agreed, or began, or swore to dwell with this man; all this the word carrieth; and it may note an agreement by oath, they being strangers to each other, and both knowing God, as may appear.

2. The matter of agreement; it was to sit down there, and dwell with the man; which phrase imports several things.

1. Cohabitation, there to abide and stay with the Priest of Midian.

2. Vocation, which was the end of his dwelling with him, it was to serve him & feed his sheep; and so undertake as shepherds life, so we read. C. 3. Ver. 1.

2. The next event reported, is the giving a wife to him by Jethro, And he gave Zipporah his daughter to Moses. Onk. same. For a wife, Sept. others to the same.

Ver. 21.

1. The party giving in marriage, is Reguel or Jethro the father; it was a fathers work.

2. The party given in marriage Zipporah by name; his own daughter by relation.

3. The party to whom, Moses, who had now sometime dwelt with him and served him.

4. The act itself, he gave her to Moses as his, that is to be his wife as the 70 expresse.

Quest. How long was Moses with him before he had this wife?

Ans. 1. The time is not expressed in the letter. 2. It is justly presumed it must be some time of experience, before a man of his condition would give a daughter unto a stranger as he was at first. 3. It is probable that he lived most of those 40 years with him before he gave his daughter to him; for his children were but young, when he took his journey again to Egypt. And one of them was circumcised by the way. Exod. 4. 25. yet it is not of great moment to inquire where the Spirit is silent; whence justly are rejected.

1. The Fable of B. 17. That Reguel hearing of Moses escape from Pharaoh hid him in a cave ten years, & made Sipporah his keeper; and afterward gave her to him to wife.

2. That of Josephus, who saith that he married the Kings daughter of Ethiopia; for he had no more wives or children (as we read) but those mentioned. Ver. 21.

Quest. Was she not a Cushite? Numb.

12. Ver. 1.

Answer. Midian is so called. Heb. 3. 7.

Esh. 1. 2.

3. The last event related, is the issue

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which God gave him in Midian by this wife. Whereabout we have to note,

Ver. 22.

1. The birth, *And she bare or brought forth a son.* Onk. same. And his wife conceiving, &c. Sept. Where,

1. The term connecting knits marriage and fruit together.

2. The matter connected is the birth. Wherein note,

1. The mother bearing, *Zipporah.*

2. The issue born, a son, a male-child.

3. The birth, she safely brought it forth, so farre God comforts Moses in his exilement in Midian.

Ver. 22.

2. The naming of the child. *And he called his name Gershom.* Onk. same. — *And Mose.* &c. Sept. The readings are to the same.

1. The imposer here is Moses the Father.

2. The imposition is the calling of his name.

עשר

3. The name itself is *Gershom*; The Etymon whereof is varied by many; some make it to note a *desolate stranger*, others, a *stranger there*, and others, a *stranger by name*, according as men variously conceived the composition of the word.

3. The end or ground of this naming which is included, and that is conceived to be twofold.

1. Memorative, with respect to the Fathers being a stranger in Midian.

2. Declarative to him and them, that they were strangers all in respect of the inheritance promised to Israel, and therefore to teach them to waite for it.

Ver. 22.

All which is thus expressed; *For he said; I have bin a stranger in a strange land.* Onk. and Sept. same. and the rest. wherein,

1. The person rendering the reason. *He said.*

2. The reason rendered, which was his own pilgrim condition at that season, both in respect of time past, and to come until the promised inheritance; as before the 70 and the vulgar adde the other son, but it is not in the text, only Exod. 18. Act. 7. 29.

We observe.

D. 1. *Providence useth creatures in vntations to settle the habitations of his servants.*

D. 2. *Faith makes men as willing to take up a low degree, as to forsake an high estate.*

D. 3. *Honest callings are not inconsistent with them who must be the Churches deliverers.*

D. 4. *Just contracts and consent should be, to make servants for mens help.*

D. 5. *A Son of the Church, a favo-*

rite of Egypt, and a servant of Midian may meet in one.

D. 6. *Habitation and service do concur in the man whom God appoints to serve.*

D. 7. *In time providence may change a servant to a son, and Masters to Fathers.*

D. 8. *It is the Fathers right to bestow their children in marriage.*

D. 9. *A mutual taking of each other by name is that which compleats marriage.*

D. 10. *Children must leave union with parents for conjugal union.* Ver. 21.

D. 11. *Vnder providence child bearing is the blessing of marriage.*

D. 12. *Sons born in time of affliction are recorded as memorable mer- cles.*

D. 13. *It is the Fathers right to name his Children.*

D. 14. *Childrens names may be made memorialls of evil state past, and fore-tokens of good to come.*

D. 15. *Believing soules reckon themselves to have bin, and to be stran- gers here below.*

D. 16. *A pilgrim life God thinks fittest for them that lead his Church to their inheritance.* Ver. 22.

Thus farre of the first head of the Chap- ter in generall, which was Gods preparing Moses for the work of deliverance.

2. The next head followeth, which is Gods preparing the work for Moses in suf- fering and ordering the afflictions of Israel in Egypt untill these 40 years expired in Ver. 23. 24. 25.

In this passage, which makes way to the further preparation of Moses, related in the next Chapter; we have these special things considerable.

1. The removal of some letts in the way of Moses, by the death of some oppressours.

2. The increase of Israels burdens not- withstanding. Ver. 23.

3. The respect of God expressed unto them severall wayes. V. 24. 25. The first is thus expressed, *and it was after those many da- yes (in), & the king of Egypt died:* Onk. Sep. &c. same. In this passage we read how God prepared the way for Moses to return unto

Egypt,

Egypt, by taking away such as hunted for his life. Herein,

1. The time of connection, *and*, or then, which knits the order of the history following to that which went before; after Moses had the son spoken of, yea and a- nother also, *Eleazar* as the Sept. add's in the beginning of this verse, though it be not in the Hebrew here.

2. The matter of history here connec- ted, which is a providential event in taking away a great oppressor, whereabout we may note,

1. The time, ours read in proceffe of time, by the letter it is, *in these many da- yes*, or after as the 70 render the prepositi- on. I suppose, the proper sense of the pre- position may stand here in those dayes, which space of time must note the 40 years of Moses his sojourning in Midian. Act. 7. 30. Now within the compasse of these dayes or years, these events befel after- ward mentioned, as the death of the King, the cry of Israel, and the regard of God unto them.

2. The event itself, *The King of Egypt dyed.*

1. The subject here spoken of, is somewhat controverted, which Pharaoh it was; some think, not the same from whom Moses fled, conjecturing the suc- cession of several Kings in that time: o- thers conclude it to be the same upon that word of God to Moses, all the men are dead which sought thy life, Exod. 4. 19. which carryeth most probability in it, that it should be the same; however if such short reigns were among them, as some say; o- thers that succeeded might remember the fact of Moses to avenge it; but more probably it notes the same King, and the Egyptians with him, all whom God took away.

2. The event itself was death, he and all the other enemies of Moses, who sought his life died; God cut them off after their bloody persecutions. *Uzziel* re- ports that this King whoever he were, when he was smitten by God, com- manded the first born of Israel to be slain, and he washed himself in their blood; but the Spirit reports no such thing.

2. The next event recorded within the compasse of those many dayes, was the grievous oppression of Israel, expressed in a gradual description of it, and that in three steps.

Ver. 24.

1. *And the sons of Israel sighed or groa- ned from their bondage,* or by reason of it — Groaned for the works, Sept.

The hard bondage which was upon them. Onk. and others to the same.

1. The terme connecting knits this to the death of the former persecutors who died.

2. The matter connected, is conti- nued bondage, though the persecutor died, oppression did not.

1. The subject here spoken of, the

sons of Israel, which notes the men, wo- men and children.

2. The event, sighing, inward groaning,

3. The reason urging, grievous bon- dage, in these is recorded the first step of oppression.

2. *And they cried out,* Sept. Onk, &c. same.

Ver. 24.

1. This is a further expression of their bondage, that made them break forth into grievous cries, cries for pain.

2. It may also carry in it strong cries in prayer, for their abominations as well as afflictions. Ezck. 20. 8. Num. 20. 16.

3. *And their cry ascended to God in re- gard of their bondage.* Onk same. — Works. 70. &c. In these.

Ver. 24.

1. The exprellion of their misery is in their howling cry, such the word here notes.

2. The aggravation of this cry, it went up to God; great are the cries that reach heaven.

3. The reason of this cry, the same with the former, it was by reason of their cruel bondage. This is the second event, in these dayes. Ver. 23.

Note hence.

D. 1. *Succession of times God makes to bring about his purposes to his Church.*

D. 2. *Dayes and years seem to be many to men, when deliverance is deferred.*

D. 3. *Though dayes seem many, yet persecuting powers dye at last.*

D. 4. *Some oppressours may dye, and yet persecution not dye with them.*

D. 5. *Bondage may be encreased, when men may expect it to be eased by death of persecutours.*

D. 6. *Groans and cries to heaven may be extorted from Gods persecuted Church.*

D. 7. *The sons of Israel in howling for bondage should direct their cries to God.*

D. 8. *The sad cries of the persecuted preface deliverance comming.* Cum duplicantur lateres venit Moses, &c. God hears. V. 23.

3. The last event after and within those many dayes, is Gods resentment of the con- tinued burdens laid upon his Church. Ver. 24. 25.

Wherein

Wherein we have, 4. acts of God mentioned.

Ver. 25. 1. Gods hearing of the cry, *And God heard their groaning.* Sept. same. Their cry was heard before God. Onk. O. thers to the fame.

1. The term connecting knits Gods ear to their cry.

2. The event connected, wherein are.

1. The subject receiving, God almighty.

2. The reception, which was *hearing*, so attributed to God after the manner of men; It note's a recall apprehension of their griefs.

3. The object, secret groanings, as well as open cries; no sighs, nor sobs, nor grief within, but it hath its voice, and God hears it.

Ver. 25. 2. Gods remembrance his covenant. *And God remembered his Covenant with Abraham, with Isaac, and with Jacob.* Sept. same. *וְיִזְכֹּר* &c. Which he made, &c. Onk. Others to the same purpose. Herein we have.

1. The term connecting this act to the former, upon groans heard, he is put in remembrance, *Humanitus* expressed.

2. The event connected, wherein.

1. The subject, the same almighty and only wife God.

2. The act attributed, which is remembrance; not that he forgets, and calls to mind again; but after the manner of men, God is said to remember when after a long permission of his Churches persecution; he at last appears to deliver, or make good what he hath promised.

3. The object of this remembrance is set out.

1. Generally, his Covenant which was the Covenant of grace, containing in it promises of temporal deliverance also. Gen. 15. 14.

2. Specially, distinguished by the eminent parties in Covenant, *Abraham, Isaac, and Jacob.* Who were the Fathers of this people now in Egypt. Gen. 15. and 17. Gen. 26. 3. 4. Gen. 46. 4.

Now was the time even at hand for making good all these promises; therefore God is said to remember them. Ver. 24.

Ver. 26. 3. Gods viewing of his oppressed. *And God looked upon the sons of Israel.* Sept. same. And the subjection of the sons of Israel was known before the Lord. Onk. Others to the fame.

1. The term of connection knits this act unto the former.

2. The work annexed is actual providence.

1. The subject of it the God of Abraham, &c.

2. The act of it, he saw, or looked on, which was no idle inspection, but a sight of providence in present ordering affairs toward their deliverance.

3. The object, the children of Israel,

all the afflicted seed of Abraham.

4. Gods knowledge, *And God knew.*

And said in his word that he would deliver them. Onk. And had respect unto them English, Heb. Sam. Syr. only read, God knew.

God pitied. Ar. Uzziel faith, God saw their repentance in secret, and one man knew not of his neighbour but there is no such thing in the text here.

1. The term connecting coupleth this knowledge to the former sight.

2. The matter connected takes in,

1. The subject spoken of *Elohim*,

almighty God.

2. The act. *He knew*, which is not in the text terminated upon any object, it is not passive, as the 70. make, *He was known*, but active, *he knew*; generally the object is supplied them, referring to the son's of Israel; but if that were to be so, me thinks, that had easily bin added in some incliticke, or otherwise, as objects are expressed here to all other acts. I do rather therefore here take the meaning of this to be, *And God knew*, that is, God determined or decreed, upon his former sight, remembrance and hearing, what he would do in order to their deliverance; the execution whereof he performeth in the following Chapter. So known to God were all his works from the beginning, i.e. Foreknown, and determined. Act. 15. 18. If it be referred to them, the meaning is, that God knew them to pity and help them. Ver. 25.

We conclude.

D. 1. Gods ear is close to the strong cries of his oppressed people.

D. 2. Secret groans are as audible with God as loud cries.

D. 3. God hears when creatures think him deaf.

D. 4. Gods audience of his peoples plaint and remembrance of his promise are knit together.

D. 5. Covenant remembrance with God is Covenant performance.

D. 6. Abraham, Isaac, and Jacob are parties specifying Gods Covenant to his Church.

D. 7. Abrahams Covenant, &c. carrieth in it mercy to posterity. Ver. 24.

D. 8. Gods remembrance of Covenant, and visiting providence go together to his Church.

D. 9.

D. 9. The sons of Israel are looked on and regarded when they cry to God.

D. 10. Gods inspection on his oppressed is a comfortable visitation.

D. 11. God hath ears and memory and eyes, and knowledge to help his people.

D. 12. Gods knowledge is his decree to make good his Covenant to his people; this he will perform. Ver. 25.

2. By his work, *Moses was feeding the flock of Jethro his father in law the Priest of Midian.* Madian. Sept. Onk. &c. to the fame.

1. The shepherd by name is Moses, once the adopted son of a Prince in Egypt.

2. The work about which now he was, he was guiding, keeping and feeding a flock; from this trade he called Moses to feed his people as he did David, to make him a shepherd of his people. Psal. 78. 70. Psal. 77. 20.

3. The object about which he was exercised in feeding, it was the flock of Jethro his father in law Priest of Midian.

1. The matter of his care were sheep, cattle or beasts, and these not his own, but his fathers, herein his care was lower than Jacobs, who in 20 years had gotten great flocks of his own; but Moses at the end of 40 years feeds the flock of others.

2. The owner here is set out by his relation, father in law to Moses, by his name Jethro, and by his office Priest of Midian. The difference of interpreters about this name, whether noting the same man as Raguel, as Calv. or the same with Hobab as *Imitius*, was somewhat resolved before; that Raguel and Jethro seem to be the same, and Hobab the son of him, brother in law to Moses; but that of Judg. 4. 11. where Hobab is said to be the father in law to Moses, seemeth to deny this. Yet it is answered that the word *יָתֵר* notes kindred of other relations besides father in law, and so may be understood there; for Jethro went to his own country again from Moses. Ex. 18. But Hobab stayed with him. Numb. 10.

3. By the place where now he was, is he described, *And he led the flock behind the desert, and came to the mount of God to Horeb.* Ver. 1. Into the wilderness, Sept. To the place of the best pasture in the desert, and came to the mount Oreb where the glory of God was revealed. Onk. Others read much to the same. Wherein mark.

1. His motion, he led the flock into the desert, or behind, to the utmost part of it, as some, more to the letter; doubtless this was to find out good pasture for them, as expressed by the Calde.

2. His pitching place.

1. His access, *he came*, namely with the flock.

2. The place itself, set out.

1. By its relation, called the mount of God, by anticipation, for this name was given it, from Gods appearance in giving the law upon it.

2. By its name *Horeb* or *Choreb* called also *Sinai*; but this seemeth to be but one part of the hill, noted from *Sinai* a bush or bushes, it was full of thick brambles; and *Choreb* seems to note the place about it, noting a dry, barren desolate place, here it was, where Moses was providing.

O o o o viden.

CHAP. III.

Thus farre we have recorded the preparation of Moses to be the instrument of Israels deliverance by Gods giving him being and preservation, and education and a call to action in several kinds. Chap. 2. for 80. years.

2. Now followeth the further preparation of Moses, by Gods appearance unto him and call of him. Chap. 3. 1. 10. Wherein these particulars concur.

1. The subject to whom the vision is made. Ver. 1.

2. The vision itself presented. Ver. 2.

3. The resentment of it by, Moses.

Ver. 3. 4. The speech of God to Moses containing.

1. His speaking to him by name, &c.

Ver. 4. 2. His item to him about his address.

Ver. 5. 3. His discovery of himself in the vision. Ver. 6.

4. His declaration of his end, which is twofold.

1. To shew Moses his respect to Israel. Ver. 7. 8.

2. To call him to the work of their deliverance. Ver. 10.

1. In this history is related the subject to whom this vision appeared, Ver. 1. and he is noted.

1. By his name. *And Moses.* Sept. Onk. and rest the same. The term of connection is the only thing I shall note here, which by most is made copulative, (*And*) knitting this part of the history to the precedent, that is, God heard, and remembered, and saw, and knew, and then Moses was feeding, &c. Others read it as a rational particle, *For Moses*, &c. Immediately knit to the last act of Gods knowing or decreeing about Israels deliverance; God knew or determined to deliver, for Moses was doing thus, and God appeared to him as it followeth; so that this is a demonstration of that.

Ver. 1.

videntially feeding Jethro's flock, & here now God appeareth to him, to use him for his work. Aët. 7. 30.

Whence we note.

- D. 1. Gods decree of delivering his Church, and the execution of it are nearly united.*
D. 2. Gods instruments of deliverance are not laid aside, though long in preparing. 80 years.
D. 3. It is Gods use to take shepherds of flocks to make shepherds of men.
D. 4. Gods great instruments may be servant-shepherds, not Masters of their own flocks.
D. 5. Church deliverers God orders to be nurtured sometimes under Priests among strangers.
D. 6. God orders the motion of his instrumental shepherds to the place of his meeting.
D. 7. Shepherds seeking pasture for flocks, may meet with better for themselves.
D. 8. God makes men pitch, where he meaneth to appear to them.
D. 9. Places are rightly called by Gods name wherefoever he appears Ver. 1.
D. 10. Deserts are sometimes ordered for Saints to meet God in. Horeb.

Ver. 2.

2. The vision itself is here reported. Ver. 2. Herein we have 2 things mainly considerable. The vision presented in these words, *And the Angel of Jehovah appeared to him in a flame of fire, out of the midst of a bramble bush* Sep. Onk. Syr. Sam. Ar. fame. The Lord appeared &c. vulg. Lat. Herein,

1. The term connecting knits this vision unto the providential being of Moses in the desert, and looking to his fathers flock.

2. The matter connected is the vision here presented, wherein occurs,

1. The subject appearing, the Angel of Jehovah; of whom it is rightly said, that he is the Angel of the Covenant, even the Son of God, who afterward was manifested in the flesh; it is the very same that afterward is called Jehovah, and the God of Abraham, &c. Ver. 4. 5. &c. God in Christ Jesus is he who at this time, and to Abraham before, and to Joshua after-

ward appeared; God in grace.

2. The subject to whom he appeared was Moses; now feeding sheep in the wilderness, being 80 years of age, and waiting for Gods salvation.

3. The apparition itself, it was a visible discovery, he was at this time seen by Moses, manifested to his eye in the day time.

4. The form of this apparition, it was in a flame of fire; no difficulty is in the letter, for God is called a consuming fire, but here is he seen in a fire not consuming.

5. The special place of this appearance, it was out of a bush, a bramble bush, of which kind many are said to have bin there, whence the mount was called Sinai, from Seneh a bramble. Aët. 7. 30. This is the plain meaning of the history in the letter, what God intended by this will appear best by his speech to Moses which followeth. Ver. 4. 5. 6. &c.

2. The vision proved by sight in the issue of it, *And he saw, and beheld the bush burned with fire, and the bush (even) it was not consumed, or devoured*; Sept. Onk. Sam. Syr. Ar. to the same. Here,

1. The matter immediately connected is the proof and demonstration of this vision, where,

1. The means of this proof, is the sight of Moses, *And he saw*, namely that which did appear, and by his eye did find it no phanly, but a real truth; no surer discovery than by the eye.

2. The effect proved. *And behold*, &c. Two events were demonstrated.

1. That the bush did truly burn.
 2. That yet the bush was not consumed, or eaten up by the fire or devoured, where are to be noted.

1. That the bramble bush was combustible matter, apt to consume in the fire.

2. That it was true fire apt to consume such matter, wherein God appeared.

3. That this fire was in the midst of the bush, and abiding there.

4. That the bush was not at all scorched but continued green in its very burning, not the smell of fire upon it. This was from Jehovah, who interdicted the power of the fire, and gave this wonderful sign in order, to shew Moses what he could do and what he was about to do for Israel his afflicted people.

The moral of this bush burning and not consumed I shall give you from Gods own mouth expounding it to Moses in the verses following; and let passe all other vain conceits of men.

Yet hence note.

- D. 1. After long expected deliverance*

rance, God appears at length to help. 80. Years.

D. 2. Gods sweet appearances are usually in desert, wilderness-conditions.

D. 3. God meet's souls usually in a way of honest employment to shew mercy.

D. 5. Christ was known to be the Angel of the Covenant in the time of Moses.

D. 5. God in Christ did appear several wayes unto his people, before he came in their flesh.

D. 6. Gods fiery appearances are sometimes in mercy to his servants.

D. 7. Gods bush-habitation is in order to shew good will unto his Church. Dent. 33. 18.

D. 8. Gods visions of old have had real demonstrations by eye witnesses.

D. 9. Gods power can, and doth at his pleasure interdict the power of fire to consume. Dan. 3.

D. 10. God works miracles upon lower creatures in order to shew his Church his power. Ver. 2.

Ver. 3.

3. The next thing declared in the history is the repentment of Moses concerning the vision thus expressed, Ver. 3. *And Moses said, I will turn aside now, and see this great sight why the bramble bush is not burnt.* Onkel. fame. Syr. fame.

This wonderful signe. Ar. — Approaching I will see, &c. Sept. Wherein we have to note these particulars.

1. The reasoning of Moses by himself, *And Moses said*, wherein we have to note,

1. The term connecting and, which knits Gods appearance unto his animadversion.

2. His act here connected, saying or speaking within himself; the vision puts him upon self-reasoning; it could do no less.

2. His diversion, *I will turn aside now.* Here mark.

1. The occasion, it was the now instant vision made known to him by God.

2. The motion, thereupon he turns aside from his other employments, intent upon the present apparition; where his mind as well as his body is turned about.

3. His inspection more nearly upon the vision presented; wherein occurs,

1. The act, *I will see*; his meaning

was to find out by seeing the strangeness of the apparition, nor yet knowing this kind of Gods discovery to him.

2. The object, this great sight, that was, the fire in the bush, an unusual thing, whereof,

1. The visibility is discovered, it was an object to be seen.

2. The greatness or strangeness of it, he calleth it a great sight; it was of very great moment, at that time; which causeth great wonder.

3. The cause greatning this spectacle, and that was why the bush was not burned; that fire should be in such combustible matter, and yet such stuff should not be consumed, but abide green, as he perceived it; the reason of this Moses was very desirous to search out; as men of ingenuity and observation would be ready to do.

Observe we.

D. 1. Unusual apparitions of God may well put the best men upon self-reasoning.

D. 2. Observing hearts, are inclining more to turne into the inquiry of Gods discoveries.

D. 3. Great appearances of God, are greatly desirable to be looked into.

D. 4. The crossing of the course of nature, that fire should not burn, deserves inquiry. Ver. 3.

4. The next thing discovered is Gods bespeaking Moses, upon his diversion to see this great sight, wherein we have these particulars,

1. Gods calling to him by name, Ver. 4. In which verse we have to consider 3. things,

1. The occasion of Gods call, *And Jehovah saw that he turned aside to see.* Ver. 4.

And when, &c. that he went forward to see. — And it was revealed before the Lord, &c. Onkel. Sam. Syr. Ar. to the same. Here note,

1. The connection of Gods observation unto the resolution and motion of Moses, God presently observeth his inclination.

2. The matter connected, which comprehends.

1. Gods act of observation, expressed after the manner of men, Jehovah saw, i. e. immediately observed, and as it were eyed.

2. The object, the diversion of Moses & his approach to see the fire in the bush wherein Jehovah himself appears.

2. The call itself. *And God called to him out of the midst of the bramble bush, and said* Ver. 4.

0000 2 Moses

Moses, Moses. The Lord called him. Sept. Out of the midst of the fire. Onkel. Sam. and Syr. same with the Hebr. From heaven. Ara.

1. The connection of this call to Gods sight of Moses adds to the goodness of the providence.

2. The matter here connected is Gods call.

1. The caller here is God himself Jehovah.

2. The called, Moses now turning to see.

3. The place of the call, the midst of the bush where the fire was.

4. The manner of the call, expressed vocally, and by name, *Moses, Moses*; The doubling of it also note's the intention of it from God, to raise attention in Moses.

Ver. 4.

3. The return of Moses, *And he said behold me*, or as much as, here am I, Syr. Sam. Onk. same. — What is the matter? Sept. What is your pleasure? Ar.

1. The connection here knits the reply of Moses to the call of God, he answers to his name which God calleth by it.

2. The answer connected is the presentation of himself to hear the will of him that called, behold me, lo here am I, what is thy pleasure, what is the matter for which I am called?

Note.

D. 1. Gods observation is knit unto the inclination of them that turn toward him.

D. 2. God looks to them who turn unto his discoveries, with a purpose to shew them more.

D. 3. Gods call and encouragement is joyned with his observation of them who incline to him.

D. 4. God giveth to his servants not only visions, but a voice for them to know his mind.

D. 5. God calleth by name such as incline toward him, and are dear unto him.

D. 6. God doubly calleth where he doubly loveth, and stirreth unto double duty.

D. 7. Ears and hearts of those are attuned whom God calleth by name.

D. 8. Gods truly called, are ready to offer themselves to hear and do his pleasure. Ver. 4.

2. God bespake's Moses by way of Item or direction to him about his turning-

aside and addresse toward the sight. Ver. 5. Herein we have.

1. Gods inhibition, *And he said, draw not nigh or approach not hither.* Sept. Sam. Syr. Onk. Ar. the same. Ver. 5.

1. The connection of Gods inhibition to the reply of Moses is observable, he is ready to come, but God puts him upon a stop. We may read, *then or but* God said, God prevents him graciously, that he present not himself for hurt.

2. The inhibition connected, which forbids his sudden and rash approach unto the vision.

1. The motion denied, come not nigh, make no further approach; which seemeth to intimate, that Moses was too forward, neither did sufficiently consider, what he was about to do; therefore God giveth him a curb and putteth him to stand.

2. The place denied unto his approach, and that was the situation of the bush, and the fire within it; thereunto he was now moving, to see what it was, and what was the meaning of it, but in his motion God forbids him; come not hither, this is no place for you, while I am here.

Ver. 5.

2. Gods injunction *Put of thy shoes from thy feet or loose thy shoes, &c.* Sept. Onk. Sam. Syr. Ar. same. No difficulty in the letter; it is Gods command.

1. The act commanded is to loose or put off.

2. The object of it shoes, that were on.

3. The part to which they were fastened, his feet.

Quest. What meaneth this putting of the shoes?

Answ. It is observed, that there is a threefold use of putting of the shoes spoken of in Scripture.

1. Common, and that to divers ends.

1. To wash the feet.

2. To expresse sorrow, as with David. 2. Sam. 15. 20.

2. Civill, as to give a mans right away to another, as Deut. 25. 9. Ruth. 4. 7.

3. Religious, as in this place. Jos. 5. 15.

Quest. What religion is in putting of Shoes?

Answ. 1. None, if we look upon it in itself, for God enjoyeth not men to put off garments for the actions sake.

2. Yet as to the signification of it there is respect to God, as the putting away of filth spiritual, which is resembled by that which cleaveth to the feet; God therefore puts Moses to a stand, and then mind's him of his rash adventure to approach unadvisedly, and command's away his filth, requiring this signal of it.

3. The reason of both these, For the place in which thou standest upon this holy ground or ground of holiness. Sept. Onk. Sam.

Syr. Ar. the same. As

As the injunction was for external work, so the reason is from an external privileged. Wherein these terms concur.

1. The subject spoken of *The place whereupon Moses then stood*, which was a common pece of ground in the wilderness.

2. The attribute given to it, it is holy ground, that is, for the time, by Gods glorious appearance separated from other places, to be of special use at present for Gods discovery of himself.

Quest. How could this place be holy?

Answ. 1. Not positively, for it was not capable of such holiness neither any other place. 2. Relatively only it is called holy, by reason of Gods appearance there, and while he was there, and no longer.

Quest. Are any places so holy now, or to be so reputed?

Answ. Yea, as to the present appearances of God in his ordinances, the place where they are exercised, may be relatively called holy; but there is no holiness abiding, when they are done.

Quest. Are we to put of shoes as Moses did?

Answ. 1. That was a signal commanded for that time, which God requireth not now, therefore it is superstition, to make the feet bare or to consecrate slippers, or the like abominable practices. 2. The truth is that which God requireth of us, that is, with selfdenial, deposition of the body of sin, and renovation of Spirit to approach unto him; no other shoes doth God command to put off at this time in our approach to him.

Yet hence we gather.

D. 1. Accesses by honest hearts to the place of Gods appearing may be rash.

D. 2. Such hasty and unadvised accesses, God forbids unto his servants.

D. 3. Signal depositions of filth God hath enjoyned heretofore; but now the truth.

D. 4. Due preparations must be made by creatures in their accesses to God.

D. 5. Places have bin and may be relatively holy, for Gods appearance in them.

D. 6. So farre to use them holily as in reference to Gods presence is the duty of all. Ver. 5.

3. God bespake's Moses in the discovery of himself, who it was that was meant by the Angel before that appeared in the flame of fire; and this he doth also to make Moses more careful in his addresse to see this great sight. In this 6th verse we have 2 heads considerable.

1. Gods discovering of himself, & he said. Ver. 6.

2. Moses his resentment of it, *And Moses hid, &c.*

In the former, who have to note.

1. The terme connecting, *And he said*, or moreover, as ours render, which noteth a rendering of a further reason why Moses should be so circumspect in his addresse, not onely because the place was relatively holy, but God himself was now there, which sanctified the place, and therefore should strike an awe upon Moses.

2. The matter connected which is Gods own description of himself which here he maketh unto Moses. *I am the God of thy Fathers, the God of Abraham, the God of Isaac, and the God of Jacob.* It is I, I am the God of thy Fathers. Act. 7. 32. Sam. Sept. Onk. Syr. Ar. are all in the singular number as the Hebr. Herein is plainly discovered the subject appearing in the Angel, fire, and bush, it was God.

Ver. 6.

1. Expressed by the name of his power, *Elohim the almighty God.*

2. Expressed relatively, by his correlates with whom he had made his Covenant. There is a little difference in reading the first term of relation. In the Hebrew, it is read singular, *I am the God of thy Father*, as it were of *Amram*, but by *Luke*, Act. 7. 32. it is read, *God of thy Fathers* plurally, unto which *Abraham, Isaac and Jacob* are joined by apposition; afterward Chap. 3. 15. it is read *your Fathers*, in the plural, and it may take in the other intervenient Fathers, as *Levi and Amram*, but this weakens not the truth intended; for if we read *Father* in the singular, it taketh in the same apposits, thy Father *Abraham*, and thy Father *Isaac*, &c. The summe is, that here we have the mystery of God revealed, that is, God in relation to sinners and in Covenant and communion with them, which alone can be God in Christ. Now more distinctly this description of God declareth to us.

1. That it was the true God, who now appeared, opposit to all Idols. Such was the God of *Abraham*.

2. That it was God Almighty able to performe all his promises; such was the God of *Abraham*. Gen. 17. 1.

3. That it was the living God, he that giveth life to all and to *Abraham*, &c. and will do it from the grave. Mat. 22. 32.

4. That it was God in Covenant with the fathers of the Israelites and with them in *Abraham*, &c.

5. That it was God in special relation to a people called from the world; as *Abraham* his friend.

6. That it was God in Christ, for without him made the seed of Abraham, no flesh could have bin so related unto God; Hereby alone Jehovah becomes the God and Father of poor creatures. Joh. 20. 17. This is he who appeared now with good will to Moses in the bush.

Ver. 6.

2. The resentment which Moses had of this discovery of God is thus expressed, *And Moses hid his face, for he feared to look unto God.* He feared from looking upon him. Hebr. — And turned away his face, for he feared to look before God; or toward him; Sept. — Bowed down his face because he feared to look toward the glory of God; Onkel, — Sam. and Syr. as Hebr. — Covered his face when he feared to look to the Angel of God. Ar. Two things are herein obvious to view,

1. The action of Moses, *He hid his face.* This is attributed to Angels. *Isai. 6. 2. & to men. 1 Kings. 19. 13. Elijah. Job. 13. 20.* In which are implied these effects,

1. Self-abhorrence upon sense of the disproportion between God and creatures, therefore they hide,

2. Reverence of Gods Majesty, acknowledging inability to stand before him.

2. The reason of his action, *Because he feared to look upon God.* The reason is made up,

1. Of his passion, fear, he feared or was afraid, therefore he hid his face.

2. Of the object of his passion, *The sight of God.*

1. God is terrible when he appears in fire.

2. Sight of God with bodily eyes cannot consist with the life of creatures, as God told Moses upon another occasion. *Ex. 33. 20.*

Quest. How could he look upon God who is a Spirit?

Answer. It is not meant of God in his being properly, but in that terrible form of fire, wherein he appeared unto Moses at this time; now doubts this was a formidable apparition and the sense of Moses was overwhelmed by the glory of the object; this is it which is called God, but was onely the signal of him.

Learn hence.

D. 1. Gods presence connected to places makes them holy.

D. 2. Gods presence in such holy places should make men careful in approaching.

D. 3. Signalls of Gods appearance are owned by God to be himself. It is I.

D. 4. God in truth is he who appeared in the fire and the bush.

D. 5. God almighty is he who is known to be the God of Abraham, &c.

D. 6. It is the living and quickning God who is the God of Abraham restoring to life.

D. 7. It is God in Covenant who appears in mercy to his people.

D. 8. God is in near relation with whomsoever he is in Covenant. Abrahams friend.

D. 9. It is God in Christ who hath any relation unto or communion with creatures. *Gal. 3. 16.*

D. 10. God in Christ hath not onely a general, but a personal relation to every one in Covenant.

D. 11. Gods gracious discoveries may prove terrible to them that are not acquainted with them.

D. 12. Consciounes of self-guilt is enough to make creatures hide from God.

D. 13. Apprehensions of Divine Majesty may make the best of creatures vail themselves.

D. 14. Faith in the best of men doth not alwayes over-act sense, but that it may trouble them.

D. 14. Visible discoveries of God, though in grace, are terrible. *Man's eye cannot take God.*

D. 16. Fear and trembling may befall Gods dearest servants in such apprehensions.

D. 17. All such fears and terrors may dispose to receive Gods sweeter manifestations to men. *V. 16.*

4. God bespeaketh Moses by declaring to him the end of the present vision, which is twofold,

1. To shew his own respect to Israel. *Ver. 7. 8.*

2. To call Moses unto the work of deliverance. *Ver. 9. 10.*

In the first these heads more specially occur,

1. Gods resentment of Israels scorning or oppressing affliction. *Ver. 7.*

2. Gods resolving thereupon in his present appearance. *Ver. 8.*

About the first of these we have to observe,

1. The manner of expressing it, and that

that was by speech, *And Jehovah said:* All readings to the same. — The Lord said to Moses, *Sept. Herein.*

1. The term of connection, joineeth this return of Jehovah unto Moses in his consternation, while he hid his face and was ashamed and afraid to look upon the visible glory of God, now the Lord bespeaks him kindly, to support him under his present passion.

2. The subject returning, *Jehovah* the same God of whom Moses was now afraid.

3. The manner of returning was by speech to his ear, not by any further appearance to the eye; this was dazzled already, and the glory of God had overpowered it: therefore Gods word would better serve to encourage and support him, by teaching him Gods meaning in this formidable vision. This was doubtless by an audible voice out of the fire, as is expressed *Acts. 7. 31.*

2. The matter here uttered by God unto Moses for his support which is the narration of the end of his appearance, and therein the genuine sense or meaning of the great sight of the fire in the bush; which was to let him know, that he had impressions of Israels burdens on him, and would now ease them. Two heads are more specially considerable.

1. The sense which God own's of Israels sorrows, and that after the manner of men is twofold.

1. By the eye, thus expressed, *Seeing I have seen the affliction of my people, which is in Egypt,* Sept. Sam. Syr. same. By revealing is revealed before me the servitude of my people, Onkel. — Now I have regarded the weakness, &c. Ar.

1. The subject of this sense is Jehovah, speaking after the manner of men.

2. The act of sense or seeing here is properly an act of providence, regarding & observing creature actions below, in a tendency to measure unto every creature according to their state, and doings; & the doubling of the word with the Hebrewes notes exactness of Gods apprehension, certainty of it, as ours. *I have surely seen,* and of the speedy effect of this providence now at hand in Gods care of saving them, seeing to deliver them, he continued to see.

3. The object of this sense, set out,

1. Under the common notion of men, *a people*, not one poor creature but multitudes.

2. Under a term of propriety, *my people*; Gods by Covenant with Abraham, Isaac and Jacob, even his Israel.

3. Under a special condition of affliction and bondage and oppression.

4. Under a notation of the place

of their abode, that people which were now oppressed in Egypt, that which is stiled the iron furnace, the house of bondage; God seeth this place of their sojourning.

Ver. 7.

2. By the ear, thus reported, *And I have heard their outcry because of their exactors, or Taskmasters,* as ours. *יגזרם* Sept. — Their cry is heard in my sight; &c. Onkel. — Sam. Syr. oppressors, exactors, governors. Ar.

1. The terme connecting joineeth this sense to the former, hearing to seeing; which note's a thorough sense and deep impression.

2. The subject of it is the same Jehovah.

3. The act of sense expressed after the manner of men is hearing, *I have heard.* 4. The object of this sense is the cry of the same people; it entered into the ears of the Lord of Hosts. *Jam. 5. 4.*

All this sets out the true, and deep sense which God had now of Israels sorrows; cries in prayer may be understood.

5. The cause of their crying, the cruelty indured from their Exactors or Taskmasters, or Oppressors, who for above 80 years, had kept the Israel of God under cruel bondage; all this God saw and heard.

2. The proof of this sight and hearing, the sense of Israels burdens. *For I know their sorrows, or his* (speaking of Israel, as oner.) Sept. Sam. Syr. Ar. the same. —

Their griefes are revealed before me. Onkel. This passage is made by some, to be a repetition of the former sense, and synonymous with it, but the rational particle, noteth this rather to be the reason or proof of the former sense expressed, which God had of Israels sorrows.

1. The rational or causal particle *ו* expresseth the reason of Gods seeing and hearing, *I have heard and seen, for I know.*

2. The reason itself is Gods knowledge of these sorrows, which I take here in the same sense, as verse the last of the second Chapter; where it was noted that Gods knowledge signified his decrees ordering all affairs about Israel; and here it being a reason of Gods sense of Israels miseries; if question be, why is God so sensible of all their sorrows? Surely because by his knowledge or foreknowledge he hath ordered, what they should suffer from the Egyptians; therefore it could not be otherwise but that God must be acquainted with them: All that he hath ordered by his knowledge, he must needs see and hear when it cometh to passe. All this declares Gods resentment of Israels pressing afflictions in Egypt. *Ver. 7.*

2. The next head, which makes up the first end of Gods present appearance, is his resolution, what he was now about to do, which is in two effects.

1. In

Ver. 8.

1. In their deliverance out of Egypt. *And I am come down to deliver him or them out of the hand of the Egyptians.* All readings agree to this purpose. Sept. Sam. Syr. Ar. — I reveal myself, or, appear. Onk.

1. The term of connection knits Gods resolution to his resentment, *I know, and I have descended.*

2. The matter here connected consists in two acts.

1. I have descended; this is spoken after the manner of men, and herein we are to note.

1. The term *a quo*, Heaven the throne of God, where God had seemed to hide himself from his people; so it seemed to men.

2. The motion of God, expressed by *descending*. Now God cannot properly be said to ascend or descend, but after the manner of men, he is said to come down when he appears among men, either to visit in judgment, as Gen. 11. Gen. 18. or in mercy, as in this place; and here, in the signal of fire in the bush, is God more properly said to come down, for it came from heaven.

3. The term *ad quem*, was that very place where Moses was in that mount, and in that bush. Thither came God to discover unto Moses, his purpose of delivering Israel.

Ver. 8.

2. The end of this descent, *To deliver Israel out of the hand of the Egyptians*, or set him free. Here note.

1. The act, which in part terminates the former descent, deliverance, freedom. *I am come down to set free, and deliver.*

2. The object of it is Israel, to deliver him, or them as the relative looks upon the whole people.

3. The term from whence of this deliverance is, *the hand of the Egyptians*, that is, the oppressing and cruelly persecuting power of the Egyptians; under their hand or power they were for present crying: hence God commeth to take them.

Ver. 8.

2. In their induction into a better place, *And to make them go up out of this land, to a good land. & a large, to a land flowing with milk and honey, unto the place of the Canaanites, &c.* All readings agree, only, Sept. and Sam. adde *Gergefams*, to 6 others. Herein we have also to note.

1. The connection of this to the former act of Gods deliverance; they go together.

2. The initiation of them into a better estate, set forth in these particulars.

1. In the motion, *I will make them to ascend*, that is, to mount from this to a better condition.

2. In the term *a quo*. From this land that was the land of their captivity and bondage, Egypt.

3. The term *whereunto*, a better land; set out.

1. In a general description by its quality, threefold.

2. It was a good land, made so by Gods goodness.

3. It was a large land; though upon account the whole land was not above 160 miles in length, and 46 miles in breadth, yet large in respect of Goshen, where they were straitened.

3. It was a fruitful land, as here spoken of, flowing with milk and honey; which being a phrase hyperbolical; notes the greatest fruitfulness. Deut. 8. 7. &c. Num. 13. 28. Ex. 13.

2. In special, by the names of the several inhabitants, within the land, so it is called the place of the Canaanites, Hittites, Amorites, Perizzites, Hivites & Jebusites. Ten sorts of people are reckoned. Gen. 15. 19. 20. 21; sometime five sorts. Ex. 13. 5. Sometimes all are meant under the Canaanite, neither doth that make much difference, whether the place described by one or more nations there inhabiting. The Canaanite is thought to be a general name comprehending all, but in this and other places being joined with others, it must note a distinct people as the rest. They were all *Chame* posterity, into their land God was now bringing the children of *Shem*. Ver. 8.

Quest. How is the meaning of the vision gathered from all this?

Ans. Thus. 1. This bush is Israel in Egypt. 2. The fire is the scourging affliction on them. 3. The not consuming is the pretervation of Israel in, and deliverance of them out of all these tribulations. And thus God seemeth to speak unto Moses, The great sight which thou art turning to see is this, I the God of Abraham, &c. am in the fire and bush; and am now come to teach thee, that as the fire is in the bush and that not consumed, because I have interdicted the fire; so in the fiery furnace Israel shall not be consumed, for I am now come to perform my word to Abraham, and to deliver them from bondage to liberty, in the land of promise.

Learn we here.

D. 1. God usually speak's kindly to ease the fears and conseruations of his servants at his appearing.

D. 2. Jehovah exactly, surely, speedily and continually resent's the Churches affliction.

D. 3. Gods propriety in his people engageth him thoroughly to see their troubles.

D. 4. Egypt is eyed by God in all their oppressions of his people.

D. 5.

D. 5. Cruel exactors make Gods people cry aloud to him in complaint and prayer.

D. 6. God heareth every cry, which his people put up to him.

D. 7. Gods determining and ordering knowledge of the sorrowes of his Church, must needs affect him.

D. 8. God doth determinately know and order all sorrowes upon his Church for weight, and time. Ver. 7.

D. 9. According to the time fore-known, God will come down for the helpe of his oppressed.

D. 10. Deliverance from the hand and power of oppressors, commeth when God descends.

D. 11. Ascent of the Church to their good and full and large inheritance is on Gods descent.

D. 12. Flowings of milk and honey are in the Churches inheritance. Cant. 4. 11. Ps. 19. 11.

D. 13. The place of wicked nations God can make the inheritance of his people.

D. 14. God will make good his promise to the uttermost to give the Church its inheritance. Ver. 8.

Ver. 9.

2. The next part of the end of Gods appearing now to Moses is to call him to be his instrument for Israels deliverance. Ver. 9. 10. Wherein are recorded,

1. The occasion of this call, Israels oppressed condition; here again repeated. Ver. 9. *And now behold, the cry of the sons of Israel is come unto me, and I also have seen the oppression wherewith the Egyptians oppress them*, Sept. Onk. Sam. Syr. Ar. to the same. In these words God sheweth to Moses, what he saw and heard of Israels affliction, and his resolution for redresse implied, whereupon he proceed's to call him in the verse following.

In the present God sheweth to Moses how he was affected with Israels condition in Egypt, and therein what he was intended to do; in the next verse he declareth what Moses himself must do under the hand of God. In this verse we have.

1. Gods special note of demonstration unto Moses. *And now, or, now therefore behold*, as God had once expressed his sense of Israels burdens in Egypt. Ver. 7. So he doubleth it heré, with a special intimation unto Moses to observe it.

1. The term of connection is read by some, only as *Copulative*, by others as *Illative*, and it joineth this to the foregoing words of Gods descending, *I am come down, and now or therefore now*, do thou Moses consider, he would have Moses to know his sense of his peoples grief.

2. The term of demonstration. *Behold*, which doth eminently hold out what followeth unto the observation of Moses for his encouragement.

2. The matter demonstrated, which is the apprehension of his peoples misery, and the oppressors cruelty. This is couched in these two expressions.

Ver. 9.

1. *The cry of the sons of Israel is come unto me*. Herein God expresseth his resentment of Israels sorrowes, under a phrase of motion, wherem,

1. The subject of the motion is the cry of the children of Israel, both in complaint and prayers.

2. The motion itself, comming, *it is come*, which notes a real access to affect God.

3. The term, *unto me*; their cries have reached and touched me. And this cannot be without Gods return, to come unto their cries for help.

2. *And I have also seen the oppression wherewith the Egyptians oppress them*. Here is set forth Gods aspect at the same time upon the enemy.

1. The term coupling this to the former sheweth Moses, that as God had an ear to Israels cry, so he had an eye upon the Egyptians oppression.

2. The act of sense expressed, *I have also seen*, which is spoken after the manner of men, and as to God it notes an act of providence, that he doth not barely look upon his enemies, but with indignation, and zeal to be avenged. He heard their cry in mercy, he seeth their oppression with fury.

3. The object, the Egyptians in their cruel work of oppressing Israel, with oppression they did oppress them; and now God saith, behold Moses, I have seen all this, and will require it, I will now do my part for my peoples sake. Ver. 9.

2. Now followeth Gods call to Moses to do his part, *Therefore now come thou, and I will send thee to Pharaoh, and bring thou forth my people. the sons of Israel, out of Egypt*. Onk same. — King of Egypt, and thou shalt bring forth, &c. out of the land of Egypt. Sept. Herein note,

Ver. 10.

1. His call. *Therefore now come thou*.

1. The term connecting is best read as illative from the precedent, where God bespoke Moses, *behold I have heard & seen, & I will do my part for Israels deliverance, therefore I will have you also to do yours in my hand to finish that work, it is great encouragement.*

2. The call, *come thou, I will now*
Pppp make

make use of you after my preparing you thus long for Israels deliverance, therefore Moses come thou, came away to attend my work.

Ver. 10. 3. The instancy of this call. Therefore come now; no delay Moses, come away now to help Israel.

2. His mission, *And I will send thee to Pharaoh.*

1. The connective particle knits this unto the call precedent, and doth demonstrate it, whom God calls he send's.

1. The mission, *I will send*, that is, in my name power and authority; I will send thee, none but thee, for thee I have called; yea to Pharaoh I will send thee; the oppressor of my people Israel, so it is said, He sent him by the hand of the Angel. Act.

Ver. 10. 7-35. 3. His commission. *And bring thou forth my people the children of Israel out of Egypt.*

1. The coupling particle joins commission, to mission, and call, which is here properly given by way of command.

2. The mandate of commission is, bring forth, &c.

1. The work commissioned is eduction, deliverance.

2. The object noted.

1. Gods people, as related to him,

2. The sons of Israel, as related to him.

3. The term from whence, from Egypt, the place of bondage, and their miseries, which were inflicted on them therein. Ver. 10.

From all which we observe.

D. 1. God joineth together his own sense of his peoples misery & his servants observation. And.

D. 2. God would have such, that they may be instrumental for the Churches good, strictly to note his respects to it.

D. 3. God would have his servants know, that the cry of his oppressed comes to acceptance with him.

D. 4. God demonstrates that he seeth all the oppressions of the wicked on his people.

D. 5. Gods hearing Israels cry, and seeing Egypts oppression, carry suitable returns to both.

D. 6. In times of hearing his Churches cry, God observeth the works of enemies towards them. Ver. 9.

D. 7. God sheweth respect unto his

Church to stir up instruments to help.

D. 8. Gods going before is a sweet encouragement to instruments for following after. Therefore.

D. 9. Gods call by name must be to such as he makes instruments for his Churches help.

D. 10. Gods call is instant and suffers no delays in such as are called.

D. 11. Though God need no man, yet he calleth some for his peoples help.

D. 12. Such as God calls he send's to bring about deliverance.

D. 13. The mission of God may be of the poorest man to the greatest Potentate.

D. 14. Gods commission goeth with his mission and call, commanding their work.

D. 15. Gods command is enough to empower the weakest man for the strongest work.

D. 16. Gods people and Israels children, are in a sweet conjunction.

D. 17. God by his word will have his own people and Israels children out of Egypt.

D. 18. The instruments sent by God shall work out the Churches deliverance. Ver. 10.

3. The next work for preparing Moses for Israels deliverance is the encouragement of him to undertake the office of being Gods instrument in this salvation, which is discovered in several passages of conference between God and him in the remainder of this & part of the following Chapter. Herein we have,

1. The encouragement given to Moses to the 17th verse of the 4th Chap.

2. The events befalling hereupon, from Ver. 18. to 26.

1. The whole encouragement given to Moses by way of discourse between God and him, whereof there are 4 parts in this dialogue.

1. The partly between them. Ver. 11, 12.

2. The next discourse, Ver. 13. to 22th of the third Chapter.

3. The

3. The next conference. Ch. 4. Ver.

1. 9.

4. The last colloquy. Ver. 10. to 17.

1. The first discourse we have. Ver. 11.

12. wherein,

1. Moses begins to excuse himself from the former call in the foregoing verse, wherein note,

Ver. 11.

1. The manner of making it, *And Moses said unto God*, some read *but*, adversatively to Gods former call. Syr. and Ar. read no connection. All the rest agree. — *Onk. before God.*

The forme here of making excuse is by speech or word of mouth, wherein are these particulars,

1. The term connecting, *and* or *but*, it knits the excuse of Moses to the call of God, by way of setting against it.

2. The spokes-man is Moses to whom God appeared, and whom he now called.

3. The subject bespoken is God himself appearing in the fire upon the bush.

4. The speech itself, it was the fruit of the lips, in the expression following.

2. The matter of his excuse, is generally his pretended insufficiency for the work, and that level'd at both parts of the call given in the former verse.

1. *Who am I that I should go to Pharaoh?*

2. *Who am I that I should bring forth the sons of Israel out of Egypt?* Onk. same.

To Pharaoh King of Egypt, &c. out of the land of Egypt, Sept. all other readings agree well. Herein mark,

1. The agreement to avoid Gods call is the plea of his own disproportion unto it. *Who am I?* It is an expostulation nullifying, and abasing himself, who or what I? poor I, what can I do? a poor exile and shepherd here in Midian. And this he urgeth against both parts of the work.

1. Call you me to go to Pharaoh? who I for this work? I a poor shepherd, he a mighty King, a Potentate, how shall I come at him? He supposeth,

1. Himself unequal, a poor peasant.

2. Pharaoh as a Prince and mighty King.

3. The access to him to be difficult, if not impossible at least to any purpose to prevail with him about the business in his commission.

2. Call you me to bring forth the sons of Israel from Egypt. Who am I to effect this great work? it requires a King and an host to do it, and who poor I that I should ever bring this about? He proposeth to himself,

1. The sons and children of Israel as a poor persecuted people, able to do nothing.

2. That Egypt was an iron furnace, full of strength and power to keep them in bondage.

3. That to bring these servants out of the house of bondage, was a work infinitely surpassing his strength, therefore he pleads excuse. Who am I Lord for this work?

Quest. How is it that Moses is so backward now, seeing he appeared so ready to plead the cause of Israel in slaying the Egyptian?

Ans. 1. The brunt of his former persecution might impress fear. 2. The serious apprehension of the greatness of the work might put him upon a pause. 3. His humble thoughts of himself, and remembrance of his brethren rejecting of him might put him to a stand.

Whence we gather.

D. 1. Gods servants sometimes may put a but upon his call to undertakings for his Church.

D. 2. God himself may sometimes be deterred by the best of men, in their infirmity.

D. 3. The best souls are apt to have lowest thoughts of themselves for Gods work.

D. 4. Disproportion between the low estate of Gods servants and the heights of Potentates may impress fear.

D. 5. Visible difficulties in the Churches deliverance may dishearten instruments to work.

D. 6. Instruments despised formerly by the Church may be discouraged from coming to its help.

D. 7. The power of Egyptian oppressors may startle weak instruments of deliverance.

D. 8. Redemption of the Church from the house of bondage is a startling work. Ver. 11.

2. Gods answer now commeth upon the excuse of Moses, and that to encourage him against any dismayng apprehensions, and that in a double promise.

1. Of his presence to be with Moses in this undertaking, *And he said, surely I will be with thee.* And God spake to Moses saying, that I will be with thee. Sept.

For my word shall be for thy help. Onk. Sam. Syr. Ar. as the Hebrew. Note.

1. The term uniting this reply to the excuse of Moses; God is not behind hand

Pppp 2 with

with him to take of his delatory plea.

2. The subject replying, God himself, who had called him, and to whom Moses plead his excuse, so good is God to his refusing creatures, to reply.

Ver. 12.

3. The matter of reply. *Surely I will be with thee.* It is a promise of Gods presence, wherein,

1. He joineth himself with Moses, thou sayest who am I? Consider Moses who I am; whether I can go to Pharaoh and deal with Egypt, let me be considered as the author of this work. I will be thy sufficiency.

2. The promise is to be with Moses in going to Pharaoh, in bringing Israel out of Egypt.

3. The confirmation of it under certainty. *Surely, &c.* Or it may be rational, annexing it to Gods former words to Moses, *For I will, &c.*

This is his first promise, his effectual presence to face Pharaoh and deliver Israel.

2. The promise of a sign, as ours and most others do render, for confirming his faith; but some read it to another sense;

Ver. 12.

And let this be a token unto thee. The verb substantive is wanting, and is by some supplied in the future. *And this shall be a sign unto thee.* It may as well be read in the present. *This is a sign unto thee that I have sent thee.* Sept. Onk. &c. same. The various supply of the verb maketh the difference of interpreters, such as read this narratively make it referre to what went before in Gods fiery appearance, *And this is or may be a token to thee, that I have sent thee.*

1. The term of connection knits the sign unto the promise of Gods presence.

2. The demonstrative particle *this* so seems to referre to the vision of God in the bush. This which you see of my appearance, is a sign, that I will be with you in your work; and that I have sent thee.

3. The signal attributed, a token, sign, or prodigious semblance; which was verified in this great sight of the fire in the bush; the word note's a notable signal, a stupendous sign.

4. The end of its signification, that I have sent thee to deal with Pharaoh about my people and deliver them.

If the verb be supplied in the future, this shall be a sign or token to thee, that I have sent thee, *when thou hast brought forth or in thy bringing forth the people out of Egypt ye shall serve God in this mountain.* Here

the demonstrative particle is referred to that which followeth, as the matter of this sign, viz. their serving God in this mountain, and so the sign is made out in that work.

According to this reading, we have here to note.

1. The help of faith promised, a sign. And this shall be for a token unto thee, that I have sent thee, seeing thy faith flag-

gers in this undertaking thou shalt know & be assured by what followeth.

2. The use of this sign to strengthen faith about his mission from God, by this signal maifest thou be confident, that I have sent thee in my name and authority unto Pharaoh; doubt not therefore to go and face him, and deal with him about this matter.

3. The matter of this signal, which is, the effect consequent in thy bringing forth, or when thou hast brought forth the people out of Egypt, ye shall serve God upon, or at, or in this mountain. All this came to passe.

1. That he did bring the people forth out of Egypt, under Gods out-stretched arm.

2. That they did serve God in that mount *Sinai*, there the Tabernacle was pitched, and there the law was given, and there God spake to Israel in thunder; & there was their eminent attendance on God for a time. When these things should be which now the word of promise declared, then he should know, that God had sent him. Ch. 19. and 20.

Quest. How could this be a sign now to Moses seeing all this was to come?

Ans. 1. Signals which God gave as helps to faith were threefold.

1. Antecedent unto the work promised, such was the fire in the bush, Gideons fleece, &c.

2. Some were concomitant, as the dividing of the sea, and the noise in the mulberry trees.

3. Some were consequent. A virgin conceiving and this serving God in the mount, &c. Which in present God gave in promise, and willed them to expect, and strengthen faith by them that God who was able to make them serve him in the mountain, he would deliver them out of Egypt.

2. A double signal may be here given, both antecedent which was the fire in the bush, and consequent in the peoples serving God upon that mount, and by both Moses was strengthened.

3. If we make more pauses, we may observe here,

1. The exhibition of the sign in the burning bush, to confirm Gods mission of Moses.

2. The promise of the effect.

1. That he should bring forth the people.

2. That they should serve and worship God there: either way tend's to the same purpose.

And we conclude.

D. 1. Gods goodness satisfieth the plea of his unwilling instruments for his work.

D. 2.

D. 2. Gods presence is surely with such whom God send's about his redemption-work.

D. 3. Gods gracious presence answers all objections of creatures weakness for his work.

D. 4. God can and will deal with difficulties, and overcome them for his instruments.

D. 5. Great signals God seeth sometimes useful to help the faith of his in great undertakings.

D. 6. Gods instruments are apt to question their mission from him, therefore need confirming.

D. 7. Events in the way performed may help faith to evidence the end to come.

D. 8. Redemption promised by God shall surely be performed.

D. 9. The service or worship of God is the great end of his Churches redemption.

D. 10. The true service of God in the place that God sets is the best return to him for deliverance. Luk. 1. v. 74. 75. Ver. 12.

2. The next encouragement is against his ignorance of Gods name and works, as the first was against the means of his own person; now this is made out in the second dialogue between Moses & God from the 13th verse to the end of the chapter, wherein,

1. Moses objects and questions. Ver. 13.

2. God answers and encourageth him. Ver. 14. 22.

In the first Moses being satisfied as to the disproportion of his person to the work, that Gods presence would make up that defect, yet a further discouragement is upon him, from his ignorance of Gods name, how to make it out to Israel, when he should come unto them; and if he could not well vouch his authority, he might dispend of getting audience from them, or credit with them. This scruple he opens to God. Ver. 17. wherein,

1. He propounds a supposition, and that twofold.

1. Of his going to Israel in the name of the God of their Fathers, *And Moses said to God, behold, I coming to the sons of Israel or (when I come) and say to them the God of your fathers hath sent me.* Onk. same.

And behold I will go, and say, &c. Sept. Sam. Syr. Ar. Vulg. to the same.

Ver. 13.

1. The replier hereby by way of supposition, *Moses to God*; wherein we have to observe,

1. The connection of this to Gods former answer where he had answered to the insufficiency of his person; yet again, Moses objects.

2. His address by way of speech to God, he said unto God as followeth.

3. His supposition proposed, wherein also,

1. The form of it, in a demonstrative particle *behold*, as if he would have God to take special notice of the matter supposed, lo, faith he, and note something more I have to say.

2. The matter of the reply, suppose I do go, and come to the children of Israel, and tell them that the God of their fathers sent me; suppose all this.

2. Of his entertainment with Israel, suppose also, *That they shall say unto me,* Ver. 13.

what is his name? Onk. same, to the rest.

— If they shall ask, &c. Sept.

1. He supposeth the children of Israel to be scrupulous, and that they will not easily credit him, but will be questioning of him.

2. He supposeth more specially, that they will question him about his authority by which he cometh to them.

3. He supposeth them hereupon to be inquisitive whether he knew the name of the God of their Fathers which he did pretend; that he could make known that name to them.

2. He makes his question, and there- in his objection, *What shall I say to them?* Sept. Onk. &c. same. Here he layeth one block more for God to remove; as if he had said, it is well that thou wilt go with me, this may satisfy me; but how shall I satisfy Israel, that it is so if they question me? What name shall I vouch to them for my authority, which may convince them that I am sent from thee unto them? this quere is.

1. *Dubitantis*, it notes Moses doubting, not of the true God for by faith he lived on him; but of the notation of that authority, which he was to urge; this he could not tell how to blazon, and therefore doubting he queries in what name to go unto them.

2. *Objicientis*, it note's his unwillingness unto the work upon his pretended ignorance of Gods name; what shall I say? Alas I can say nothing to them, what thy name, and title is to bear me out: one heretofore asked me in my prosperity in Egypt; who made thee a Prince and a Judge over us? And I could not then satisfy, how shall I do it now to the congregation of Israel?

Learn hence.

D. 1. Gods promise of his own pre-

PPPP 3

since

sence in difficulties sometimes satisfyeth not the hearts of his. Moses recolleth.

D. 2. Gods answer to one objection oft-times begets another in his servants.

D. 3. Disputing souls about Gods word, are apt to point out difficulties unto God. Behold.

D. 4. Supposition of a duty done, admits exception from Gods own about its success.

D. 5. Dissatisfaction of men about Gods instruments for salvation, may be supposed, as much as their duty done.

D. 6. It is incident to Gods own, to question instruments which God sends to them about authority. Name.

D. 7. Ignorance or doubtfulness of Gods name or authority to hold out, may discourage instruments to work.

D. 8. Inquisition of God to remove such doubts, and clear up his name is a reasonable duty of his servants. Ver. 13.

2. In the next place followeth Gods answer to satisfy Moses and encourage him against this doubt. Wherein we have to observe,

1. A direct answer to Moses about his name. Ver. 14. 15.

2. A repeated commission to go in this name. Ver. 16. 17.

3. A narrative of the issue of this embassy.

1. In respect of Israel. Ver. 18.

2. In respect of Pharaoh and the Egyptians. Ver. 19. 22.

To the first God answereth Moses directly about his name and telleth him what it was, and that two ways.

1. Positively, shewing him his name positive, whereabout we have to consider.

1. The proposition of this name of God, *And God said to Moses I am that I am, or I will be what I will be.* Onk. I am he that is. Septuagint. Sam. to the same. Syr. keeps the word *Ehieh*. The Ar. reads the eternal who passeth not away. We have here the almighty confounding to a poor doubting creature, and giving an answer to his demand, where

1. The connection closely uniting

the answer to the question, God delayeth not to remove scruples out of the way of his instruments.

2. The replier is the almighty God himself.

3. The subject to whom, is Moses who was doubting and questioning about his call at present.

4. The reply itself, which is the notification of his name, *he said I am that I am or I will be what I will be*, both are the future tense.

The name which God giveth here himself is by a verb substantive which noteth nothing but being; some read the first verb as his name *I am* or *I will be*, tenses are changeable with the Hebrewes, and that wonder which note's Gods being needs to include all time, past, present, and to come;

He that is. Sept read; and that is most proper for God, to say *I am* in all times; the full rendering of the sense is. *He that was, he that is, and he that is to come.* Revel.

1. 4. 8. The other clause, *that I am*, or *who am*, is read by some as the reason of the former name, *I am who I am*, that is because I am from myself and will be, but it may all make up the name of God revealed here to Moses, and which expresseth to us,

1. The true and real being called *I am*.

2. The simple and pure being that purely is.

3. The absolute and independent being, of itself alone.

4. The original causal being of all beings that are.

5. The infinite and eternal being without beginning or end, the first and the last *A & Ω*.

6. The only being.

7. The universal being, the being of power, of wisdom, of justice, of holiness, of goodness, nothing that truly is, but is within this name. Thus God acquaints Moses with his name.

2. The use of this name, which God sheweth to Moses, *And he said thus shalt thou say to the sons of Israel, I am hath sent me unto you or I will be.* Onk. same, Ver. 14.

He that is hath sent me, Sept.

Syr. *Ehieh*. Sam. He that is. In these words God telleth Moses, in what name he shall go, and under what authority he shall deal with Israel.

1. The imposer of this use, God himself, *he said*.

2. The injunction, thou shalt say unto the sons or children of Israel, when thou comest to them, in evidence of thy authority.

3. The matter enjoined, which was in answer to his quere, what shall I say? Thus saith God, say, *I am hath sent me unto you*; as if he had said, if Israel question thy power and would know by what authority thou comest; tell them, it is in

in the name of him, that is, who hath made them to be, and their generations to be in Egypt, and their afflictions to be, and is now about to make their deliverance to be, let them know that I, who am the being of beings, have sent thee unto them. This being however many of the gentiles confessed, yet under such divided and corrupt notions, that they lost him.

We note hence.

D. 1. Gods reply at hand to shew his name unto them that seek to to know it.

D. 2. Perfect being the cause of all beings is the proper name of God.

D. 3. God desire's to be known by the name of his being unto his servants.

D. 4. Gods being, well known and considered is enough to answer all objections.

D. 5. mission and commission from him that is, will bear out against creatures opposition.

D. 6. It is good for all Gods messengers to go out under the name of him that is. Ver. 14.

2. The next name by which God discover's himself to Moses is relative, about which note.

1. The expression of it in these words, *And God said moreover unto Moses, thus shalt thou say unto the sons of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob hath sent me unto you,* Sept. Onk. &c. same, and the rest.

In this proposition of Gods name observe.

1. The connection which brings in an addition to the former name; however that had bin enough, yet again, or further, or moreover, God *ex superabundantia* gives Moses satisfaction to his quere about his name; and to what he had said, he saith now more to Moses.

2. The expression of Gods name, two ways,

1. In the term of it; and thereabout note,

1. The preface injoining him, *thus shalt thou say to the sons or children of Israel.*

1. The person enjoined, *Moses*.

2. The persons to whom, *the sons of Israel*.

3. The injunction, to speak as followeth.

2. The name itself as standing in re-

lation, and this expressed in the general, and in special.

1. The general relation is, *The Lord God of your fathers*, wherein we have to note,

1. The name of the first in relation, which carrieth the greatest dignity, and that double.

1. The name of his being, as before, though some letters are changed, *Jehovah*.

2. The name of his power, *Elohim*, the mighty God.

2. The correlate, *Israels sons and Fathers*, the Lord God of your Fathers.

3. The relation between these, noted in propriety, *their God by Covenant*, adoption, and they *his sons* or people.

2. The special expression is with respect to 3. chief heads.

1. The God of Abraham.

2. The God of Isaac.

3. The God of Jacob.

These were the great Fathers of Israel, and God was known by Covenant to be theirs. The threefold special relation, is a threefold testimony of Gods respect to them.

2. In the use of it, let them know, that in this name, I have sent thee unto them, which will be authority enough to vouch, when thou shalt come unto them.

2. The next thing about this name, is the assertion of it, and confirmation, in these terms, *This is my name for ever, and this is my memorial to generation generation.* Ver. 15.

My eternal name, and memorial of generations to generations. Sept. Generation and generation. Onk. Sam. Syr. Ar. to the same.

This is a positive assertion for owning this name of God, wherein these terms occur;

1. The subject in the relative, *This*, which must take in, *this of Ehieh or Jehovah, this of Elohim, this of being your Fathers God, this of being the God of Abraham, the God of Isaac, and the God of Jacob, all this*.

2. The attribute, wherein occur these particulars;

1. The thing attributed, under two notions.

1. This is my name. *שמי* That of which Moses inquired, now God told him.

2. This is my memorial — *זכרי* —

The title by which I will be made mention of by men, who would know the true God. Hof. 5.

2. The specifying of both by duration, this is my name for ever; and this memorial of God to all generations; from age to age, unto the end of the world; will God be known by this name; and is, by shewing himself to be the God and Father of Christ, the seed of Abraham. Ver. 15.

Learn

Learn hence.

- D. 1. *Gods goodness abounds for discovery of his name unto sincere seeking souls. Here God gives name upon name.*
- D. 2. *Gods will is in revealing his name to his instruments, that it be made known to his Church.*
- D. 3. *The name of Gods being and power giveth little comfort to creatures but in relation.*
- D. 4. *Jehovah Elohim is specially related to some in the world above others.*
- D. 5. *The first general cognisance of Covenant relation to a Church was to the Fathers of Israel.*
- D. 6. *The relation of God to Fathers is declared for childrens comfort.*
- D. 7. *Abraham, Isaac and Jacob must have special, personal relation unto God for good.*
- D. 8. *The God of Abraham, Isaac and Jacob is the only true God.*
- D. 9. *The God of Abraham, &c. was the God of their seed and infants.*
- D. 10. *Mission about hardest work in the authority of his name of God is enough, say no more, but that I sent thee.*
- D. 11. *God asserts and owns his name positive and relative to his people.*
- D. 12. *Gods name is but one and unchangeable, by which he will be remembered.*
- D. 13. *Gods one name, is the God of Abraham and his seed, which must be his memorial forever. Even in our Gospel generations, God will be remembered and worshipped by the same name which he gave to Moses; then it was the God of infants, therefore so it must be unto this day.*

2. In Gods answer, next to the revelation of his name, he reneweth his commission unto Moses, to go and make use of it, as before was expressed. Ver. 17. 16. Here the charge of God is given him in 2 heads.

1. To gather and assemble the elders of Israel.

2. To deliver Gods message to them in three particulars.

1. To vouch his authority for coming, the Lord, &c.

2. To declare Gods special respect unto them. *I have surely visited.* Ver. 16.

3. To assure them of Gods deliverance now. Ver. 17.

To the first, which is Gods charge unto him to set on about the work. *Go and gather the elders of Israel.* Onk. same. — Eldership of the sons of Israel. Sept. — Elders of the sons of Israel. Sam. Syr. Ar. No difference in matter.

The charge here given is in two acts.

1. For motion to dispatch, go hasten into Egypt, there is no longer stay for you in Midian, go now upon my business.

2. For assembling such to whom he was to impart his message from God. *Gather or thou shalt gather the elders of Israel.*

1. The act here enjoined is to gather together, or assemble after he was come into Egypt, such to whom he was first to deliver his message. The verb literally is the second person of the sense preterperfect put for the future, and that for the imperative, gather or thou shalt gather; be sure to do it, as if it were done already; so the time past seemeth to import.

2. The object of this assembling, the Elders of Israel; some read Senate or eldership, which is a title of office and not of age: such as were heads of tribes and of chief place with them, by whom affairs might be best communicated to the commons under every one of them.

2. The next part of his charge is to communicate his message unto them in 3 Heads.

1. About his authority, *And thou shalt say unto them, Jehovah the God of your Fathers hath bin seen by me, or appeared unto me, the God of Abraham, & of Isaac, and of Jacob.* Onk. Sept. Sam. Syr. Ar. same. Herein he is enjoined to make known his call to them.

1. The subject enjoined Moses.

2. The injunction knit to what went before; when thou hast gathered them, then shew them thy commission by informing them of my present appearance unto thee.

1. By my name Jehovah, the God of their Fathers, the God of Abraham, &c. as before.

2. By the vision of me, tell them of this my extraordinary appearance unto thee, to send thee unto them in Egypt.

2. His message about Gods respect to them; tell them that *I say, visiting, have visited you, and that which is done unto you in Egypt.* Sam. the same. — And I have seen whatsoever hath befallen you in Egypt. Sept. — Remembering I have

Ver. 16.

Ver. 16.

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Ver. 16.

Ver. 16.

remembered you and all things done to you &c. Onk. Sam. Syr. and Ar. Our Translators supply, *seen*, from the Greek, but no absolute need of it; for Gods visiting doth respect also what was done to Israel in Egypt. In the whole therefore we may note.

1. The act of God to be discovered. Visiting I have visited, with a visitation have I visited. This, as it is referred to divers objects, hath in scripture divers senses; as here also.

1. If this be referred to Israel, it is an act of grace, a visitation in mercy, to deliverance. Whereabout we may observe.

1. The object Israel, Gods Covenant ones, the seed of Abraham his friend.

2. The act, and hereabout also note.

1. The principle of it, is God gracious, his mercy visits here.

2. The nature of it, visitation for help and deliverance to Israel: visiting and redeeming.

3. The certainty and truth of it in doubling the word, visiting I have visited, and actually am now visiting to save you.

2. If this be referred to the doings of Egypt toward Israel, as it is connected, it notes Gods visitation in vengeance, and herein.

1. The object is Egyptians with all their oppositions, and persecutions acted upon Israel.

2. The act of visiting is punishing, wherein.

1. The principle is God in wrath and fury.

2. The nature is vindictive, plaguing and visiting the Egyptians with judgments.

3. The certainty is the same with Israels deliverance, visiting I have visited. It is as sure as done already. Ver. 16. Gen. 15. 14.

3. His message about Gods present resolution, *And I say I will make you ascend out of the affliction of Egypt unto the land of the Canaanites, &c. a land flowing with milk and honey.* Sept. Onk. Sam. Syr. Ar. to the same. In this last message we have to observe.

1. The term of connection, which is read by ours and others copulative, by some, as a causal particle, *wherefore*, or *for this cause* I say; others as rational and declarative, *for* I say; to this sense I have visited you, for I say I will bring you up, this is the proof of his visitation.

2. The matter connected, which is the message, and that consists in two special heads.

1. The assertive authority of what he was to tell them; I say; tell them that I say it, whose name is *Jehovah Elohim*.

2. The message from the power,

which he was to deliver, about Gods salvation of them, and his present resolution to effect it. Wherein are.

1. The term *a quo* of their deliverance and salvation, the affliction of Egypt; their great and cruel oppressions and persecutions of Israel.

2. The act of deliverance, *I will make them go up out of the affliction of Egypt*; that is, I will set them above it, and quit them from it.

3. The term *ad quem*, unto the land of the Canaanites, &c. wherein are given two of the characters specifying this land named before.

1. The present possessors of it, which are noted under the names of 6 nations forementioned.

2. The fruitfulness, and plenty of it. *A land flowing with milk and honey*; that is mainly by Gods blessing on it; though it were made barren by sin. That they might not be terrified with former famines. Ver. 17.

Whence observe.

D. 1. *Gods commands justly issue for obedience unto all them, to whom his name is revealed.*

D. 2. *Dispatch from creatures must be where God commands, go tarry not.*

D. 3. *Gods wisdom in revealing his will to nations is by informing the heads of it. Elders.*

D. 4. *Elders, not only in age but office, God had required in worst times to steer his people.*

D. 5. *Gods will is, that his instruments of salvation, should shew the appearance of God to them for warrant.*

D. 6. *Jehovah the God of Abraham, &c. is onely he, that can warrant men for his work.*

D. 7. *Where God appears it is to say something unto his servants of his will to them.*

D. 8. *The God of Abraham will surely visit his Covenant seed in mercy to deliverance.*

D. 9. *The same God at the same time visits Egypt in judgment for vengeance.* Ver. 16.

D. 10. *Where God visits in mercy*

he resolves to performe his will.

D. 11. What God saith is surely done; his saying and doing concur.

D. 12. Though affliction makes the Church go downward, mercy makes them ascend out of all.

D. 13. At Gods own will he changeth his Church from bondage and misery to enlargement and plenty.

D. 14. Gods resolution for mercy is but to quicken instruments to work, and the Church to receive. Ver. 17.

3. The last thing in Gods answer, after his name declared, and his commission renewed to Moses, is to shew him also for his encouragement the successe that he might expect, and that is twofold as in the sequel is expressed.

1. The successe upon Israel. Ver. 18.

2. On Egypt. Ver. 19.

In the successe declared upon Israel, two effects are promised to succeed.

Ver. 18.

1. Their audience or obedience. And they shall hearken unto, or obey thy voice. Sept. same. — Sam. Syr. Onk. they shall obey thee on thy word.

The letter is plain. Here we may consider,

1. The connection of this successe to the attempt of Moses; as if he had said, thou shalt not declare my will to Israel in vain, or to no purpose; say what I command thee, and see the issue.

2. The successe promised, wherein note,

1. Israel promised to be a subject teachable.

2. The compliance of them, they shall hear, or hearken to thy voice, so as to beleive thy word, and be obedient to all that I shall send by thee.

Ver. 18.

2. Their concurrence with him, as to help on their deliverance from Egypt. And thou shalt come, thou and the elders of Israel to the King of Egypt; and ye shall say to him, Jehovah the God of the Hebrews hath met with us; and now let us go, we pray thee, a journey of three dayes into the wilderness, that we may sacrifice to Jehovah our God. There is not much difference in the rest. — Sept. add's Pharaoh, &c. hath called us. We will go, &c. — Onk. the God of the Jewes is called upon us, &c. So Sam. All much to the same. Some read only *vocabit* for *occurrit*, which is the word in the text; but this altereth not the sense; for God met them doubtlesse to call them, now herein are foretold.

1. His entrance to Pharaoh, as leader to them; thou in the first place shalt come as the foreman, and guide to them.

2. Their association, thou and the elders of Israel, they shall accompany thee, as well as hear thee.

3. The term of their address, the King of Egypt, the supreme power, oppresting Israel at that time.

4. The addresse itself, thou and they shall come to him and stand before him.

5. The message from God to him, which they were to deliver. And ye shall say, &c. Which message containeth two heads.

1. A declaration of Gods appearance unto them, Jehovah the God of the Hebrews hath met with us. Wherein they were to give him to understand, that they came not now upon their own heads but from the injunction of God; in this is declared.

Ver. 18.

2. The authority injoining, Jehovah the God of the Hebrews. The name of his being and relation are again here used; the Caldee reads the God of the Jewes, but the original is Hebrewes; which note both the same people; but Hebrewes, was a contemptible name of them among the Egyptians, as in the first, and chapters foregoing. Hebrew women and one of the Hebrews children; which noted them a low despised people in Egypt, and therefore the Lord own's them by that name, the Lord God of the Hebrewes.

2. the objection which this authority imposeth the present charge, us, poor despised people.

3. The injunction, is carried in that word of meeting, Sep. read hath called us; the word is met but this meeting with them was to call them out to his worship; God is so said to meet with creatures, when he appears to declare his will to them, as to Balaam, Numb. 23. 3. 4. 15. 16. So here, Gods meeting with Moses and the rest was to declare his will, calling them out of Egypt to worship him.

2. The other part of their message was their own supplication, which they were to make unto the King, that they might answer Gods call, say to him also, And now let us go, we pray thee a journey of three dayes into the wilderness, and we will sacrifice (or that we may) to Jehovah our God. Wherein are charged on them.

Ver. 18.

1. An humble addresse by way of petition.

2. The matter of the petition, liberty to take three dayes journey into the wilderness, to Horeb, as some think.

3. The end of this journey, that we may sacrifice to Jehovah our God; according to the commandment of the Lord.

Quest. 1. Why doth Moses pretend only three dayes journey when a total departure from Egypt was intended? Was not this deceiving?

Answer. No, but the wildome and just proceedings of God appear in this entrance with Pharaoh.

1. God trieth him with this small request, let us go but three dayes journey; to see if so much favour might be granted to

to his people; if he deny this, doubtles he will deny the greater.

2. Here is no deceit in this proposal, but a plain and down-right desire is made to him for Gods sake.

3. Gods proceedings are gradual in dealing with Pharaoh about Israels deliverance & he makes small demands at first without fraud or covine, but truly to try him, and convince him of more unreasonable sin.

4. It is no deceit for Gods servants to conceal some of Gods purpose when they declare part of his will as they are commanded.

Quest. 3. Why do they desire to go into the wilderness to sacrifice?

Ans. 1. This was Gods own direction unto them. 2. It was not meet to do it in Egypt, the worke being an abomination unto them, as Chap. 8. v. 26. 3. God also would teach us to single out ourselves for his worship from Idolators.

Quest. 3. Why was this desire made for sacrificing, seeing it was deliverance from Egypt aimed at?

Ans. 1. Their deliverance was in order to worship. 2. This demand discovers Pharaoh's malignity to deny God his worship; the great sovereign. Horrid wickednes it was found, neither to worship God himself, to whom he owed all, nor to suffer Gods people to do the same. this was a great quarrel between God and Pharaoh.

We note.

D. 1. Commission for power from God to minister salvation, with promise of successe is great encouragement.

D. 2. It is Gods work to make men hear and obey the message of salvation sent unto them.

D. 3. Where God promiseth, men shall hearken, and obey the voice which bring's redemption.

D. 4. Upon Gods encouragement instruments and subjects of redemption must move thereunto.

D. 5. Hearts wrought upon by God do not only hearken but concur to use means for deliverance.

D. 6. Under Gods commission his oppressed ones shall face their great oppressors.

D. 7. Gods message must be declared to oppressors to make them zeale.

D. 8. The Lord God own's his people under the most despised names. Hebrewes.

D. 9. Gods meeting with his people by command, and call, necessitate's them to seek their liberty.

D. 10. Humble addresse God will have his people use sometimes to their oppressors.

D. 11. Liberty is to be truly sought from men, with humility.

D. 12. God who can command all from tyrans, is pleased to order his people to beg small things.

D. 13. The smaines of the Churches desire aggravat's the sin of oppressors in denial.

D. 14. Wildernes service is desired by God, rather than mixtures with Egypt.

D. 15. The end of all deliverance unto the Church is Gods worship. This God requires.

D. 16. Relation to God blind's soules truly to the worship of him.

D. 17. God will have his people sometime beg of Tyrans liberty to sacrifice to him.

D. 18. Such requests are to aggravat the sin of oppressors, who deny Gods homage. Ver. 18.

2. The next successe which God foretels for his encouragement, is concerning Pharaoh and the Egyptians what issue his addresse and message shall have with them. Wherein these particulars are declared.

1. Pharaohs resistance and denial.

Ver. 19.

2. Gods contest with him and victory.

Ver. 20.

3. Israels egress with much spoyl.

Ver. 21. 22.

1. God tells Moses the worst, that it might not offend him afterward viz. that he must expect a denial from Pharaoh at his first attempt. Whereabout we may observe,

1. The certainty of the event upon Gods own knowledge, And I know, or I am sure, as ours and the 70. It is manifest in my sight. Onk. — Sam. Syr. Ar. I know. In this therefore note,

Ver. 19.

1. The connection of this to the former good successe of his addresse to Israel, Q999 2 they

they shall hearken, but at the same time I know it will be otherwise with Pharaoh; the worst is knit to the best.

2. The subject assuring, I even I the Lord who from everlasting to everlasting see all events.

3. The term of assurance, I know or foreknow the event which you must expect from Pharaoh, and therefore I tell you of it before, that you may not be discouraged.

Ver. 19. 2. The event itself, as to Pharaoh, That the king of Egypt will not grant you to go no not by a mighty hand or unless by a mighty hand.

25) *in* *in* Sept. — Nor suffer you to go but for a mighty fear. Onk. *Neman quidem valida* Syr. — Nifi. Sam. — *Neque par manum meam fortem*. Arab.

1. The subject of this denial the King of Egypt, the proud insulting tyrant, with his counsel and abettors.

2. The denial, he will not grant you to go, according to your petition, no, not for three days.

25) 3. The aggravation of this denial, *no not by a mighty hand*, i. e. though I put out power and might to force him, yet he will resist my hand at first; or as the term is used it is more clearly read *unless by a mighty hand*, which afterward God promiseth to put forth, this is the plain and simple sense of this expression, which aggravates his denial, that he would contend with Gods mighty hand.

Quest. But why would God have Moses and Israel suffer this frustration?

Answer. 1. Hereby God sheweth his mind to aggravate Pharaohs sin being so kindly intreated, that he should dare so to contend with God. 2. Hereby he would exercise the faith of Moses and Israel to strive against sensible discouragements, and live upon his word.

Learn we.

D. 1. God declares the worst as well as the best that meet his servants in the way of salvation.

D. 2. It is Gods peculiar to foreknow and foretell future events. Let them tell us, &c. Isat. 19. 12.

D. 3. Gods knowledge doth assure him of things to come to pass.

D. 4. God knowes what the powers of the world will do against his Church and yet he try's them.

D. 5. It is incident to worldly powers to deny the humblest request from God.

D. 6. God in his wisdom suffers earthly powers, to wrestle with his mighty hand.

D. 7. Their sin is aggravated who ever contend with the mighty hand of God.

D. 8. The madness of sinners is so great, that they will put Gods power to it. Ver. 19.

2. Unto the former event upon Pharaoh which might somewhat discourage Moses, God adds a further & better success, which he promiseth, notwithstanding Pharaohs denial and resistance; Wherein he foretells.

1. The work he meaneth to do in Egypt, which in general was to take vengeance of them, about which we have related.

1. The causal act, *And I will send out my hand*, And stretching out my hand, 70.

And I will send the stroke of my strength. Onk. — And I will stretch out my hands. Syr. until I send my stroke. Ar. In this note,

1. The term connecting, *And*, some read it *therefore*, others, *but*, as an adverbative: All may well stand; for this connection may shew, the opposition which God makes to the resistance of Pharaoh, or, the reason of Gods putting out his hand, therefore he doth it, because Pharaoh would not grant their egress without it, if we read it copulative it notes the immediate putting forth of Gods hand, upon Pharaohs resistance, as the nearest consequent.

2. The matter connected, which is the expression of the cause, wherein concur,

1. The agent, *Jehovah Elohim*, the Lord God.

2. The act, sending forth, or stretching out, which notes the effectual manifestation of God against Pharaohs opposition.

3. The object put forth (*my hand*) so spoken as after the manner of men, but metonymically it notes power, and to stretch out Gods hand is to put forth his power, to the uttermost to contend with Pharaoh; I will see whose hand is stronger, his or mine.

2. The effect produced, *And I will smite Egypt with all my wonders, which I will do in the midst of it.* Sept. Onk. Sam. Syr. Ar. Vulg. &c. same; here mark.

1. The term connecting effect to cause, most nearly.

2. The effect itself connected, wherein note.

1. The same cause proceeding, I the same.

2. The dreadful effect, set out to us.

Ver. 19.

1. By the nature of it, *smiting* I will smite Egypt, which notes Gods breaking King and people to pieces; it is expressed by wounding, killing, in other places; it notes Gods severe exaction from Egypt.

2. By the means of this smiting (*With all my wonders or marvelous works*) These were all those plagues executed on Pharaoh and the Egyptians.

3. By the certainty of them, (*Which I will do in the midst thereof*) Wherein God assureth him, that he will work such wonders of judgment in Egypt, that proud Potentates shall feel, and tremble at his manifestation I will surely do them in the very midst of Egypt.

Ver. 20. 2. The success of this work of God in Egypt, *And after that he will send you away.* Sep. Sam. Onk. Syr. Ar. Vulg. same.

1. The term connecting this, *And*, immediately after I have done these wonders.

2. The term of order, these wonders of judgment being first done; afterward comes the issue.

3. The success is Israels freedom, about which observe,

1. The deliverer is Pharaoh himself, he that at first would deny their dismissal.

2. The object of deliverance is Israel.

3. The act, he will send you away, and be glad to be rid of the judgements that pursue him. He will thrust you out in haste. Ver. 20.

Whence we Learn.

D. 1. God is at hand to deal with them that contend with his power.

D. 2. Gods hand put forth, will smite the arm of flesh.

D. 3. Upon Gods putting forth his hand to vengeance, great smittings are on enemies.

D. 4. Wonderful vengeance Gods hand giveth forth sometime to cruel adversaries.

D. 5. God will certainly work wonderful plagues, where he threatens them.

D. 6. The very midst of Gods enemies shall have experience of his wonderful plagues.

D. 7. Where grace will not prevail with wicked adversaries, force from God shall.

D. 8. Gods power put forth makes the greatest oppressors quit his peo-

ple, will or will they. He that denieth them egress, thrusts them out. Ver. 20.

3. The last thing wherein the success of the embassy of Moses into Egypt is declared, is the clear and comfortable passage of them out of Egypt, whereabout God foretelleth these things to encourage him.

1. His grant of favour to them from enemies.

2. His promise of their egress withfulness. Ver. 21.

3. His discovery of the manner, *Every woman, &c.*

4. His purpose to the end of all. Ver. 22.

1. The first is thus expressed, *And I will grant favour to this people in the eyes of the Egyptians. I will grant the favour of this people, &c.* I will give favour to this people before the Egyptians, Sept. — I will give the people into favour, Onk. — I will make this people gracious. Syr. Sam. and Ar. to the same. Herein note,

1. The term of connection, *and*, this knits the following event, to the precedent; so soon as God hath made the King to yield, then will he incline the people to a compliance for his peoples good.

2. The matter connected is a promise of making the people of Israel gracious in Egypt, however they have bin vile. Herein note,

1. The Author Jehovah undertaking it.

2. The subject, that people, Israel owned by him.

3. The boon vouchsafed, favour in the eyes of the Egyptians who had maligned and oppressed them.

4. The effectual causation, by the almighties gift or grant, who had all their hearts in his own hand; I will give favour unto this people from the Egyptians, or give them unto favour; they shall favour them however they have abhorred and persecuted them.

2. The second is in these words, *And it shall be, when ye go out, ye shall not go empty.* Sept. Onk. Sam. Syr. Ar. to the same. I two things are here promised by God to them.

1. That they shall certainly go out of Egypt by his power, & exprossive command, ye shall surely walk, or go out from Egypt.

2. That they shall go out full fraught; it is expressed negatively by *a utrum*, but affirmatively it carrieth a fulness of good, wherewith they should march out of Egypt; when it is said, *ye shall not go empty*, according to the promise given to Abraham.

Gen. 13. 14. Ver. 21.

3. The third particular notes the manner, how they shall be so filled and enriched

Ver. 22.

at their departure, *And, but, or for a woman shall aske of her neighbour, and of her that sojourneth in her house jewels of silver, and jewels of gold and garments, and yeshall put them upon your sons and upon your daughters, Sept. Onk. Syr. to the same. — A man of his neighbours, and a woman of her neighbour shall ask, Sam. — Shall borrow. Ar.*

1. The terme of connection is read adversative, ye shall not go away empty, but, &c. And by some rational, *For every woman, &c.* and by others copulative, knitting close this word unto the former.

2. The matter connected, which notes the way of lading themselves with precious things.

1. By asking of their neighbour such things as should enrich them. In which passage.

1. The subject mentioned, *a woman* indefinitely read, every woman. The Samaritan read, both man and woman.

2. The act, ours read borrow, which may be gathered, but the word signifieth to aske, and so the 70 render it. And most others read it so. Now whether they did aske by borrowing, or by demanding from them who had oppressed them is a quere.

3. The object, vessels of silver, and gold, and raiment; all good things to sustain them in their way; and overplus of riches.

2. By putting on or cloathing their sons and daughters with all these good things; so that they went away clad with the riches of the Egyptians.

The fourth thing sheweth the end of Gods thus proceeding with them, *And ye shall spoil the Egyptians, or Egypt; In summe this was the end of these Gods dealings, to take from them that which he had given them, and make his people execute his will in this matter.*

Quest. Was this just and lawful for Israel to do?

Answ. Yes doubtlesse, for, 1. God alone is the true and proper owner of all that creatures possesse.

2. God himself commandeth them thus to ask, and demand of the Egyptians and carry away.

3. Gods ends as well as commands were just.

4. The obedience of his people therefore herein was no sin, but duty to his will.

D. 1. Gods bowing potentates and inclining people to deliver his Church together.

D. 2. There is a grace of favour which the world may shew unto Gods Church.

D. 3. Its Gods only work to incline

the hearts of enemies to favour his people.

D. 4. Favour wrought in the hearts of oppressors lets the Church go out of thraldome.

D. 5. Fullnes as well as freedom, oppressors yeeld to Gods people at his word. Ver. 21.

D. 6. Soules shall but aske and have of their very enemies, what they will, when God inclines them.

D. 7. Gods Church is as neighbours or inmates with a wicked world for Gods setting.

D. 8. Silver and gold and jewels God makes these neighbours yeild to his people at his will.

D. 9. The sons and daughters of the Church God makes to carry away the treasures of enemies somtimes.

D. 10. At Gods command his Church shall spoil the enemies who spotted them. Ver. 22.

CHAP. IV.

Herein follow to be considered as the general heads of the Chapter.

1. The remaining encouragements.

Ver. 1. 17.

2. The events befalling after. Ver. 18.

26. All this is in preparing Moles.

3. The joining of Aaron with him who was the second instrument to be prepared.

Ver. 27. 28.

4. The mission and setting upon their word enjoined. Ver. 29. &c.

These are the heads of this Chapter, considered also as parts of the general division, and so the first head here is Gods third discourse with Moles for his encouragement.

1. He had answered him, as to his pretended insufficiency. Ch. 3. v. 11. 12.

2. He had satisfied him about his name, and encouraged him to go out in it, with promise of successe with Israel, and over Egypt. Ver. 13. 22.

3. The next encouragement followeth against further objection, which Moles doth make against Gods former discovery of his purpose to make Israel believe him.

Ver. 1. 9. Herein we have now more especially to note,

1. The discouraging reply by Moles.

Ver. 1. 2. The

2. The encouraging answer of God, Ver. 2. 9.

In the former we have these particulars occurring,

Ver. 1.

1. The form and manner of it; *And Moles answered and said, All read the same. Here,*

1. The term connecting another objection to so full an answer, sheweth the dissatisfaction of Moles, that yet he had to reply to God, and his infirmity therein, not to acquiesce in Gods revealed promise; so hard is it to take Gods word.

2. The replier, Moles, called, encouraged, and yet not satisfied with all.

3. The manner of reply is by speech, *he answered and said*, i.e. he readily returned further by discourse, as God vouchsafed.

2. The matter of the reply, which consists in a double suggestion made by him.

Ver. 1.

1. Of Israels unbelief against Gods former promise, *But behold they will not believe me, nor hearken to my voice. Sam. Syr. Vulg. same. — Will not obey me. Onk. — If therefore they will not believe me, nor hear my voice, &c. What shall I say to them? Sept.*

1. The adversative term *but*, as our translators read it well, sheweth this to be objected to God.

2. The term demonstrative, *behold* puts God upon another consideration. It is read by the 70. conditional, *if they will not believe me*, and thereupon, they adde what then shall I say to them? But that is not in the Hebrew, and therefore the objection is positive, *behold they will not, &c. Jer. 3. 1.*

3. The matter thus objected, *They will not believe me nor hearken to my voice.* This is a hard speech when God had said they shall hearken to thy voice. Ch. 3. v. 18. yet, thus sense prevails to make him weak in faith, while he pretend's others would not believe God by him, here then is his pretended strait yet to stop him.

1. That whatever he saith, Israel will not believe him, that is, give credit to his word, which he should speak in Gods name.

2. That they will not so much as hear him to be obedient to him, or persuaded by him.

2. Of the reason of it, *For they will say, Jehovah hath not appeared unto thee.* The readings do agree. Here we have a reason suggested by Moles, to ground his objection thereon, they will not believe me, *for they will say* Jehovah hath not bin seen by thee.

1. He positively asserts their reasoning, *For they will say thus*, notwithstanding God hath promised to over power them that they should believe.

2. He expresseth what they will

reply for their not believing, that Jehovah hath not appeared to him nor given him any such commission. This his thoughts run upon; however he had not the keeping of their hearts, but God. Wherein he suppoeth,

1. That the name of Jehovah would not be trusted.

2. That his appearance unto Moles about this business would not be credited by them, therefore he concludes to what purpose should I go to them?

Quest. How could Moles know this, or was it well that he should put this block in the way of his obedience?

Answer. 1. It is conceived by some, that he spake only conditionally as the 70. if they do say so, what shall I say to them? 2. If positively understood, he could not certainly know so much; but it was suggested to him by his own sense and fears; he supposed they would refuse him upon such an account; and likely upon their rejecting him when he was in his prosperity in Egypt. 3. The action in objecting God doth not expressly reproove, yet doubtles it had its rise from unbelief; and therefore to be charged on the infirmity of faith, however God vouchsafeth graciously to answer it; and hereupon takes occasion to confirm his authority in the hand of Moles by his mighty works.

We conclude hence.

D. 1. Dissatisfaction is incident to good soules in difficulties, after Gods full satisfaction given to them.

D. 2. God permitting, soules backward to Gods hard works, are apt to be objecting.

D. 3. Infirmity of faith may make men suggest things contrary to the promise of God.

D. 4. Soules may tax others with unbelief, and be such unbelievers themselves.

D. 5. Obstinacy experienced among creatures may make Gods ministers despair of successe.

D. 6. It is incident with sinners to deny Gods appearances to his instruments.

D. 7. Gods ministers are apt to apprehend such denials for discouragement to Gods work. Ver. 1.

2. Now

2. Now followeth Gods encouraging answer unto Moses, the summe whereof is, that he would procure faith unto him from Israel, by his miracles which should be done by Moses in their sight. He instanceth in 3 from ver. 2. to Ver. 9. The two former are mostly demonstrative, the last seemeth also to be vindictive.

1. The miracle of his rod changed. Ver. 2. 5.

2. The miracle of his hand diseased and cured. Ver. 6. 7. 8.

3. The miracle of turning water into blood. Ver. 9.

In the first these particulars are observable.

1. The preface or preparation unto the first signe or miracle. Ver. 2 and that is made.

Ver. 2.

1. By Gods question to Moses, *And Jehovah said unto him, what is that in thy hand?* Sept. Sam. Syr. same. — *What is that which thou holdest?* Onk. — He said to him for warning, &c. Ar. here note,

1. The term connecting which sheweth that the Lord is not weary of satisfying Moses; therefore he joineth further encouragement.

2. The subject answering, Jehovah the eternal God, he saith, what followeth in favour unto Moses, though he had cause to be displeased with him.

Ver. 1.

3. The question itself, *What is that in thy hand?* It is not a question of one ignorant or doubting, God knew what it was, but of one teaching and preparing a creature unto further comprehension of the good will and power of God, to make him note what he had with him, and what God would do with it and by it.

2. By the answer of Moses, *And he said a Rod or staffe, such as shepherds used to have.* Sept. Onk. Sam. Syr. Ar. the same. In the answer is a plain return to God, that it was a poor staffe and nothing els, an unlikely instrument to do any great things. This God would shew Moses for preparing him unto the future signe.

Note hence.

D. 1. *God is not angry for the infirmity of his in objecting, but hastens to heal it.*

D. 2. *God questioneth his people sometimes, not to know of them, but to teach them.*

D. 3. *God by making creatures sensible of their poor hand instruments prepares to shew them his power.* Ver. 2.

2. The exhibition of the signe itself. Ver. 3. 4. Here observe,

1. A double command from God.

2. A double obedience by Moses. And both these orderly following each other. There are three events of both.

1. The first command to Moses is this. *And he said cast it on the ground.* All readings agree: after God had prepared him by his question, he now orders him to do something in tendency to the signe, which he was about to give, and it is no more but to throw his staffe upon the ground. Ver. 3.

2. The obedient return of Moses, *And he cast it on the ground.* All readings are the same. This carrieth no difficulty in it; only expresseth the obedience of Moses unto Gods command. Ver. 3.

3. The event, which was twofold.

1. Upon the Rod, and it was for a serpent or it became a serpent, or it was turned into a serpent. All readings herein agree. The terms are not difficult. Ver. 3.

The subject here is the Rod or staffe. The attribute is the serpent.

The connection is by a verb substantive which notes the transubstantiation of it into a serpent, so it is said, *It was turned into a serpent.* Ex. 7. 15. To a dragon. Ex. 7. Ver. 9.

2. Upon Moses. *And Moses fled from before it.* All readings agree, from the face of it. Ver. 3.

1. The subject affected, Moses, who had the rod in his hand before, and walked with it.

2. The affection, Fear, which made him fly, he started at such a change and fled from such a creature, though it were but his own rod.

3. The object or cause affecting, the rod made now a serpent, the form was terrible to him, as mans nature abhorres such creatures. Ver. 3.

2. The next command is thus expressed. *And Jehovah said unto Moses; put forth thy hand, and take it by the tail, or catch its tail.* All readings agree. Ver. 4.

1. The authority commanding is Jehovah.

2. The subject commanded, Moses.

3. The command itself is double.

1. To extend his hand, and therefore to draw nigh after he had fled away, and not to be afraid of this change.

2. To take the new-made serpent by the taile; it was a hard work for a fearful man, especially considering the poisonous effect that might follow.

4. The return of Moses to this command is obedience, *And he put forth his hand and caught it.* All readings are to the same. Herein, Ver. 4.

1. The subject, Moses, who was commanded.

2. The return which is obedience in two acts,

1. He put forth his hand.

2. He caught it.

5. The event. *And it was for a Rod in*

in his hand or it became a Rod in his hand. All readings agree.

In this is another act of transubstantiation, turning a living creature into a stick, as was the turning of Lots wife into a pillar of salt. In both these God sheweth the first signe that he will give Moses to do for procuring credit to his call from God.

Quest. Was this a true serpent or a phanasy?

Ans. Doubtles it was truly such in nature, and truly turned into a stick again: The reason is undeniable.

1. The God of truth maketh no lying wonders.

2. In Gods signes all changes have bin experimented to be true, as it was the best wine made of water by the power of God.

3. This distinguisheth between Gods works and the Devils; as will appear when we come to the forcerers works.

Quest. What did this signe import?

Ans. 1. Some give vain conjectures and ridiculous, not worth naming.

2. Others pious conceits, that the same instrument should be a support to Moses and Israel as a staffe should be terrible to Pharaoh as a serpent; this is of good use. 3. Yet no certainty in these; but the main sense is, that it was to be a miracle adjoined to the commillion of Moses, and by it Israel was to be convinced of his call, before he came to shew it unto Pharaoh; this was Gods intent in doing it as appears in the next. Ver. 4.

Ver. 5.

3. The end of this signe exhibited followeth, *That they may believe that Jehovah, the God of their Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee or hath been seen by thee.* All readings agree.

This reason is brought in something abruptly, and yet no lesse forceably, for it is full to the objection; Moses had said, that Israel would not believe that God appeared to him; God sheweth what signe he should give them to prove the truth of his call. As if he had said, do this, that they may believe, &c.

In this end proposed are seriously to be noted:

1. The subjects aimed at for good, which is Israel.

2. The duty aimed at for their good. Wherein mark.

1. The object proposed, which is the appearance of God to Moses for this call, and herein.

1. The subject appearing, God as here described in relation, which was opened before.

2. The apparition, which was Gods visible discovery of himself in the bush to call him.

2. The act, which was to believe, or to receive as undoubted truth, that God so appeared to him; and sent him upon

this worke of Israels deliverance from Egypt.

Quest. What force have such signes to work faith?

Ans. 1. No physical influence to beget faith in any. 2. A moral efficacy they have, to persuade that the truth is from God, which these works do testify, and that none can do them but God; therefore men are left inexcusable, if after these they do not believe, *If I had not done the works, &c.* Joh. 15. 24.

Learn we.

D. 1. *God followeth expostulations with resolutions to satisfy the souls of his servants troubled.*

D. 2. *Gods almighty power may be tried in small things, even about a Rod.*

D. 3. *Gods commands in smallest things are to be obeyed by his servants.*

D. 4. *When God commandeth small things he worketh miracles to confirm them.*

D. 5. *True transubstantiation of creatures into mutual natures is Gods work. This was to make a stick a serpent, and e converso.*

D. 6. *Gods miracles may be terrible to his servants, when intended to be comfortable.*

D. 7. *Sense working upon Gods terrible signes makes men fly.* Ver. 3.

D. 8. *Faith in Gods word dares meddle which the most terrible signes from God.*

D. 9. *God can make slaves serpents and serpents slaves, terrors to enemies, and supports to his own.* Ver. 4.

D. 10. *Miracles are given by God to turn from unbelief to faith in Gods word.*

D. 11. *True miracles are the only work of the true God, the God of Abraham.*

D. 12. *Gods appearance is eminent to them by whom he worketh true miracles.* Ver. 5.

Rrrr

2. The

2. The next signe or Miracle, which God sheweth to Moses, by which faith should be procured to his message, is upon his own hand, which was first diseased and then healed, and both in a strange prodigious way. Ver. 6. 7. 8. Wherein occur these particulars,

1. The sign itself. Ver. 6. 7.

2. The use of it. Ver. 8.

In the first of these we have,

1. Gods command doubled. Ver. 6. 7.

2. The obedience of Moses doubled.

Ver. 6. 7.

3. The signal event doubled. Ver. 6. 7.

2. The end or use of this event declared.

Ver. 8.

1. Gods first command, &c. We have. Ver. 6. And therein.

Ver. 6.

1. The additional preface, *And Jehovah said furthermore unto him.* Readings agree.

1. The term of connection adde's this dignation of another signe to answer the former objection, one act of grace is knit unto another.

2. The matter connected, Gods further discovery of his good will to Moses, *Jehovah said.*

3. The term of continuation. *Further more again.*

Ver. 6.

2. Gods command, *Bring in now thy hand into thy bosom.* All readings agree in this. There is no obscurity in terms. It is Gods expresse command to Moses to put his own hand into his own bosome, being intended thereby to shew him more of his power.

Ver. 6.

3. The obedience of Moses is exprest, *And he brought his hand into his bosom and brought it out.* readings herein agree. Two expressions note his obedience here.

1. His putting in of his hand into his bosom.

2. His taking it out of his bosom again, and both doubtles upon Gods word.

Ver. 6.

4. The event hereupon evidenced, *And behold his hand was leprous as snow.* Sept. Sam. Syr. the same. — White as snow. Onk. Ar. Here, in the first prodigious work consider.

1. The note of demonstration *Behold,* it is pointed out.

2. The matter demonstrated in the event effected.

1. A found hand put into a found bosom.

2. this hand in a moment made leprous and with such a leprosy as in itself was incurable by men; it was by the leprosy made as white as snow, which noteth a bloodless and a spiritless condition, and it was no other but as a dead hand. This leprosy is written of Levit. 13. 23. &c. Ver. 6.

2. The next part of the signe is given.

Ver. 7.

1. The command of God to Moses repeated. *And he said return thy hand into thy*

bosom. All readings agree. The words are plain. It is Gods command unto Moses once more, to put his leprous hand into his bosom, having something more of his power to discover unto him.

2. The obedience of Moses repeated, *And he returned his hand into his bosom, and took it out of his bosom.* Herein Moses objected God.

1. In returning his hand into the same place.

2. In taking it out again at Gods word.

3. The event hereupon, which did compleat this signe, *And behold it was turned as his flesh.* Onk. Sam. Syr. to the same. It was restored into the colour of his flesh. Sept. wherein we may note,

1. The note of demonstration pointing out this part of the signe.

2. The matter demonstrated, which is another prodigious change, wherein,

1. The subject is aleprous hand.

2. The change of it from what it was, it was turned, that is, from its leprous condition.

3. The term unto which it was changed, and that is into the same healthfull state with his own body, Ver. 7.

2. The use or end of this signe followeth in the next verse, wherein we have,

1. Something supposed, *And it shall* Ver. 8.

come to passe, or it shall be if they will not believe thee nor hearken to the voice of the first signe. All readings agree to the same sense. Herein is supposed an opposition in them to believe which Moses was ready to object; they will not believe though my staffe be made a Serpent, suppose that faith God.

1. That they will not believe thee.

2. That they will not hearken to the voice of the former miracle.

2. Something asserted, *They will believe the voice of the latter signe.* — Of the second. Sept. Ar. Sam. Syr. Onk. same. Wherein God promisseth that all his miracles shall not be in vain, but that by the latter, if not by the former, souls shall be over-powred, and made to see the truth of Gods message to them, that they shall by faith embrace it to salvation. Ver. 8.

Quest. What did this miracle of diseasing and healing the hand of Moses signify?

Ans. 1. There are many vain conceits of his hand leprous, and his hand healed, to note many things which never were intended. 2. It is piously conjectured, that thereby he would teach Moses that though he were never so base and weak in himself, yet that God who calleth things that are not, as if they were, would and could make him by his word, though he were as incurably leprous yet to live, and to be mighty for his work. Some also thinke that it was to

to keep him humble in his employment, that he might not be puffed up as if the Miracles were done by his hand. These are conjectures only.

3. The proper signification is the intent of a miracle, and that is as a second means to command faith in Moses to trust God, who can smite and heal, and to work faith in them to Gods word, unto whom he was sent to shew these wonders. And this sense God giveth himself. Ver. 8.

D. 1. *God at his own pleasure giveth signe to signe to help the weaknes of faiths but not so alwayes.*

D. 2. *God sometimes commands his servants in order to disease and try them.*

D. 3. *Such commands are readily to be obeyed by Gods people. So Moses did.*

D. 4. *Vpon such obedience God sometime sheweth his servants bitter diseases.*

D. 5. *Sudden change from soundnes to leprosy is Gods miracle.* Ver. 6.

D. 6. *After trial God commands his servants again in order to healing.*

D. 7. *Obedience must be acted to see the good of such commands.*

D. 8. *God answers the obedience of his servants with wonderful healing.*

D. 9. *It is Gods prerogative alone to disease and heal his creatures miraculously by his word.* Ver. 7.

D. 10. *Miracles at first may misse of their end and not persuade men to faith.*

D. 11. *Second miracles may do that which former did not effect.*

D. 12. *Gods word and promise alone can make miracles themselves effectual means of faith.*

D. 13. *Miracles have voices which should command faith and obedience.* Ver. 8.

3. The last signe or miracle now followeth, whereby God will persuade Israel to believe that God appeared to Moses,

and had sent him to deliver them. Ver. 9. Wherein we have,

1. A supposition of the inefficualnes of the two former signes, that notwithstanding both of them yet Israel might not believe. *And it shall be if they will not believe also these two former signes, and will not obey thy voice.* — Believe thee. 70. Ver. 9.

Obey thee. Onk. But if it happen, that they do not believe also, &c. Sam. Syr. and Ar. to the same purpose. There is no difficulty in the words. You may note

1. The term of connection knitting this to the former, God abounds in goodness to satisfy the doubts of his poor servants.

2. The matter connected, which is a supposition which Moses might be ready to object, and it is twofold.

1. Of Israels infidelity concerning the two precedent signes, it may be, they will not believe for both these wonders.

2. Of their disobedience, they will not hearken to my voice notwithstanding; suppose all this will be so. God thus yeilds to his infirmity.

2. An injunction together with a promise of enabling him to shew a third signe more terrible; this was not only to be demonstrative but vindictive upon the Egyptians. Herein observe.

1. The command of God, *That or then thou shalt take of the waters of the river and poure upon the dry land.* Sep. Onk. Sam. Syr. the same. — Take of the water of Nilus. Ar. herein may be noted,

1. The connection of this word to the former doubt.

2. The injunction unto two acts.

1. To take of the water of the river, of any river *junius.* Others, of the river of Egypt Nilus where this was afterward executed; but the general notion here is best.

2. Thou shalt poure upon the dry, that is, the earth. This is all commanded.

2. The event promised, *And the waters which thou takest out of the river shall be, even they shall be into blood upon the dry ground.* The whole is a miraculous transmutation, wherein note,

1. The subject of it, the waters specified, even these which thou takest out of the river.

2. The term of this change, blood, true blood.

3. The change itself, transubstantiation in the verb substantive doubled, *they shall be, even they shall be, into blood,* that is turned, into the substance of blood.

4. The place of this change, upon the dry ground.

Quest. Was the signe done in present, or was it onely before Pharaoh as we read, Ch. 7. 19.

Ans^w. 1. It is doubtful whether any water were in the place where now Moses stood. 2. The signe spoken of was to work faith in Israel. 3. The signe was shewed unto Israel, before Moses went unto Pharaoh. Ch. 4. v. 30. 4. It was not the same, with that of turning the rivers into blood, for this was done on the dry land, but that was in all places of waters; yet this was an instance of what God would and could do in that.

Quest. What was the main scope of this signe?

Ans^w. 1. To confirm the call of Moses with the rest foregoing. 2. To shew some terribleness of judgment in turning an element of nourishment into an instrument of death. 3. It may be also to recompense their sin in destroying the Hebrew infants in the waters.

Hence we collect.

D. 1. God troubleth his indulgence to help the infirmities of his servants.

D. 2. It is incident unto sinful men to mistrust the wonders of God.

D. 3. Such incredulity may discourage Gods wonder-working instruments in their work.

D. 4. God knoweth this evil of men, and grants it may be so, but not approves it.

D. 5. God work's not onely strange but terrible signes to make sinners believe.

D. 6. When God giveth forth his word, water shall blood the land, not water it.

D. 7. When waters are made blood-guilty they are justly turned into blood.

D. 8. Signes demonstrative of Gods power unto his servants are vindictive unto his enemies. Ver. 8.

4. A further encouragement of Moses to his work, we have, Ver. 10. 11. 12. Wherein note.

1. A further objection made by Moses against the undertaking of the work unto which God called him. Ver. 10.

2. Gods satisfactory answer to him. Ver. 11. 12.

1. The objection of Moses occur-
reth, wherein observe,

1. His onset again, *And Moses*

Ver. 10.

said to Jehovah. — To the Lord, Sept. Before the Lord. Onk. — Unto the Lord. Ar. we have here,

1. The term connecting another objection.

2. The person objecting, *Moses.*

3. The person to whom, *Jehovah.*

4. The manner of it, by speech.

2. The matter of his objection expressed two wayes.

1. Negatively, *For me, O my* Ver. 10.

Lord, I am not a man of words, either from yesterday or from the third day, or from the time that thou hast spoken to thy servant. — I pray thee, O Lord, I am not well spoken or eloquent, &c. Sept. Onk. same. to Sam. Syr. Ar. to the same purpose.

This objection is from his want of words that he was no good spokes-man, and what should he do to deliver his message to the King? to this purpose he replieth.

1. The object of his reply, is his Lord.

2. The subject of the complaint is himself. *As in me.*

3. The complaint he maketh, and that is that he had not the faculty of speech.

1. Expressly denying it, *I am not a man of words, a man of lips, a talker. Job. 11. 2. I have no voluble tongue to bespeake the Majesty of Princes. I am not eloquent. So the mighty man is a man of arm. Job. 22. 8.*

2. Gradually complaining in three expressions.

1. Not since yesterday.

2. Not from the third day.

3. Not from the time that God appeared to speak with him: that is, neither by nature, nor education, nor infusion of such a gift from God.

2. Affirmatively, *But I am heavy* Ver. 10.

in mouth and heavy in tongue. Sam. same. Syr. to it. — Heavy of speech, and of a deep tongue, that is, hard to speak. — Onk. slow. — Ar. Of a slow vile or stammering voice, &c. Sept. The word in the original, is heavy of mouth,

and heavy of tongue; that signifieth in our speech, infirmity of speaking, unaptness to expresse himself unto men of place and parts so as to be accepted by them; he doth, in short, assest himself, to be a weak man as to exprelling of himself, and therefore unfit to be such an ambassador, from heaven, to a great potentate and mighty persecutor.

Quest. Was Moses indeed slow of speech, or was it not an excuse? Why doth the Spirit say, *he was mighty in word and deed, Act. 7. 21.*

Ans^w. 1. It was no untruth: Moses might naturally be slow of speech, for God seems to grant it in his answer.

2. It was yet doubtless his infirmity to urge this against his undertaking Gods work. 3. The expression of Stephen doth

doth

doth not impeach this, for mightines in word there, was not in volubility of speech, but in efficacy of it, when he spake, in the name of God, and the worke was done: you have the sense.

Learn the result of it in these truths.

D. 1. Infirmity of faith maketh Gods called ones to object many times against his will.

D. 2. Miracles sometimes will not silence such objections of fearful doubting soules.

D. 3. Unwilling soules for Gods work are apt to plead real infirmities for excuse.

D. 4. Such pleading of weak Saints is yet with application to God as their Lord.

D. 5. Weaknes of faith, will urge against Gods call, not only self insufficiency, but Gods not supplying.

D. 6. Infirmity in speech may be an argument as to men, though none unto God, to hinder his work.

D. 7. Good soules are apt to sit down under such discouragements and deny Gods call. Ver. 10.

2. Gods answer followeth to take off this discouragement from Moses. Ver. 11.

1. Wherein are,

1. Gods check by expostulation. V. 11.

2. Gods injunction with promise. Ver. 12.

In the former occurre to observation,

1. The preface. *And Jehovah said unto him. — The Lord said unto Mo-*

ses. Sept. Readings agree. The termes here are plain, and easy to know.

1. The term of connection sheweth the close return of God to the objection of Moses.

2. The Replier, *Jehovah.*

3. The party to whom, *Moses.*

4. The reply itself, *he said,* as followeth.

2. The answer in a double expostulation.

1. *Who put the mouth to man, or who put the dumb or deaf, or the open eye or the blind. Onk. & Sam. same. — The first man:*

Ben Uz. — Who gave the mouth to man, who made the dumb and deaf, the seeing and blind? Sept. — Who made, &c. yr. — Who created pronuncia-

tion, &c. Ar. All to the same purpose.

This question puts Moses upon inquiry and consideration of the great creatour and former of all parts, powers, and faculties of men, that when he complains upon his defects, he might consider there was a way to supply them, and not to despond by reason of them.

1. The scope of the question, is to stop the objection of Moses; do you want a tongue or a mouth? pray consider who made them.

2. The matter of the quere is in the letter about the position or instruction of mans mouth and faculties; which notion of putting is emphatical, and carryeth in it these things.

1. Creation or forming of the mouth to its special office, as well as the ear or eyes.

2. The fitting or framing them to act according to their created natures.

3. The ordering or determining of them either unto effect or defect; who sets the mouth to speake or to be mute, or the ear to be deaf or hearing, or the eye to be blind or seeing who orders and effect's this in man, consider, and tell me Moses.

2. The next question resolves the former, *Have not I Jehovah? All readings to the same. — Have not I the Lord God? Sept. Am not I God the creatour of them?*

2. This question must be resolved affirmatively, *I Jehovah have set the mouth in man, &c. And if I be he, who now call thee to go and deliver Israel out of Egypt; dost thou stop for want of a mouth or tongue, seeing it is in my hand to create and order them? thus the Lord gently reprooveth him. Ver. 11.*

2. After this check he encourageth him to obey his call, and make no more delay, and that,

1. By his injunction repeated, *And* Ver. 12.

now goe, All readings agree. — *Go*

on, vulg. Herein God shakes him out of his delays, and straitly chargeth him; stand

not upon those frivolous objections, but considering who calleth you, and who it is

that giveth the mouth to man, it is I Jehovah, go therefore at my word, tarry not.

2. By his promise added, *And I will be* Ver. 12.

with thy mouth, and I will teach thee what thou shalt speak, And I will open thy mouth,

and instruct thee what thou shalt say. Sept.

My word shall be in thy mouth.

Onk. Syr. Sam. Ar. to the same with the Hebrew. All tend to the same purpose,

herein are pomised,

1. Gods presence with his person, and specially with his mouth, of which he complained,

2. Gods influence in suggesting, instructing, enabling his tongue to speake: now who can resist the mouth wherein God is, and speaketh, such a promise we have from

Rrrr 3

Christ.

Christ. Matth. 10. 19. 20. Mark. 13. 11. Luk. 12. 11. 12. Thus God labours with a fearful inhuman creature to raise him from discouragement, and set him to his work. Ver. 12.

Quest. How is God said to make the dumb? &c.

Ans. 1. That it is only his prerogative, & power to do it, he opens and shuts mans mouth, &c. 2. That where-ever he shuts he doth it justly. 3. That graciously and for tryal he exerciseth this power upon some for his glory as on *Zechariah*; (the end expressly mentioned in the case of the man born blind.) Luk. 1. Ioh. 9.

Quest. What is carried in Gods presence and influence upon mans mouth?

Answer. 1. The gift of wisdom, which orders words. 2. The gift of utterance to declare them. 3. The almighty efficacy of both.

Learn we hence.

"D. 1. Jehovah indulgeth his weak servants to object, that he may multiply satisfaction to their doubts."

"D. 2. God teacheth and checketh his servants sometimes by questioning with them."

"D. 3. Mans mouth and use of it is from him, it is not of himself."

"D. 4. Defects of speech and senses are incident unto [some among men]."

"D. 5. Perfections and defects in all faculties are the works of God. [Isa. 35. 56]."

"D. 6. God alone put's or sets all these events, and none can change them. Ver. 11."

"D. 7. Gods injunction of duty, justly followeth his satisfaction to doubts."

"D. 8. Mans drawing back from duty puts God upon new injunctions to them. Go he must."

"D. 9. Gods promise of presence and influence backs his injunctions strongly to his servants."

"D. 10. The mouth where God is and which he instructs: is mighty in the word of wisdom. Ver. 12."

5. The last encouragement given unto Moses for his great undertaking is to be observed in Ver. 13. 14. 15. 16. 17. Where in note.

1. The last repulse of Moses wherein he would utterly shun Gods call. Ver. 13. *And he said, for me, O Lord, job my Lord or I pray thee, O Lord, send, I pray thee by the hand thou shouldest send, or of him whom thou wilt send.* — I pray thee Lord chuse one mighty whom thou wilt send, Sept.

Send now by the hand of him who is worthy to defend. Onk. — Send whom thou wilt send. Ar. — By him whom thou wilt send. Syr. By the hand of him whom thou wilt send.

In this reply we have observable,

1. The connection to Gods former encouragement, and he said, that is, Moses, notwithstanding God had answered him fully to all his objections, and had promised him also wildom, power and abilities for discharge of his call, yet Moses staggering in faith replieth at last, with a plain shift, and desired for all Gods encouragements to be excused from the undertaking; so his carnal sense and unbelief oppose all Gods appearances and promises to him, notwithstanding all, yet Moses thus bespeak's God.

2. The reply connected is a plain putting of the work from himself, being unwilling to be employed in it, though the most honorable service that God could assign unto him. In the reply note expressed,

1. The manner of it, by humble address, *I pray thee, O Lord, or as for me, O Lord, I pray thee.* So the term. — is read by some as a pronoun, by others as an interjection, both ways it notes yet an humble address of Moses to God though his reply were bad.

2. The matter of it which is a request of excuse, *send by the hand thou shouldest send,* wherein we have to observe.

1. His request explicit, that God would send some other fitter instrument about this great work, that might manage it for Israels deliverance.

2. His request implied, send not me, let me, I pray thee, be excused from this heavy undertaking.

Quest. What is meant by the explicit request?

Ans. 1. By the hand synecdochically is meant the man the instrument of this deliverance. 2. By sending that or him whom God should or would, notes plainly any man els whom God should think fit, so he might be spared; some apply it to the *Messiah*, as if Moses would now have God send him; but it hath no sound reason in it, the summe is, excuse me, and send by whom you will, thus Moses resisteth still. Let the message be sent by *Phineas*. Ben. Uz.

Quest. Did Moses sin in this request?

Ans. It is apparent that he did sin.

1. In disobeying Gods call.

2. In not believing Gods promise.

3. In

3. In provoking God to anger, however God remember mercy, and deal kindly with him in his answer to his last excuse.

Learn we hence.

"D. 1. Unbelief hath still something to oppose against Gods call and promise unto his work. It is never satisfied."

"D. 2. Infirmary of faith in Saints doth not keep them from humble address to God, though it grieve him."

"D. 3. Weakness of faith is willing to avoid difficulty of work."

"D. 4. Hands or instruments God doth make use of to bring about his own work."

"D. 5. Infirm believers are ready to put of Gods work to any from themselves."

"D. 6. The weak in faith would yet have them to be of Gods sending that shall be employ'd for saving his Church. Ver. 13."

Ver. 14.

2. Thereturn of God to this excuse of Moses. Wherein we have to note,

1. Gods resentment of this reply, *And the Anger of the Lord of Jehovah was kindled against Moses.* — The fury of the Lord was angry against Moses. — Onk. Syr. Ar. God being angry with anger, Sept. — Burned. Sam. In which are,

1. The term of connection, closeth this affection of God with the excuse of Moses; God had born with him all this while, and answered all his objections, & procured sufficiency for his work; but all persuades not Moses, now therefore God carrieth himself in another manner to him.

2. The affection discovered, or the expression of something represented by it, *The fury of Jehovah burned,* or was hot or angry against Moses. This is spoken after the manner of men; and it notes Gods aversness and opposition to the wayward carriage of Moses; and now he did as it were change his countenance, and frown upon him, yet not as an enemy, but a displeased father, seeking the childs amendment, but severely reprimanding against its sin. The same phrase therefore doth not always note the burning wrath of God against the wicked, but sometimes severe chastenings also of his love when their ways & works displease him.

2. Gods encouragement to him, notwithstanding his put off; and that is given two ways.

1. In providing an associate in this work with him. Ver. 14. 15. 16.

2. By appointing a signal of working wonders. Ver. 17.

In the former we have to observe.

1. Gods pointing out the man for his companion in the work. Ver. 14. where in three things,

1. Gods determination of the person, expressed by expostulation, *Do not I know, Ver. 14. Aaron the Levite thy brother, that speaking he shall speak?* So it is read to the letter, without supply of any thing to make up the sense. Our translators read, *Is not Aaron the Levite thy brother I know, &c.* But then the verb substantive must be supplied, which otherwise need not, *Do not I know, &c. Geneva.* — Behold is not Aaron the Levite thy brother? I know, &c. Sept. — Aaron the Levite is thy brother, is it not known before me? &c. Onk. positive. Syr. Ar. same with 70. Sam. with Hebr.

1. The cause determining this person is Gods knowledge of the person, do not I know? or have not I known? i.e. Foreknown, ordered, determined & approved.

2. The person known and determined set out.

1. By his name, *Aaron*, well known to Moses.

2. By his tribe, the *Levite*, the same with Moses.

3. By his relation, thine own brother, A man therefore most familiar with thee, and fit to joine with thee in the work to which I call thee.

3. The work known and determined, which was that he speaking could speak, that is freely and fully to the purpose for which God sent Moses, and this is further added to answer the former objection; that if Moses would not trust God for a tongue to himself he should have a tongue by another creature of his a near relation.

2. Gods predication to Moses about him, twofold.

1. Of coming to meet him, *And also behold he cometh forth to meet thee.* Sept. Onk. Sam. Syr. Ar. the same. Here,

1. The term of demonstration connected, *And also behold,* God did not only know and determine him, but had shewed him of his appearance to Moses, and moved him upon the same account to joine in his work.

2. His motion demonstrated. He is now coming forth, and setting on towards thee.

3. The end of his motion foretold, and that is to meet with Moses, and joine with him in the work.

2. Of

2. Of his rejoicing in seeing Moses come about this work, *And he shall see thee and be glad in his heart.* Onkel. Sam. Syr. fame. — Seeing thee he shall rejoice in himself. Septuag. Ar. Wherein we may note.

1. Aarons sight of Moses unto mutual embracings and injoyments.

2. Aarons readines and gladnes of heart unto the work; which something seemes to check the dulnes and backwardnes of Moses. He will be glad to see thee come about Israels deliverance, and rejoice to help thee, and thou art putting of the work, though I call thee. Ver. 14.

3. Gods distinction of their work, in the joint carrying on of Israels deliverance, wherein note,

Ver. 15.

1. The work imposed upon Moses, *And thou shalt speak to him, and shalt put the words into his mouth.* Onk. Sam. fame. — Thou shalt give my words, &c. Septuagint. Syr. — Speak and put this work, &c. Ar. — Put my words. Vulg. Herein we may note,

1. The authority impowring, *Jehovah.*
2. The person impowred, *Moses, thou.*

3. The subject over whom he is impowred, Aaron, and his mouth and tongue.

4. The power itself speaking, and putting words into his mouth, where God maketh Moses to be supreme, as the mind and understanding, and Aaron as the mouth or instrument of making known what the mind suggests; or rather higher, as one from God informing the mind, or teaching.

Ver. 15.

2. The work assumed by God himself, *And I will be with thy mouth and with thy mouth, and I will teach you what you shall do.* Sam. Syr. fame. — With thy speech. Ar. — I will open thy mouth and his mouth, will instruct you, &c. Sept. — My word shall be with thy mouth, and with his mouth, &c. Onk.

1. The undertaker Jehovah himself.

2. The undertaking, to be in the mouth of Moses and Aaron by his presence and influence.

3. The effect of it, I will teach you, or make you instructed for all that you shall do. All the words and works of both of you shall be of my framing. Ver. 15.

Ver. 16.

3. The work laid upon Aaron, *And he shall speak for thee to the people.* Sept. Onk. Sam. Syr. Ar. to the same. This defect Moses complained of, and God had promised to supply it in himself, to make him a good spokesman; but he not believing, God appoints that work for Aaron, where you may note,

1. The promiser *Jehovah.*
2. The subject of the promise. *Aaron.*

3. The matter promised, speaking and clearly declaring all matters revealed to the people, to make them understand.

4. The subject for whom this is promised Moses, who was discouraged by his own slowness of speech. He shall speak forth.

4. The confirmation of this order between Moses and Aaron, by doubling each promise to both.

1. Concerning Aaron, *And he shall be, he shall be to thee for a mouth.* Sam. fame. — He shall be thy mouth, Sept. He shall be thy interpreter. Onk. Syr. Ar. This is no more but what was said before, only it is confirmed by doubling.

1. The subject spoken of, *Aaron.*
2. The use attributed to him, was to be a mouth to Moses, to speak his mind.

3. The certainty of promise is in the doubled expression, *he shall be, he shall be.* Ver. 16.

2. Concerning Moses, *And thou shalt be to him for a God.* Sam. Syr. fame. — Thou shalt be to him in things pertaining to God. Sept. — To him for a Prince. Onk. a Lord. Ar.

1. The subject here concerned is Moses.

2. The place assigned him in this work is under the notion of God; which is applied to chief Magistrates in the Church; and to here, but with more eminent stamp of Gods glory on Moses.

3. The certainty of it, *thou shalt be.*

Whence we conclude.

D. 1. *Multipled oppositions to Gods call may provoke God to be angry with his servants.*

D. 2. *When Gods promises and reasons cannot persuade, Gods anger drives off his servants from their excuses.*

D. 3. *God may be very angry with the sins of his servants, though well pleased with their persons.*

D. 4. *When one refuseth Gods work in redeeming his Church, he knoweth others to use for it.*

D. 5. *God indulgeth the weakness of his instruments to give associates, when they decline to go alone.*

D. 6. *Gods knowledge of persons, relations and conditions, put them in a capacity to do his work.*

D. 7. *Gods knowledge determineth to*

one eminency of speech, and not to another.

D. 8. *God moveth the hearts of instruments sometimes to the same work, when they are in remote places.*

D. 9. *Some hearts are more ready to move about Gods work than others.*

D. 10. *Providence moveth instruments to meet, for carrying on his work, when they are at distance.*

D. 11. *Creature meetings and injoyments God appoints, to encourage to his work of saving.*

D. 12. *God useth the gladness and cheerfulness of some, to help on the deadness of others in his work.* Ver. 14.

D. 13. *God maketh one instrument to superintend and instruct others for his work.*

D. 14. *God himself superintends all instruments, with them, and teacheth them their work.* Ver. 15.

D. 15. *Some instruments for saving his Church God useth for speaking his mind.*

D. 16. *Several works are designed of God to several instruments for delivering his Church.*

D. 17. *Some God appoints as mouths and interpreters, and they shall be such.*

D. 18. *Some Jehovah makes as Gods in dominion and rule, and they must guide the rest.*

D. 19. *Gods own name is put upon instruments of salvation, to dignify them. They are as Gods.*

D. 20. *It is Gods part to give oracles, & his ministers to declare them. So God sets Moses in authority above Aaron.* Ver. 16.

Ver. 17.

2. The next part of Gods last encouragement of Moses, is the appointing him a sign of doing miracles to procure faith. Ver. 17. *And this rod thou shalt take in thy hand wherewith thou shalt do the signs.* Onk. fame. — This rod that was turned

into a serpent thou shalt take, &c. 70. — Wherewith thou hast done signs. Sam. but the verb is future. — Prodigies.

— That thou majest work signes, Syr. Herein we have two things to note,

1. An injunction, and this thy rod thou shalt take in thy hand, in which passage.

1. The term of connection and knits the word of power to do miracles, unto the former encouragement by an associat.

2. The manner connected is Gods injunction upon Moses, to take nothing else in his hand, but the shepherds staff or rod, which formerly was turned into a serpent. Take that in thy hand, which though it be a simple instrument to appear withal before Pharaoh, yet take it, for it shall be a rod too strong for him to deal withal.

2. A promise. Here with thou shalt do signes or miracles, which after ward were done. Ch. 7. &c. Here

1. The authority promising, *Jehovah.*

2. The subject of promise, *Moses.*

3. The matter of promise, *Wonder-working.*

4. The certainty of it. *Thou shalt do them.*

We observe.

D. 1. *God can adde wonder working power to his associated instruments for his Churches redemption.*

D. 2. *God injoineth his servants small things, but promiseth great.*

D. 3. *God sends his embassadours with a shepherds staff against royal scepters.*

D. 4. *Gods servants must obey, and go in that despicable form that he will have them.*

D. 5. *Obedience to God in small things, shall have great events.*

D. 6. *Gods promise giveth miraculous works by poor signalls. Despise them not.* Ver. 17.

2. The event of providence after all in encouragements given to Moses, come now to consideration, which tend also to the further preparation of Moses to his work, these events are of two sorts.

1. Concerning action in matters done, Ver. 18. 23.

2. Concerning passion or suffering. Ver. 24. 26.

In the active events we have to note.

1. Moses his valediction to his father. Ver. 18.

2. Gods encouragement hereupon, Ver. 19.

ssss 3. Moses

3. Moses his preparation for his journey. Ver. 20.

4. Gods instruction unto him about his work. Ver. 21. 23.

The first of these we have Ver. 18. Wherein note,

1. The proposal of Moses to his father, herein are considerable,

Ver. 18.

1. His access to him, *And Moses went and returned to Jethro his father in law.* All readings agree, only in the name.

Hebr. Jethro. Sept. Jethro. Onk. Syr. Sam. Jethro. Ar. Ethro. The letter is plain and easy. In the whole note.

1. The term of connection, knitting this carriage of Moses to his father with Gods resentment of his excuse, and further encouragement unto his work, at last Moses is persuaded, and put upon motion.

2. The matter of the history connected, is the motion of Moses to his father in law, wherein,

1. Something is supposed, that now God in the apparition of fire in the bush, left him, and he departed from God and (as safely presumed) by leave to bid his father farewell.

2. Something expressed and that is his motion.

1. The subject moving is Moses now persuaded.

2. The motion itself expressed, in two terms. — He went, and he returned.

3. The term of this motion, Jethro his father in law.

Ver. 18.

2. His bespeaking of him, *And he said unto him let me go I pray thee, and return to my brethren, which are in Egypt and see, whether yet they be living, I will go and see.* Readings agree. Herein mark.

1. The term connecting speech to motion, and.

2. The parties speaking and bespoken, *Moses and Jethro.*

3. The speech itself, which is an humble request of Moses, to have his consent that he might go, and return, and visit his brethren in Egypt, no difficulty at all in this.

Ver. 18.

2. Jethro's answer to Moses his son in law, *And Jethro said unto Moses go in peace, באשר יצאנו Sept. go in health; all other readings agree. Herein observe.*

1. The term of connection knits a gracious answer, from the father to the son; so providence ordered that the fathers answer should further his work.

2. The answer annexed is plain, wherein are,

1. The replier, *Jethro.* The father in law who might have scrupled the business but did not.

2. The subject to whom, *Moses:* unwilling enough in himself to the work.

3. The reply itself, which is a grant, with a prayer for a blessing, *Go in peace.* herein mark.

1. His licence, go, as thou hast desired and God commanded. Thou shalt not be hindered by me, haste and go.

2. His prayer, *go in peace,* go and prosper, it is a phrase carrying a desire of the confluence of all blessings upon him in his way and work.

Quest. Did Moses well to go back and take leave of his father in law, when God commanded him for Egypt?

Ans. 1. However sometimes such valuations are forbidden, when they retard Gods work, yet not so in other cases. Luk. 9. 61, 62. 2. It was requisite for Moses in such a journey to carry his family with him, which he could not well do, without his fathers consent. 2. It is safely presumed that he did this with Gods allowance who would have him set his house in order, and then proceed to his work.

Quest. Why did Moses conceal Gods call of him, and pretend only a visit into Egypt?

Ans. 1. It is indeed thought by some that he told Jethro nothing of his business, but this is only a conjecture because such an act is silenced. 2. Moses did not deceive Jethro by pretending a visit, for it was true. 3. The visit of his brethren did doubtless import more than a common salute, it was doubtless to do them more good, of which Jethro was not ignorant. 4. In part without doubt something of God was discovered to Jethro, about this undertaking, if not so fully now, yet when Moses sent back his wife and children to him from Egypt, which could not be very long after this: however no evil was in Moses about this matter.

Learn we hence.

D. 1. Gods single encouragement may be despised, but his displeasure and mercy together set souls on going and doing. From the connection.

D. 2. Gods call sometimes hindreth not from duty to relations.

D. 3. Obedience unto Gods command may consist with asking leave of man.

D. 4. The looking after lives of relations is a duty natural and desirable.

D. 5. Under the natural affection and duty of a man, greater intents from God may be hid.

D. 6.

We learn.

D. 6. Hearts of fathers are moved to yeeld, that Gods work may go on.

D. 7. Not only liberty is given, but prosperity desired by strangers when God moveth.

D. 8. Grace may make Midianites to help on the salvation of Israelites. so here. Ver. 18.

2. Gods further encouragement followeth Moses hereupon. Ver. 19. Wherein we have,

Ver. 19.

1. Gods injunction on him, *And Jehovah said to Moses in Midian, go return into Egypt, most readings agree. The 70 adde. After those many dayes the King of Egypt dyed. Herein.*

1. The connection sheweth Gods quickning of Moses again unto the worke, while he now was bidding his father farewell.

2. The matter connected is an injunction. Wherein are,

1. God injoyning.

2. Moses injoyning.

3. The injunction itself, *Go return into Egypt.*

4. The place where it was given, Midian. All plain to the letter.

Quest. Was this a distinct appearance of God to Moses from the former?

Answer. 1. It is conceived by some that this text belongs to the former appearance, and it is transposed here, but there is no need of such transposition. 2. The distinct places named do rather argue distinct appearances.

Ver. 19.

2. Gods consolation, the reason of his injunction, *Go, for all the men are dead, which sought thy life.* most readings agree.

Who sought to kill thee. Onkel. In which observe,

1. The rational particle notes this to be the reason of Gods injunction, which also Moses might acquaint Jethro withall, having at first told him of his flying out of Egypt, that he might more willingly yeeld to his going.

2. The reason or encouragement from God is a certificat made to Moses of the death of his enemies, under Gods own testimony, which import's,

1. That there were some, and these great ones in Egypt, that did seek after his soul, that is, his life to destroy it, and kill him.

2. That all these implacable adversaries were now dead; and therefore no fear of them to trouble him.

D. 1. God seeth there is need of new incentives to stirre up his servants to duty.

D. 2. Frequent discoveries of God are useful to stirre up faith.

D. 3. God will not leave his instruments, but to Egypt they must go to do his work.

D. 4. Many murderers may seeke the life of Gods servants to discourage them.

D. 5. Death under God, makes a riddance of them at last.

D. 6. Such remooves of enemies, God assures, to encourage instruments to work. Ver. 19.

3. The next event of action is the immediate preparation of Moses for his journey, wherein we have to note,

Ver. 20.

1. His company assumed, and disposed, *And Moses took his wife, and his sons, and made them ride upon asses.*

And put them upon an ass. Onk. Sam.

And put them on asses. Plural. 70.

Made them go up. Ar. And carried them upon an ass. Syr.

1. The term of connection knits this act of Moses to Gods former encouragement, his fear being removed he presently prepares for his journey.

2. The matter connected is his preparation with respect to his company, wherein are,

1. The agent Moses, the father of a family.

2. The patient, his wife, and sons, which were two Gershom and Eliezer. Ch. 2. 22. Ch. 18. 4.

3. The Act about these, which is twofold,

1. Taking of them, assuming and leading of them, as his companions in his journey, desiring therein to carry them to the Church of God in Egypt.

2. The disposition of them for travel. He set them upon an ass or he made them ride upon an ass; to the letter the 70. read plural upon asses; which is not dissonant from the scope in the Hebrew, for the word notes rather the kind of beast than the number. It is probable also that he had more beasts than one, convenient to carry his company, and that the burden of a woman and two Children was not determined to one beast only. In this are obvious this acting of providence.

1. That his messengers must go lowly, not as the garb of the world is, he

ssss 2 bath

hath no camels harneſſed richly, nor horſes, but a poor aſſe. So Chriſt, Zech. 9. Ver. 9.

2. That they ſhall have ſufficient help in their way, to bear their burdens.

Ver. 20.

2. His motion, *And he returned into the land of Egypt.* All readings are to the ſame ſcope. Wherein obſerve,

1. His motion is knit to his preparation, and that expreſſed, *He returned*, that is, leave being taken, of his father he ſet upon his journey to return; ſo the circumſtances of the place do neceſſitate to underſtand it, that now he attempted to return.

2. The term of his motion intended was the land of Egypt, whether God called him. He turns not aſide another way: Thither his commiſſion bound him.

Ver. 20.

3. His Array, or aſſuming an inſtrument for his journey, *And Moſes took the rod of God in his hand.* The rod which was from God. Sept. — By which miracles ſhould be done, &c. Onk. Sam. and Syr. as Hebrew. — The ſtaff which God commanded him that he ſhould take in his hand. Ar. This was that which God commanded him. V. 17. And herein are obſervable,

1. The ſubject obeying, Moſes.

2. His obedience, *He took the rod of God in his hand.*

1. His act is taking or aſſumption,

2. The object, *the Rod of God*, that which was turned into a ſerpent, and again returned into a rod.

3. The manner of taking it, *In his hand.*

Queſt. Did Moſes well to take his wife and Children with him in this expedition?

Mede. Diatrib.

Answer. 1. It is aſſerted by an eminent man, who undertakes to prove Zipporahs innocency about circumciſing her ſon; that Moſes was in fault in bringing his wife great with child out of Midian, and that ſhe had child by the way; and however God ſpared them in the wildernes, who circumciſed not their Children in their travels for 40 years, their tedious journeys neceſſitating it; yet God was angry with Moſes, becauſe he brought a neceſſity upon himſelf by taking this incumbrance with him, for he might have left her with her father, as is preſumed, that now upon this occaſion he ſent her backe. But all things are not ſo clear as preſumed.

1. Though we read not of the name of the ſecond ſon before Moſes his entrance upon his journey, yet we read, that he ſet his wife and ſons upon the aſſe; and it is not probable, that the ſecond was then unborn; for how then could it be known to be a ſon? If therefore the order of the hiſtory be natural, as the events fell out,

the ſecond ſon muſt be born before Moſes began his journey; therefore ſhe did not fall in travel by the way.

2. That Moſes did ſend mother and Children back is ſure; and that he might do it upon the circumciſion is probable; yet this concluſion's not that he did it againſt Gods will.

3. It may poſſibly be, that Moſes did carry wife and Children with a purpoſe to joyne with Gods Church, and perchance not ſo well conſult with God about it; which was his infirmity; yet is it not ſaid, that God was angry with him about carrying his wife, but about the circumciſion.

Queſt. Why is the ſtaff of Moſes ſtilled the rod of God?

Answer. 1. It was that on which God wrought a miracle which might intitle it to him. 2. It was the ſignal of Gods promiſe to Moſes, that he would cauſe him to ſhew miracles; and all Sacramental ſignes are Gods. 3. It was the rod, that God commanded him to take with him; therefore rightly beareth it Gods name. Other phanſies, that it ſhould come from heaven or out of Jethros orchard by Gods power in Moſes, &c. are but fables. As that of B. Uzziel who ſaith Moſes took it out of his father in lawes bed chamber, and it was of great weight, and made of a ſaphire of the throne of glory, and had a great and pretious name on it, &c. are all dreams.

Learn we hence.

D. 1. *Fears being removed Gods ſervants are ready to undertake their works.* Connection.

D. 2. *Natural affection deſireth to carry neceſſary relations, where Gods ſervants are called.*

D. 3. *Gods greateſt inſtruments of Redemption have gone in a low garb to effect it.*

D. 4. *Means deſpicable with a proud world are well pleaſing to God to work ſalvation with.*

D. 5. *Gods great embaſſadours go whether he ſends them to do his work.*

D. 6. *Gods poor aſſe ſhall ſave, and vanquiſh all Egypts horſes.*

D. 7. *A poor ſhepherds ſtaff may be made Gods rod, having his name and power.*

D. 8:

D. 8. *Gods inſtruments, armed with Gods rod in their hand, are well harneſſed to deal with the proudeſt Trinces.* Ver. 20.

4. Gods inſtructions to Moſes upon his preparation now followeth. Ver. 21. 22.

23. Herein mark,

1. He inſtructs him what he ſhall do. Ver. 21.

2. He inſtructs him what he ſhall ſay. Ver. 22. 23.

In the firſt, theſe particulars occurre to note,

Ver. 21.

1. The preface, *And Jehovah ſaid to Moſes.* Readings in this all agree. Theſe terms are obſervable,

1. The term connecting Gods inſtruction to his preparation.

2. The ſubject prefacing, Jehovah himſelf.

3. The ſubject inſtructed, Moſes.

4. The way of inſtructing, God beſpeak's him.

Ver. 21.

2. The time of his inſtruction to be obſerved, *In thy going to return to Egypt.* Readings agree all to the ſame purpoſe, no real difference. In this ſtating of the time for obſerving Gods inſtructions mark,

1. The perſon is noted, thou Moſes.

2. The motion is ſuppoſed, that he go forward,

3. The arrival is expreſſed, even his return to Egypt. And when he was come thither.

Ver. 21.

3. The inſtruction itſelf, *See all the wonders that I have put into thy hands, and thou ſhalt do them before Pharaoh.* Sept. and Onk. ſame. — That thou do them Sam. — Do them. Syr. and Ar. no material diſcord. The whole inſtruction carryeth two things in it,

1. That Moſes ſhould ſee all thoſe miracles that God put into his hand, wherein conſider,

1. The act noted by ſeeing, is to conſider and weigh, and provide for the obſerving the matters that are here ſpoken of within his commiſſion; ſuch as follow,

2. The object, made up of two particulars,

1. The things to be done, they were the miracles and prodigies, by way of emphasis, which afterward were in Chap. 7. and following, recorded.

2. The power he had over them, that God put them into his hand, which was into his power to do; ſo hand doth ſignify in this place.

2. That Moſes ſhould do them before Pharaoh. This is the end of ſeeing and conſidering them; wherein he is directed.

1. To the full edition of all Gods miracles.

2. To the ſpecial doing of them before Pharaoh. He being the cheif with whom God was reſolved to encounter at

this time for Iſraels deliverance.

4. The event of all this, *And I will make ſtrong his heart, and he ſhall not ſend away the people.* — I will harden, Sept. Onk. Sam. Ar. — I will mak his heart great, &c. Syr. Herein are to be noted,

1. Gods act upon Pharaoh but or *And I will harden*, make ſtrong, make proud or great his heart againſt all theſe miracles,

1. The agent, God himſelf.

2. The object, Pharaohs heart; the innermoſt and mightieſt principle of action.

3. The act, I will make it ſtrong or hard or proud againſt my great works.

2. Pharaohs act on Iſrael, *And he will not ſend away or diſmiſſe the people.* All readings agree here.

1. The agent here, Pharaoh hardened.

2. The object, Iſrael.

3. The act is negative, he ſhall not diſmiſſe Iſrael or let them go, though my miracles be done before his face.

Queſt. Was not God the author of Pharaohs ſin, ſeeing he hardened his heart? Anſw. No, for the act of God in hardening was not by inſuſing any ſin into his heart, to make him rebel; but herebelling.

1. God withdraweth his grace from him.

2. God leaveth him to the motions of his own Spirit, and lets him alone.

3. God judicially giveth him up to be hardened by ſin and Satan; but this was not the cauſe of his ſin; but a judgment thereupon, which was full of juſtice.

Obſerve we here.

D. 1. *God is at hand to inſtruct his ſervants, being prepared to do his will.*

D. 2. *God ſet's due time and place unto his ſervants for doing his will in ſaving.*

D. 3. *God alone puts it into the power of creatures to do miracles.*

D. 4. *It is Gods will his ſervants ſhould ſee and conſider that power delegated.*

D. 5. *Gods will is that his miracles ſhould be done before his proudeſt enemies.*

D. 9. *Miracles ſometimes, will not prevail with perſecutors to diſmiſſe Gods people.*

D. 7. *Hardnes of heart is that which makes men reſiſt Gods wonders.*

D. 8. When men harden themselves by sinne, God hardens them by judgment. Ver. 21.

2. Gods instruction to Moses is, what he shall say when he comes to Egypt, wherein God gives him these three things in charge.

Ver. 22. 1. To assert Israel to be Gods peculiar, *And thou shalt say unto Pharaoh, thus saith Jehovah, my son, my first born is Israel.* Onk, Sam. Syr. fame. — My first born son, &c. Syr. and Ar.

1. Here we have the ministry used, *And thou shalt say unto Pharaoh.* In which are.

1. The term connecting which knits Gods injunction for his word unto that of his great work's formerly mentioned.

2. The immediat matter connected is an injunction upon the minister to his work.

1. The minister is Moses.

2. The person ministered unto, is Pharaoh.

3. The ministration itself he was to speak that which was put into his mouth as followeth.

2. The authority urged, *Thus saith Jehovah.* The minister doth but speak & the author is alledged for this assertion, Jehovah avoucheth it himself.

3. The matter asserted by God unto Pharaoh which is a peculiar owning of Israel in two attributes.

1. Israel is my son.

1. The subject is the name of the 12 tribes, the whole seed of Jacob.

2. The attribute is a term of neer relation; the whole seed together is *my son*.

2. In the order of sons he is *my first born*; such among men are of dearest account. The son, and the first born; what can be dearer? Zech. 12. 10.

Quest. Why doth God thus assert Israel to be his son? &c.

Ans. 1. The efficient cause is his own free grace, and Covenant to Abraham, Isaac, and Jacob, to be a God to them and their seed. 2. The end of this asserting Israel, is, to answer Pharaoh's objection; that they were a people subjected to him, and kept in his territories so many years, and who could then justly challenge them out of his hand? God therefore pleads with him, and claims the people to be his, and therefore requires their dismissal. Ver. 22. Israel is called first born. Jer. 31. 9. Hebr. 11. 28. All upon Christs account. Psalm. 89. 27. Mala. 2. 10. Colof. 1. 13.

Ver. 23. 2. God requires Pharaoh to dismiss them out of his dominion, *And I say unto thee, let my son go, or send away my son that he may serve me.* Sept. same. — In the desert. Onk, other readings are to the same purpose.

1. The authority requiring, Jehovah, *I say unto thee.*

2. The matter required, *Send away my son*, let him go freely out of your hold.

3. The end of this exaction. That he may serve me, that is, according to my will and in the place where I appoint, he may be serviceable to me in ways of worship and obedience, from which he hath been turned aside in your land.

3. God threatens him upon refusal, where you have.

1. His denial supposed, *And thou* Ver. 23. *wilt refuse to send him away.* — If thou wilt not send them away, see therefore I will kill thy first born son, Sept. and Onk. same. Sam. Syr. Ar. to the same.

2. Gods threatening is expressed, *Behold I am slaying thy son, thy first born.* Readings are to the same purpose.

1. In the supposition of God is no uncertainty, however read so by some, but the word is in the future tense thou wilt not send my son away. (This God knew well.

2. In the threatening note.

1. The term of demonstration as evidently pointing out the doom to Pharaoh, behold, take notice of what I say.

2. The threatening itself, wherein is carried.

1. The severity of it, killing his son and first born, that is, all such in the land of Egypt, which was executed; even from the kings to the poorest family. Ch. 12.

2. The certainty of it, God saith, *I am slaying them already.* The expression is in the present time, as if God were doing it already.

Thus are the instructions given to Moses, that with his shepherds staffe he should go to Pharaoh, and do the wonders enjoined, and deliver the message to him from Jehovah King of Kings, demanding the dismissal of his people, or els threatening the vengeance of heaven upon him and his.

From which we conclude.

D. 1. God joineth his word with his works, that his messengers may shew the world what God requireth.

D. 2. Gods Embassadors though never so mean, must speak to Kings, what God enjoineeth them.

D. 3. Gods name must be vouched to his message, that Kings may stoop to hear it.

D. 4. God asserts his own Israel or Church to be his son, his first born.

D. 5.

D. 5. Gods Son and first born is but one, all are made so in Christ. Math. 17. 15. Pf. 89. 27. Ver. 22.

D. 6. Jehovah requireth this first born of him, from the hands of all oppressors. Hall and Egypt.

D. 7. Gods command is peremptory for the dismissal of his first born Church.

D. 8. The end of Gods exaction of them from bondage is that they may serve and Worship him according to his will.

D. 9. Wicked powers of Hell will deny dismissal of Gods son as long as they can hold him.

D. 10. God sheweth those powers of darknes what they must expect by contending with him. Behold.

D. 11. The sons and first born of the world, God will slay for the redemption of his own.

D. 12. Gods Son and first born people in Christ are dearer to him than all the first born of the world. Ver. 23.

2. The suffering event which befel Moses in the way, is next to be considered, in Ver. 24. 25. 26. Herein these particulars occur.

1. The evil of danger befalling Moses. Ver. 24.

2. The means of deliverance used. Ver. 25.

3. The escape of Moses from it. Ver. 26.

In the first these special terms occur.

1. The circumstances about this event, which are three.

1. Of order, wherein this fell out, which was after Gods call and encouragement given him; this is carried in the term of connection *And*.

2. Of the special season when it fell out, *And it was by the way.* All readings agree; The season then of this event was, when Moses was entered upon his journey toward Egypt, and was now in the way.

3. Of the place where it fell out, it was *in an time*, whether he had betaken himself and company for lodging, and a nights rest. All readings expresse this too.

2. The event itself, thus expressed, *That Jehovah met him, and sought to kill him.* — The Angel of the Lord. Sept. and Onk. — The Angel of God fell

upon his son, &c. Ar. — Sam. and Syr. the same with Hebr. Two things are eminently set out in this event.

1. The action of Jehovah twofold.

1. *Hemet* with Moses, but this is meant, he came against him, and fell upon him as an adversary; such a meeting it was as the assault of an enemy.

2. He fought to kill him; or to put him to death; Wherein are observable,

1. The evil expressed, the death of Moses.

2. The progress toward it, he fought to kill him; that is, God terrified him, that he apprehended nothing but death; for God need's not to seek out for means to kill men; but in this seeking is noted Gods delay, or respiting of his death, though he put him in fear.

2. The passion of Moses, what he suffered upon this account, which was in two effects.

1. In a deep apprehension of the terrors of the Lord, even to astonishment and ecstasy.

2. In a fear of death now hanging over his head; for these answer the acts of Jehovah, meeting and threatening him.

Quest. 1. Was it Jehovah himself or his Angel?

Answer. 1. In the letter it is Jehovah expressed, as the Author of this trouble to Moses. 2. It may yet be so, that he met him, and terrified him, by the appearance of an Angel, so some read it.

Quest. 2. Was it a visible appearance?

Ans. 1. Certain it is that it was such an appearance as wrought upon the sense of Moses, and Zipporah. 2. It was therefore visible or sensible in some kind, which is enough for us. 3. That it was in the shape of a Dragon, is a fable; or that it was by a grievous sickness, is very uncertain and improbable, for it held not long; but a present perturbation it was, very grievous, though not expressed.

Quest. 3. Why did God so meet? &c.

Ans. 1. No doubt Moses had offended some way. 2. It is certain by what followeth he sinned in the neglect of circumcision. 3. Therein he might pollute Israel. Having not the seal of the Covenant on his.

Learn hence.

D. 1. After greatest encouragements may bitter discoveries be made from God to his servants.

D. 2. In the way of obedience, Gods servants may meet with the sharpest tentations.

D. 3.

D. 3. The place intended for rest by us may be turned into a place of trouble by God. The inne.

D. 4. Jehovah himself may meet his dearest servants as an adversary.

D. 5. God may seek to kill, when he purposeth not to kill his servants.

D. 6. It is some sad defects in Gods servants that put him upon such attempts. Ver 4.

In the second, the means of his deliverance is recorded. And then Zipporah took a sharp stone or knife and cut off the superfluous foreskin of her son, and made it touch his feet, and said, surely a husband of bloods art thou to me. Ver. 25. Sam. agreeth.

Ver. 25.

Ver. 25.
Nede.

A spouse of blood. — And fell at his feet and said, the blood of the circumcision of my child hath stood up, Sept. — And offered it before him and faith for the blood of this circumcision, let my husband be given unto me. Onkel. — And held his feet and said thou art an husband of blood to me. Syr. — And offered it in his sight and said, it was but a little distant, that my husband had been killed, Ar.

In this record of the means used we have to note. That it was the circumcision of his son, which put a stop to this stroak, and this done by Zipporah his wife, whereabout we may observe.

1. Her preparation, then or and Zipporah took a sharp knife. Wherein are obvious.

1. The term closely connecting this help unto the former danger, then, immediately, when shee saw her husbands life in danger, she bestirre's herself.

2. The subject preparing, Zipporah the wife of Moses, now in her husbands sight, a Midianitish woman.

3. The instrument, which is read a sharp stone a flint. Syr. and Ar. But it is used for any sharpe instrument; knife or other, which was most fit for this service at this time, and neer at hand.

4. The act of preparation, shee took this knife or instrument in her hand.

2. Her execution, And she cut off the foreskin of her son.

1. The agent here, was the same hand of Zipporah.

2. The patient was her son yet uncircumcised; some say it was Gershom the eldest. Ben. Uz. But this is improbable, for God would have bin as angry with Moses before this time as well as now, if that had bin neglected. Others more likely, understand it of the youngest not long before this journey born, whose name was Eliezer.

3. The part in which he suffered, was his superfluous foreskin.

4. The act upon it, she cut it off.

3. Her disposition of it being thus cut off; And she made it touch his feet, or, as well paraphrased, she cast it at his feet, wherein.

1. The disposer Zipporah, who cut it off.

2. The matter disposed, the foreskin cut off.

3. The disposition of it, she cast it down or made it touch his feet, she threw it under foot; the 70 read it, she cast at his feet. i. e. of Moses.

The Caldee read, she offered it before him, viz. Jehovah, The Syr. reads, she held his, i. e. the child. In the letter it is, she made it touch his feet; all the difficulty is about the relative, whose feet these were, it being by divers referred to Moses, to the child, and to the Angel of Jehovah who was ready to kill Moses; if to this, it is conceived to be by way of oblation to pacify Jehovah; as some Rabbins say; but the foreskins were never appointed for oblations. If it be meant of the child's feet, then the speech which followeth must be directed unto him, which most deny. If to Moses, it must be in discontent and indignation, as the words following are by most interpreted; one of these two last must be intended.

4. Her expression upon the whole, Ver. 25.

And she said, because or surely a spouse or husband of bloods art thou to me. The right interpretation of this tend's much to the understanding of this whole action. And the sense of it depends upon the determination of the person, to whom these words are directed, about which there are two opinions.

1. That which is more generally affirmed, is that these words were spoken unto Moses, and then they must be words of passion.

2. That which is more rare, that they are spoken unto the child, and so note the form of words used in circumcision.

Against the first it is urged that the word *חתן* is never used from wife to husband after marriage, for it notes onely such espoused or initiated; and indeed this carrieth reason in it, that the words are not so spoken by Zipporah to Moses, she having had two children by him at this time.

Again for the second it is urged from the records of the Hebrewes, that the infants circumcised were called by the name of *חתן* as being initiated by the blood of circumcision into the Church. I am persuaded that the greater reason swayeth the sense this way; that when the foreskin fell off at the feet of the infant, she said to her son, Now art thou espoused to me by bloods, that of circumcision, for that is given as the expression of the meaning of these bloods in the verse following. Moreover to call any a man of bloods or an husband of bloods according to the force of the Hebrew phrase denoteth a man to be a shedder of

Ver. 25.

of

of blood, but Moses shed none, neither could she so tax him; therefore improbable it is that these words should be in passion against him, for she spake them about the circumcision as in the next. But it is queried.

Quest. Did Zipporah do well in this act of circumcising her son?

Ans. 1. This act is unparalleled in all sacred history, therefore hereupon dubious. 2. Though the law before this time doth not declare to us the administration strictly, yet this worke was first committed to Abraham, and afterwards in the settlement of the Church to Ministers fit for the doing of it; and this sheweth what was right to be done in former times. 3. It was doubtles her husbands duty, and for her to do it in his presence could not belong to her but upon necessity, he being at that time by the opposition of Gods hand disabled. 4. Doubtles here was infirmity in all, which though God pardoned, yet he did not allow. 5. This was a singular extraordinary act, therefore not to be drawn into imitation by any against Gods law of administration of baptism under the Gospel, as the Papists do.

Learn hence.

D. 1. In Gods threatening death to him and suspending it, he provideth means to escape. Then.

D. 2. It is the wifes duty and praise to save the husband from perishing under Gods hand.

D. 3. Sacrament - administration may reconcile, where the neglect hath provoked God.

D. 4. God hath born with weak and unfit hands in such administrations, but not to approve them.

D. 5. Foreskin cutting off, is the way to cleanse families, and make God propitious.

D. 6. The foreskin is better to be under foot, than in the place where it offend's God.

D. 7. Infants were espoused by blood of circumcision in the Church of God.

D. 8. Such sponsals of infants to God, are to be acknowledged by the members of the Church.

D. 9. Forms of words are useful in the Sacraments, such as are suitable to their nature, but not arbitrary.

D. 10. It is dangerous neglecting initiating Sacraments which God ordaines; It is most safe to use them. Ver. 25.

2. Now followeth the escape of Moses from this danger, And, then or so he departed from him and let him go, then said shee a spouse of blood for the circumcisions. Ver. 26. And the Angel departed from him, wherefore she said, the blood of the circumcision of my son hath stood up, Sept. — And when he had let him go, then she said, but that for the blood of this circumcision my spouse had bin condemned to death. Onkel. — And he desisted from him, then she said, &c. Syr. — And he departed from her, &c. Sam. — And he withdrew from him and she said the spouse to be slain is made circumcised. Ar.

Two main things are here delivered.

1. The exemption of Moses from his danger in the desisting of God from smiting him, or contending with him, wherein we have;

1. The term connecting this effect close to the former means, immediately thereupon was this successe.

2. The matter connected is the escape of Moses, wherein;

1. The subject departing, Jehovah or his Angel, who now visibly appeared contending with Moses, as once he wrestled with Jacob, and pinched him, so probably the Angel visibly appeared, calling him down, keeping him under, and lifting up his hand as it were to slay him.

2. The party from whom he goeth, was Moses whom he had met, and offered to kill him for his neglect of circumcising his son.

3. The act of deliverance, in the Angels or Jehovahs dismissal of him; he left crushing him, and threatening him, or bruising him; and so his life was spared, and God yet graciously reconciled, which must be imported in it. As to conjectures that Zipporah should leave Moses, or that Moses should leave the child, they have no semblance of truth or reason in them as to these words.

2. The recognition of Zipporah hereupon, Then said she a spouse of bloods for the circumcisions. Wherein we may note,

Ver. 26

1. The recognizer here, which is Zipporah, for the verb is in the feminine gender *אמרה* therefore it cannot be grammatically here applied to Moses, as some do, and make him here the speaker, yet Junius in his Anal. makes this Zipporahs speech. Willets for Moses. But she said. And that the woman was the speaker is clear.

Jun. Anal.

2. The recognition which she makes upon her husbands escape, a spouse of bloods for the circumcisions; which most under-

T t c under-

understand, she speaks by way of excuse to her husband, that she called him a bloody husband, not for any cruelty, to her, but because by reason of him she was forced to circumcise her son and shed blood. But, it seemes to me more reason, that these words are exegetical to those before, in the act of circumcision, which she pronounced about her son. A spouse of bloods thou art to me, what meaneth this spouse of bloods? She saith, a spouse of bloods for the circumcision, because thereupon he was espoused to the Church & become as a son adopted unto God, and initiated by circumcision. It was then upon the account of circumcision Gods ordinance, that she spake these words; therefore not probably in passion to her husband; the position of this cause of the words, doth seem to remove all other. *How lovely &c.* Ben. Uz.

Quest. Did Zipporah leave Moses now?

Answer. It is probable that upon some intimation from God in these crosse providences, that Moses did now send her back with her sons to Jethro his father in law; yet nothing expressly maketh this out; but back she went, for afterward, Jethro brought them to Moses. Chap. 18. 2.

Quest. Why are circumcisions here in the plural?

Answer. 1. Some say with respect to both sons of Moses. 2. It may be with respect to the customary circumcisions in the Church. 3. The number is not of moment, but the nature of the thing; which was the ground of her speech. The use of numbers may be arbitrary; the same thing is sometimes singularly and plurally represented by Gods Spirit.

Yet we observe.

- D. 1. *Deliverance is very near at hand to the obedience of Gods servants.*
- D. 2. *God ceaseth from plaguing when men cease from sinning.*
- D. 3. *Gods ceasing from punishment is the entrance upon reconciliation with him.*
- D. 4. *The husbands deliverance is worth recognizing of the means by the wife.*
- D. 5. *Infants may bear names from ordinances to recognize mercies to parents.* A spouse.
- D. 6. *Circumcision did give an espousal of the circumcised unto God in his Church.* Ver. 16.

If the words be taken as spoken to Moses in passion, then some other notes may be as this.

D. *Women under good husbands may be offended with the strictness of Gods ordinances, passionate thereupon with their husbands under Gods hand, and yet at last brought to excuse it.*

This is not written, nor noted for imitation.

3. The next general head noted in this Chapter, is the disposing and siting of Aaron to joine with Moses in the work of Israels deliverance; which in the general division Ch. 2. was noted to be the second head of Gods preparing Aaron to be an instrument with Moses for bringing Israel out of Egypt and this finisheth that hand of Gods preparing instruments; this we have Ver. 26. 28.

In this preparation of Aaron the second instrument we have to consider. Ver. 27.

1. Gods call of him, *And Jehovah said to Aaron go to meet Moses in the wilderness.* Sept. Onk. Syr. Sam. and Ar. to the same.

1. The term connecting this preparation of Aaron to that of Moses, is considerable; when the first instrument, by call, encouragements, challenging, and delivering was now prepared, God quickly joineh a second, he seeing need of it and so ordering it.

2. The matter immediately connected is the call of Aaron, wherein we have to note.

1. The power calling, *Jehovah* himself, who formerly had bin preparing Moses, the same heavenly authority sits both.

2. The party called, *Aaron*, of whom formerly was noted, that he was elder brother to Moses, the eldest son of *Amram*, the son of *Levi*; yet him God calleth now to second unto Moses the younger brother.

3. The call itself, *God* spake to him, either by vision, or some other way, wherein God made known his mind; but speak to him God did, when he was yet in Egypt, and Moses now on his way thitherward, so *Jehovah* is omnipresent calling and informing his instruments at distance, uniting hearts, when they see not each others faces. nor know each others conditions.

4. The work unto which God called him, *Go into the wilderness to meet Moses*, here.

1. The motion commanded, up and go, dispatch, take your journey, and move whether I call you.

2. The term whereunto, which is the wilderness between Egypt and Midian, where

where a little before Moses had bin feeding his fathers flock; and the more special place is afterward named, the mount of God; this supposeth the term from whence he was to come, which doubtles was Egypt where he sojourned with his family.

3. The end of his journey thither, it was to meet *Moses*; wherein must be weighed.

1. The person to be met, which might encourage him to the journey; it was *Moses*.

1. His younger brother, doubtles dear unto him, of whom perhaps he scarce knew whether he were dead, or living; to see him was desirable.

2. His superiour and chief under Gods constitution, who was to be as a God unto him.

3. His redeemer in subordination to God as well as Israels, to whom God gave the first commission; and in which he joineh Aaron as a second, and special help.

2. The meeting of Moses unto which God calleth Aaron, seemeth to import.

1. Access unto him in the place appointed.

2. Audience of him in the matters, which God by him would make known to Aaron.

3. Obedience to him as to the commands of God by him, to finish the work of Israels redemption, these things must be metonymically the sense of this meeting. For God called not Aaron, only to meet Moses.

Ver. 27.

2. Aarons answer to this call of God. *And he went and met him in the mount of God and kissed him.* Sam. and Ar. same. They kissed each other, Sept.

In the mount where the glory of God was revealed, &c. Onkel. In Horeb. Syr. In the whole, Aarons obedience to Gods call is declared, wherein we have to consider.

1. The term connecting, which knits the answer close to Gods call; he dispures not with God about it, as Moses did.

2. The answer itself connected, wherein are.

1. His motion, *he went*, with all readiness.

2. His meeting, and *he met him*, it is another word used, as that, of Gods meeting Moses, but here in a better sense, to hear the will of God from him, and to join with him for his help.

3. *He kissed him*; this was his salutation.

1. A signal of natural love among brethren.

2. A signal of homage; and civil obedience to him; knowing his exaltation by God to be his sovereign. Ver. 27.

3. Moses his declaration of Gods commission to him, whereby Aaron might

know him to be called of God, and that in two points.

1. As to the words of God unto him, *And Moses declared to Aaron all the words of Jehovah who had sent him.* Sam. Syr. same. Ver. 28.

All the which he sent, Sept. For which he sent. Onk. Ar. All the business of Jehovah for which he sent him. Jun. wherein also note.

1. The term connecting the order of history, and immediately joining this declaration of Moses unto the meeting and salutation of Aaron, God made known more to him quickly, after his ready obedience unto his call.

2. The matter connected is the declaration itself, wherein we have to consider.

1. The party declaring, Moses, set up of God as his chief minister in the present work.

2. The party to whom this declaration was made, Aaron, in subordination joined with him as to the commission of delivering Israel.

3. The matter of declaration, which in this part was the words of Jehovah, and these twofold.

1. The words which the Lord spake to him, of his calling him, of the promise of his presence with him, of the opening of his name, of the promise of successe with Israel, and of encouragement several ways to himself.

2. The words, which he commanded Moses to speak to Pharaoh, to tell him of his right to Israel, of his will for their deliverance, and of his vengeance if he refused.

4. The declaration itself was in plain terms of speech from Moses to Aaron, he told him all.

The author of all, he who sent him.

2. As to the works, which God commanded and enabled him to do, these he declareth in the second place, *And all the signs which he had commanded him.* Onk. same, the same. All the words, &c. Sept. which commanded him to do. Ver. 28.

In these the matter of declaration is all to be here considered, wherein we have to note.

1. The works themselves which were the miracles and prodigies, which Jehovah gave Moses power to do. C. 4 v. 2. 9.

2. The authority injoining them to be done by Moses, Jehovah himself commanded them.

3. The declaration of them to Aaron, might be either by telling him what power God had given him, or els by doing the same miraculous works in the sight of Aaron, which is conceived by some. Ver. 28.

Learn hence.

D. 1. *God joineh his seconds to his firsts,*

T t t t 2

firsts, as he seeth need for redemption of his Church.

D. 2. The same Jehovah onely sits & call's his first and second instruments for his works. All from God.

D. 3. God may call the elder after the younger brother, and subject him.

D. 4. God can bring brathren together which were as lost ones to another.

D. 5. Motion and place and work God points out to his instruments of salvation.

D. 6. God makes the deserts, places for deliverers to meet in for his Churches good.

D. 7. Gods call to meeting of instruments is to teach them their respective works.

D. 8. Hearts which God toucheth are ready for obedience to Gods call.

D. 9. The mount of God, and God in the mount, is best for his servants to meet about his work.

D. 10. Nature and grace teach men to give signes of love and loyalty to Gods substitutes below. Ver. 27.

D. 11. It is just for supreme powers to open their commissions from God to inferiors.

D. 12. Gods words alone are to be declared, which he speaks to his servants and are to be spoken by them.

D. 13. Mission and commission of Gods ministers must appear both from God.

D. 14. Gods wonderful works as well as gracious works must be shewed at his command.

D. 14. Joins Embassadors of the Churches deliverance need to know Gods words and works. Ver. 28.

2. After Gods preparing the instruments of Israels deliverance from the second Chapter to the verse immediately foregoing. God now further prepares for the work of deliverance, and that, by sending them about it, and their onset on the same, which

now followeth in the history. And in pursuance of this,

1. He sends them to speak his mind.

1. To Israel, Ver. 29. 30. 31. Which is the fourth head observed in this fourth Chapter.

2. To Pharaoh. Ch. 5.

3. To Israel again. Ch. 6.

2. He sends them to work his will. Ch. 7, &c.

In this order for speaking and delivering Gods mind about Israels deliverance; they begin with Israel to make it known to them, which in the division of the Chapter containeth the fourth head, in the three last verses of it.

Herein we have to note three main things.

1. The access of Moses and Aaron unto Israel and the collection of their elders. Ver. 29.

2. The delivery of their embassage from God unto them. Ver. 30.

3. The event or effect of all upon the people. Ver. 31.

In the first we have two things obvious.

1. The motion of these joynt instruments, And there went Moses and Aaron. Ver. 29.

All readings agree. Onely the verb here singular is rendred by some in the plural; but it is a singular, and so a *protogynma* is here to be observed. Here occurre,

1. The term of connection, which knits this motion unto the meeting of Moses and Aaron, and the opening of their commission; this done, immediately they set upon their journey.

2. The parties mooving, Moses and Aaron jointly, both in their order, as sent by God.

3. The motion itself, they went forward from the mount of God unto Goshen in the Land of Egypt; so it must be here considered as the motion perfected, they went and now were come to Goshen; which appears by the sequel.

2. The collection or assembling of the heads of the people; to whom by God they were directed first to go, and declare Gods respects unto them. Herein are observable,

1. The power convening, Moses and Aaron.

2. Persons convened, All the elders of the sons of Israel. All readings agree. The 70. read *ElderShip*.

The reason of this was upon prudential considerations; as

1. These were the heads of the children of Israel, under whom the people were ordered in their tribes.

2. These were conveniently to be gathered together, but the whole congregation consisting of so many hundred thousand, could not meet.

3. The mind of God was, as by Moses

ses to speak to these, so by these to inform the people better of Gods visitation of them, so to engage them, each to other.

3. The convention itself, *They gathered them together*, this verb is plural; that is, Moses and Aaron brought them together in one place; where they might open their commission to them from God. Ver. 29.

D. 1. Preparation unto and motion of instruments in the Churches deliverance, must be joyned.

D. 2. Orderly motion of instruments in the Churches redemption is to be observed.

D. 3. Gods ministers of salvation must reach home to those soules to whom God sends them.

D. 4. Trudential assembling is requisite for making known Gods will to his people.

D. 5. The collection of heads and rulers by them to manifest the will of God to his people is rational.

D. 6. All the Israel of God is eyed by him thorough these helps to know his salvation. Ver. 29.

In the second which is the opening of their commission unto the congregation, we have to note, the declaration of two ways.

1. By word, And Aaron spake all the words which Jehovah had spoken unto Moses. All readings agree. Herein also may we note

1. The connection of this speaking to the assembling of them before; they came not together in vain.

2. The speaker here expressed is Aaron whom God ordained a spokesman from Moses to them.

3. The matter here spoken unto them, he spake all the words, which the Lord had spoken unto Moses. The very same which Moses told Aaron, Ver. 28. which were doubtlesse words of promise for Israels deliverance, God having seen their affliction, and words of command to him, for visiting them and going to Pharaoh, and demanding the liberty of the people, and in Gods way to effect it; all words of this kind which Jehovah had spoken, he now speak's to these heads of Israel, that they might hear and believe the Lord.

2. By deed, And did the signes in the sight of the people. All readings are to the same purpose.

1. The term of connection here also knits doing to speaking, as God had joynted them in his commission.

2. The sign-doer is here carried in the verb, and some make it to be Moses who

did the sign, as Aaron did speak the words; but as our translators hint, this also is to be understood of Aaron. He spake, and did the signes, the verbs are so closely combined; And so I take it, that God in Moses, by Aaron as the minister, did these things.

3. The works done, were signes, even those miraculous and prodigious works, spoken of in the beginning of the Chapter; turning the shepherds staffe into a serpent, &c.

4. The witnesses of this wonder-working, it is said they were done in the eyes of the people, that is of the people which were assembled, and they were the elders of the children of Israel: To them first, to Pharaoh and all Israel afterward, not only those but other prodigious works of wonder were wrought and declared.

Whence we observe.

D. 1. Declaring of Gods will is suitably untied to the assembling of his people.

D. 2. Gods spokesmen made by him are fittest to declare his mind to his people.

D. 3. The words of Jehovah onely which he hath spoken to his servants, must be given to his assembly.

D. 4. God may give his mind more immediately to one servant than to another. To Moses.

D. 5. Gods stupendious works must be done, as well as his words spoken to his people.

D. 6. Gods congregation are the first subject to whom his words and works are sent. Ver. 30.

In the third, which is the event of assembling the elders, and of speaking, and doing these works before them, we have these particulars obvious.

1. The peoples faith, And the people Ver. 31. believed. All readings agree. In this event note,

1. The connection of this unto the former ministry, the word was preached, and signes shewed and the people believed. These are joyned.

2. The subject of this event, the people, which cannot be meant of all the congregation of Israel, for they neither heard, nor saw the things spoken or done; but synecdochically these elders are said to be the

T e t t 3 people

people, before whom all these things were discovered, being their representations.

3. The event itself, *they believed*, which carryeth in it.

1. A professed assent unto the truth of all those words spoken by Aaron, and confirmed by the signs.

2. A professed consent and dependence upon God for their deliverance according to his word.

3. Consequently a professed subjection unto the present Ministers who were to be the instruments of their salvation.

Quest. Was this faith genuine and in truth?

Ans. 1. The subject receiving must be distinguished, either into those who were among them truly Israel, or such as were so only in name. 2. This distinction made, it is answered.

1. That they who were the true seed, though few did in truth believe; but as to the generality who were Israel only in name, they believed after the manner of men, so far as sense sustained them; but afterward upon the appearance of a little affliction upon their loins, they murmured against Moses and Aaron, and God; as is evident in the next Chapter. So the wisdom of God orders it and he gets glory by all.

Ver. 31.]

2. The next event is the demonstration of their faith by bowing & worshipping; *And they heard that Jehovah had visited the sons of Israel, and that he had seen their affliction, and they bowed the head and bowed themselves.* — That God had remembered, &c. Onk.

— And they rejoiced, &c. and the people bowing down worshipped. Sept. — And that God had remembered, and seen their bondage, they prostrate worshipped. Syr and Ar. Herein note,

1. The occasion, ground or reason of this event, and that was the hearing of some good tidings.

1. Herein the way of reception is noted which was by hearing, *And they heard*; that is, with their ears, these good tidings spoken by Aaron from Moses.

2. The matter of reception by hearing, which is expressed in two particulars.

1. That Jehovah had visited the sons of Israel.

1. The visitor Jehovah, he that was and is, and is to come, and makes to be what pleaseth him.

2. The visited, the whole seed of Israel here named under the sons of Israel.

3. The visitation itself, which was in mercy to redeem them, from bondage and deliver them into the liberty of his children.

2. That he had seen their afflictions.

1. The same Jehovah the seer here.

2. The same Israel in all their afflictions oppressions, and burdens seen.

3. The seeing of all this, an act of providence implying these things.

1. Sense of all their misery on them.

2. Pity to his afflicted under all, his eye cannot see, but it must pity.

3. Help, he seeth to deliver from the hour of temptation.

2. The event hereupon in the sons of Israel, which is but one, a grateful return unto God by faith, expressed in two acts.

1. *They bowed their head.* This by the Hebrews is noted to be the least degree of external worship, the bowing of the head only; they had three other steps.

1. Bowing of the body towards the knees.

2. Kneelings down.

3. Prostration of the whole body from top to foot upon the earth.

2. They bowed themselves, that is, by prostration upon the earth, which was the greatest outward signal of worship, and in both these; that which is intended in Gods commands and counsels, is the true, thorough, and sincere worship of God both in body and Spirit; a bowing body under a heart lifted up is abominable unto God; in this action however it is to be judged of some, that they worshipped & blessed God sincerely and in faith, yet of all it cannot be presumed; by the following miscarriages toward God hereafter expressed in the history.

From which we collect.

D. 1. *The peoples faith should closely follow upon Gods word ministered and by his works confirmed. A good connection.*

D. 2. *Where God promiseth success to his ministers in the faith of others, there they shall believe. Chap. 3. Ver. 18.*

D. 3. *All professed believers, receive not Gods word with the same faith.*

D. 4. *Hearing is the usual sense of bringing in faith and the fruits of it.*

D. 5. *Gods gracious visitation of his Church, and providential sight of its afflictions, is very good to be heard by them.*

D. 6. *Such hearing of Gods visiting love and redeeming providence must affect Gods Israel.*

D. 7.

D. 7. *Faith working by this sense stirs up souls to suitable returns unto God.*

D. 8. *The humblest and sincerest Worship in body and Spirit is the most suitable return to God for his redemption. Ver. 31.*

Thus the first message was dispatched by Moses and Aaron unto Israel, to prepare them for their deliverance wherewith this fourth Chapter is ended.

CHAP. V.

NOW followeth in this Chapter the Embassy sent to Pharaoh himself from God by the mouth of Moses and Aaron, wherein two heads are noted,

1. The embassy itself here delivered.

2. The events following thereupon.

In the former these particulars do occur.

1. The proposition of their message.

2. The return of Pharaoh to it.

3. The confirmation of this message.

4. The peremptory reply of Pharaoh.

1. The proposition of the message is made. Ver. 1. Wherein these are obvious.

1. The order, *And afterward.* Sam. Syr. same. — After these things, Sept. and Onk. — After this. Ar.

no difference in the sense. This only notes the connection and order of this work to the former; that after they had shewed Gods mind to Israel, and procured faith in measure from them, now according to their order from God, they come to Pharaoh; so it was commanded.

2. The persons, which were ambassadors, *Moses and Aaron*, to these Gods commission came in that order mentioned in the former Chapter; yet they came not alone, but with some company of the heads of Israel with them, as may be gathered. Ver. 4.

3. Their access and declaration, they went in and said to Pharaoh. All readings are to the same purpose, herein,

1. Their access; though poor despised men, which could scarce be admitted into the presence of a King, yet sent of God as his ambassadors, they press boldly into his presence and come home to him.

2. Their action, they spake and made a declaration to him of their embassy from heaven, as followeth.

4. The embassy itself proposed, *Ver. 2.*

Thus saith Jehovah, the God of Israel, send away my people, that they may, or and they shall keep a feast to me in the wilderness. Most readings agree to the latter. Onkel. reads,

— That they may sacrifice before God. Herein,

1. The authority is proposed, *Thus saith Jehovah the God of Israel*; wherein,

1. The name of his being *Jehovah*. He that was, and is, and is to come.

2. The name of his relation, *The God of Israel*, the poor brick makers in Egypt; now under grievous oppression; that very God who owned them, and was worshipped by them; God, not [in abstraction] considered by himself but [in concreto] as now made known in his revealed will to Israel, how he will be served and worshipped by his creature.

3. His word is urged, *thus saith he* to Pharaoh king of Egypt; it is not man, but God proposed speaking unto Pharaoh. This is the authority.

2. The message or embassy itself sent from God, *Dismiss or send away my people*; the matter proposed from God to Pharaoh is to set Israel free, and dismiss his people from their bondage; wherein, God owneth them for his people and mooveth here for their dismissal. The form of this message is preceptive, and by way of command. *I say send my people away.*

3. The end of this exaction, *That they may, or and they shall keep a feast to me in the wilderness.* In this end note,

1. The subject *Israel Gods people* as before,

2. The object to whom this work is to be done, *God.*

3. The work itself, which is the end proposed of their dismissal, *to keep a feast* Which is here synecdochically for all other things considered in spiritual feasting, where there was worship, and offering of sacrifice, upon which account the Calde paraphraseth, *That they may sacrifice before me.* So that under this feasting is carried the whole service and worship of God, inward, loving God, fearing God, trusting in God; rejoicing in God; and outward, as sacrificing to God and worshipping God in the dances, according to the rule of worship then given. This is the end.

4. The place of performing this service. Not Egypt, for from thence God demand's them, but the wilderness, and therein, the mount of God, where they pitched, when God gave them his law from thence, thus farre is the proposition of their message. As to the quere, whether this demand was not equivocal, when full deliverance from Egypt was intended? I have answered already; that God deals really, and demands but little at first, to convince the tyrant of the justice of Gods request, & the unreasonableness of his denial.

Learn

Learn hence.

- D. 1. Gods embassadours must proceed orderly in delivering their message first to Israel, Secondly to Pharaoh.
- D. 2. Order of persons as well as time is observable by Gods servants.
- D. 3. The poorest persons under Gods authority may presse into the presence of the proudest Kings.
- D. 4. Gods embassadours must speak and declare his will to the greatest potentats.
- D. 5. Gods messengers must go in his authority and vouch his name.
- D. 6. The true way of making out God unto man is concretely not abstractly. Every nation acknowledgeth God, but not Israels God.
- D. 7. The true God hath a peculiar people whom he owneth in the world.
- D. 8. The will of God is to have his people free from all that hinders them from him.
- D. 9. The end of all redemption is that Gods people should serve him.
- D. 10. The true service of God is a festival living to him.
- D. 11. Such feasting with God is better in the wilderness than in Egypt.
- D. 12. All such feasting, sacrificing, and worship must terminat in Jehovah. Ver. 1.

Ver. 2.

2. Now follows Pharaohs answer to this proposition, Ver. 2. Wherein note,
1. The replier, *And Pharaoh said*; the reading is generally the same. Herein observe,
1. The connection knits this answer to the proposal close, he is presently upon them again, with an hasty answer.
2. The person replying, Pharaoh King of Egypt unto those dispicable embassadours from heaven, Moses and Aaron, he too in the pride of his heart bespeaks them.
3. The answer itself made two wa-

yes.

1. By way of proud expostulation, *Who is Jehovah that I should obey his voice?* Ver. 2. *to send away Israel?* Sam. Syr. Ar. same.

Who is it whose voice I should hear? &c. Sept. — The name of the Lord is not revealed to me, that I should? &c. Onkel. — It is not manifest to me in the book of Angels. Ben. Uz. In this we have,

1. The expostulation, whereabout note.

1. The matter of it which is about Gods being.

2. The form of it, which is scornful and contemptuous; as if he had said, why tell ye me of Jehovah the God of Israel? What is he that is a God of a poor pillared people? He denieth not God here in the abstract but in the concrete, as he was Jehovah God of Israel; who or what is he to me?

2. The reason of the contemptuous question which is his scorn to hear his voice, or be obedient to this demand.

1. Shall I hear the voice of the God of Israel, such a base people, whose God is like them or els he would deal better with them.

2. Shall I send away Israel out of my power at the command of such a God as he? I scorn to hear of it.

2. By way of obstinate denial, *I know not Jehovah*, and also *I will not send away Israel*. Sept. Sam. Syr. Ar. same.

— The name of the Lord is not revealed to me, &c. Onkel. Wherein his obstinacy appears in two peremptorie negatives.

1. *I know not Jehovah*. This respects God, and it carrieth in it these negatives.

1. I know no such Jehovah as you mention.

2. I acknowledge not that God of Israel.

3. I fear him not, let him do his worst.

2. *And also I will not send away Israel*. This denial respects Gods people; and their liberty, wherein we may observe,

1. The connection, denying right to men followeth close upon denying knowledge of God, or acknowledgment of him.

2. The denial itself is peremptory.

1. Expressed, here is a peremptory bar to their liberty, besides what I say to you of God, I say also, I will not dismiss Israel; none shall take them out of my dominion.

2. Implied is this assertion, that do what they or their God could, he would keep them in bondage. Thus he wickedly rejects Gods proposal.

We

We note here.

D. 1. Proud impertuous Spirits are hasty to reply roughly upon Gods messengers.

D. 2. Idolaters are apt to despise God in the true revelation of him.

D. 3. Hardened souls vent their contempt upon God himself more than on his Church.

D. 4. Contempt of Jehovah suffers not men to hear his voice.

D. 5. Disobedience to God ushers in oppression to his people.

D. 6. Scorners of God can never come to the right knowledge of God or acknowledgment of him.

D. 7. Wicked wretches glory in the contempt of knowing God.

D. 8. Denial of knowing God denieth all good commanded for his people. Ver. 2.

3. The next thing is the serious inculcating and impressing their message upon Pharaoh by some forcible grounds, which seem in this third verse to be threefold.

1. Gods appearance and call of them to the work forementioned, *And they said, the God of the Hebrews hath met with us or hath called us, as called upon us*. So the word is variously read. The God of the Hebrews hath called us. Sept. — The God of the Jews is called upon us. Onk. — I am the God of the Hebrews hath appeared to us, Syr. — The command of the God of the Hebr. is come unto us Ar. In these they give a reason of their former proposition of their message, that as God had required their dismissal from Pharaoh, so he had met with them, and called them, to go and keep a Feast to him in the wilderness, therefore they were bound to go. Herein are these terms,

1. The persons rendering this account or reason of their message, both the same messengers by consent, Moses and Aaron say again as followeth.

2. The account or reason which they render of proposing their message. Wherein note,

1. The authority pressing them. *The God of the Hebrews*, synonymous with the God of Israel; and this title is the rather used, because as the Hebrews themselves were now a despised people, so their God was a despised God by Pharaoh; who is he? as before he spake with contempt: now however enemies did undervalue him, yet Moses and Aaron do vouch him. The God of the Hebrews.

2. The impression of this authority upon them as to this work, which is rendered these ways

1. *He is called upon us*, So it is in the letter, the verb is passive, and for the reason is, God is named on us, and we are his people calling on him; therefore ought we to go at his call.

2. *He hath called us*, a verb passive used active as is usual with the 70. *καλεσεν*, he hath called us, for the reason of pressing their message is Gods call, or command upon them to go into the wilderness.

3. *He hath met with us*, as if the verb were *קרא* not *קרא* so ours, and others, which meeting was by his former visible appearance, and imports his call of them unto this work. This is the first account given of their message.

2. They presse it by way of intreaty, *Let us go we pray thee, a journey of three dayes into the wilderness and sacrifice to Jehovah our God*. Onk. Sam. same. We will therefore go a journey of three dayes, &c. Sept. Syr. and Ar. So that this passage is rendered two ways.

1. As a resolution.

2. As a supplication.

Ours take in the latter, as others of good note; and so note,

1. The form of words, they are prayer wise under that term *נא* We pray thee; so they urge Gods message of themselves by way of intreaty.

2. The matter of it is in two petitions.

1. Liberty for three dayes journey into the wilderness, as they were ordered by God.

2. Leave to sacrifice unto Jehovah their God; that which was stiled feasting. Ver. 1. Is here stiled sacrificing, which indeed comprehend's the whole service of God, this is all, that they might go whither God called them, and do whatever God bid them; and upon this account they in the second place presse their message.

3. They urge it upon Gods threatening of them, *Left he fall upon us with pestilence or with the sword*. Therefore let us go, we pray thee. Left death or the sword meet us. 70. — Death and slaughter befall us. Onk. Vulg. — With the sword and mortality. Syr. — Ar. and Sam. agree with Hebr. The argument is from the fear of Gods judgments. Wherein we have to note,

1. The power feared, lest he our God.

2. The evil feared, *pestilence and the sword*, two of Gods great plagues.

3. The infliction feared. Irruption, or breaking in of God with these plagues.

4. The subject of the infliction, *us*. Which comprehends Israelites & Egyptians, you will not be free if we be plagued. Hereupon lastly they urge their message. The request

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request

request for three dayes was not equivocal as was answered before in Gods charge. Other Jewish fables of the words and works of Moses are foolish.

Note we hence.

- D. 1. Gods Embassadors must not forsake his message, upon mans denial. Connect.**
- D. 2. Further arguments must presse Gods message, when the proposal is not enough.**
- D. 3. The God of the Hebrewes must be owned by them, though despised by Pharaoh.**
- D. 4. Relation unto God, and call from him necessitates souls to follow his commands.**
- D. 5. Although God command powers, yet it becometh his people to intreat them.**
- D. 6. To go at Gods call, and serve him onely after his will must be insisted on by him.**
- D. 7. Small desires of the Church for God, leave powers on earth inexcusable in denying.**
- D. 8. To sacrifice to God and to feast with him are synonymous.**
- D. 9. Intreaties from powers to serve God for averting his judgments is reasonable.**
- D. 10. Pestilence and sword are Gods judgments exacting the neglect of his service.**
- D. 11. These plagues are incident on all that neglect God, but much more on them that forbid others to serve him.**
- D. 12. The feare of these judgments should awe souls from slighting his message to them Ver. 3.**

4. The scornful and peremptory return of Pharaoh puts an end to this first delivery of Gods message to him, Ver. 4. 5. Herein observe,

Ver. 4.

1. His angry expostulation with Gods messengers. And the King of Egypt said unto them, wherefore do ye Moses and Aaron cause the people to cease from their works? Onk. and Syr. same. — Why do ye divert or turn

away? &c. Sept. Sam. — Why draw ye the people? Ar. — Why do ye solicit or periwade? Vulg. Lat.

1. The term of connection knits this rough reply unto an humble request precedent.

2. The subject increpating by this expostulation, the King of Egypt. One great enough and malicious enough against God and his.

3. The persons under checke, Moses and Aaron Gods Embassadors.

4. The increpation itself, why do ye draw away, divert, distract, solicit, or cause the people to cease from their works? His expostulation is with rage and menacing, carrying in it nothing but displeasure.

2. His remanding of the people to their work Get ye, go ye to your burdens. — Go every one of you to his works. Sept. — Go ye to your service or bondage, Onk. Syr. — Go to your carriages, Ar. — Sam. as Hebr.

1. The persons remanded, were such as formerly were under service whether in higher or lower ranke; it is likely the very elders of Israel were not exempted from some kind of service; & some doubtles went with Moses and Aaron unto Pharaoh, to whom he thus speak's.

2. The condition unto which they were remanded, to their burdens, service, bondage, carriages, as in their making bricks and other drudgeries.

3. The remand itself. Away, get ye gon speedily to your burdens, let me hear no more of you, for going to serve your God, you shall go & do my work, every one of you go to your burdens. Ver. 4.

3. A further crimination of Moses and Aaron by Pharaoh, And Pharaoh said, behold the people of the land now (are) many and ye make them rest from their burdens. Onk. same. *παύετε αὐτοὺς*.

— The people of the land are multiplied, let us not therefore make them cease from their works. Sept. — They are more than the people of the land, and ye make them rest, &c. Sam.

— The people are very many and ye draw them away. &c. Syr. — Is there so great a multitude of the inhabitants of the region, that ye hinder them from their hearing? Ar. Herein note,

1. A demonstration of the ground of his charge, And Pharaoh said, behold now, the people of the land now are many; here,

1. The same is plaintiffe who before was angry and threatening. Pharaoh said.

2. The matter of his plaint discovered, Behold the people of the land now are many.

1. The term of demonstration noteth that it was a notorious thing, which he now expresth.

2. The thing demonstrated, is the mul-

multitude of the Israelites, unto which they were grown under the persecution, the people of the land here doubtles signify the seed of Israel; and the matter of his trouble is their multitude.

Quest. Why complains he of their multitude?

Ans. 1. His envy doubtles against the increase of Israel Gods people. 2. His pretense of danger, if this multitude should mutiny upon this occasion. 3. It may import also that now much work might be done for him by this multitude, and therefore no small losse came unto the King, by their sitting still and not working.

2. The charge or crimination itself upon Moses and Aaron, Ye make them rest from the burdens, herein ye prejudice my gain, and ye lay a ground for their mutiny and seditious rising; to this purpose tend's the charge.

1. The persons charged are Gods Ministers Moses and Aaron.

2. The crime charged on them, that they made the people rest from their burdens, while they mooved for them to go and serve their God; which doth import a charge of detriment to the Kings gain, and of raising sedition. And having thus roughly dealt with them, he turns away from them to increase their burdens.

Quest. Why did not Pharaoh lay hands on Moses and Aaron, and cut them off, and so have hindred the work, these heads being taken away?

Ans. The full answer to this is, that it was Gods sovereign power which curbed the violence of such a tyrant, and limited his wrath to go so farre and no further; so the almighty will preserve his instruments that they shall do the work designed. Ver. 5.

We conclude here.

- D. 1. Persecuting powers hasten rough answers to humble petitions.**
- D. 2. Oppressing Kings make nothing of despising, checking and menacing Gods messengers.**
- D. 3. Wicked powers censure the motions for Gods service to be detractions from their work.**
- D. 4. Oppressing rulers are angry with instruments, that moove souls to serve God.**
- D. 5. Cruel Masters drive Gods people from serving him to bear their burdens. Ver. 4.**

D. 6. The multiplying of the Church is a great eye sore to persecutors.

D. 7. From the multiplied seed of the Church, tyrans expect multiplied labours.

D. 8. It is the envy of persecutors to see Gods servants have rest from burdens.

D. 9. It is incident to wicked powers to suggest that Gods Ministers moove his people to idleness and sedition, Ver. 5.

2. The next general head of this Chapter containeth the sad events, upon delivering this message unto Pharaoh, which are four.

1. Pharaohs command to increase burdens on Israel. Ver. 6. 7. 8. 9.

2. The taskmasters execution. V. 10. 14.

3. The cry of Israel unto Pharaoh. Ver. 15, 19.

4. The complaint of Israel upon Moses and Aaron with the effect. Ver. 20. 23.

In the first we have these particulars occur.

1. The authority commanding, And Pharaoh commanded in that day. All readings agree, only the 70 leave out that day.

1. The term of connection joineith this cruel command unto Gods message, and Israels petition unto Pharaoh; proud heart! he takes occasion hence to be more cruel.

2. The matter connected immediatly carrieth,

1. The person, and power stirring hereupon, Pharaoh King of Egypt, enraged now by the message which God sent him for dismissing his people; and here he begins to discover the hardnes of his heart against God.

2. His motion, which is by way of strict command and injunction so forcible as his power could make it.

3. The instant of time, in the very same day, wherein the message was given him, he delays no time for revenge.

2. The persons commanded to execute his will, The exactors or taskmasters of the people and their officers, or such as were set over them saying, Onk. Sam. Ar. to the same. — Sept. and Syr. read *scribes* for officers. Here two sorts are under command.

1. The one are called exactors, or taskmasters, these were highest, to whom the work done or the bricks made were to be given up; oppressors are usually set out by this name, these, I judge, are best conceived to be Egyptians, who did execute Pharaohs command, and exact it of their under officers and of the people to the utmost.

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most; some think them to be of Israel.

2. The other are stiled officers, scribers, such as were by the taskmasters set over the labourers, who kept account of the work, and gave it up to them; these were Israelites who afterward cried to Pharaoh. Ver. 25. They were under governors to keep the rest to work. On both these the command is laid. Ver. 6.

3. The command itself imposed on these, threefold.

Ver. 7. 1. By prohibition of the former means allowed to work by, *Ye shall not add to give straw to the people to brick bricks as yesterday and the day before, let them go and gather for themselves straw.* All readings agree to the same purpose. Herein the inhibition is expressed two ways,

1. Negatively, *Ye shall no more give straw to the people to make brick as heretofore, or, ye shall not add to give, as in the letter.* Wherein,

1. The persons prohibited the officers, under whose hand doubtless the straw was, and by them given out.

2. The matter prohibited, straw, the onely means of making briks.

3. The person to whom this must be denied, are the people, the brickmakers a most cruel prohibition is this.

2. Affirmatively, *Let them go or they shall go and gather straw for themselves.* Herein their labour is doubled.

1. To pick straw.
2. To make brick. This was their hard case enjoined by Pharaoh after God had sent the message for their deliverance. Ver. 7.

Ver. 8. 2. The command is by way of injunction, *And the tale of bricks, which they made yesterday and the day before, ye shall lay upon them, ye shall not diminish of it; for they are idle therefore they cry saying, we will go, we will sacrifice to our God.* All readings to the same. The composing of bricks which they make every day, Sept. Herein observe;

1. The command, which is expressed.
1. Positively, the usual tale of bricks which they made when they had straw, you shall still lay upon them, and exact it daily.

2. Negatively, ye shall not bate or diminish a brick from that number. The words are plain.

2. The reason suggested of this command by Pharaoh, which first he proposeth, *For they are idle, and then he proveth, Therefore they cry saying, we will go and sacrifice to our God.* Wherein we may note,

1. A most false suggestion, that the people were idle, when they labored hard in the brick every day, as he himself mentioned they did yesterday and the day before; yet this pretense he maketh the ground of his cruelty.

2. A most impious slander upon Gods service, as if that did bespeak idleness;

as well as a plain lye against them, for they spake by supplication, *We pray thee, let us go, and he makes them to be mutinous, we will go and sacrifice.* Thus wicked powers slander God and man, that they may take occasion of doing evil to his people. Ver. 8.

3. The command is by way of aggravation, *Let the work be made heavy upon the men, and let them labour therein and let them not trust in words of a lye.* And let them care for these words and not care for vain words, &c. 70. Let them be occupied in the work and not, &c. Onk. Ar. Let them attend to it, and not, &c. Sam. Let them think upon it. I. e. the work, &c. Syr.

Herein we have to observe these two things.

1. The commanded, which carryeth two particulars in it.

1. Let the work be made heavy and burdensome to the men; lay on more load, make their labour as hard as may be, by straitning the means, and keeping them to work.

2. Let them labour in it, though never so hard, and see they do it, and spare them not.

2. The reason of it, to bear them of from regarding Gods promise and word to them, and let them not regard vain or lying words, keep them to work, and let them not have time to think of the vain and lying words which Moses and Aaron bring them from God. Where,

1. Blasphemously he chargeth Gods words of promise to be lyes as *Rabshakeh* also to the Jews. *Isai. 36. 7.*

2. He driveth Gods people maliciously to slight and deride God in his promises.

3. Consequently he strives to set God against them for unbelief of his truth. See the sad Character of a heart hardened against God, and a cruel persecutor of his Church. Ver. 9.

Learn hence.

D. 1. Gods commands and his peoples intreaties are bitterly and swiftly answered by wicked powers. Connection.

D. 2. Sinful Potentates dare countermand Gods, and cross the petitions of his servants.

D. 3. Persecuting powers delay not to vent their malice against God and his people.

D. 4. Wicked rulers have their instruments

struments by whom they afflict the people of God.

D. 5. Cruel powers stop the hands of ministers from doing justice to such as they will oppress.

D. 6. It is savage cruelty to deny means and expect work and advantage.

D. 7. Former justice is forgotten, where future oppression is intended.

D. 8. Cruelty exacts double labours from Gods people, where single are not due.

D. 9. It is unreasonable slavery to work for powers, at mens own cost and charge. Ver. 7.

D. 10. Heretofore gain in time of allowance is expected by wicked powers in times of their oppression.

D. 11. Imposition of such unreasonable burdens is exacted from unreasonable persecutors.

D. 12. Wicked powers will loose no gain though they allow poor souls nothing to get it with.

D. 13. Cruel rulers suggest idleness against them, whom they have a mind to oppress.

D. 14. Godless persecutors esteem the service of the true God the cause of idleness.

D. 15. Ungodly oppressors belye the petitions of Gods servants, to take occasion against them. Ver. 8.

D. 16. Aggravated work wicked powers are pleased to lay upon poor men.

D. 17. Exactors are required by such powers to see that do it to the utmost.

D. 18. Atheistical oppressors charge Gods words of promise and commands to be lies.

D. 19. Hereupon wicked powers drive souls from regarding God, to respect them. Ver. 9.

2. The next special thing in the second general is the execution of Pharaohs commands by his taskmasters over Israel, and the officers under them; wherein we have these particulars to note,

1. The delivery of Pharaohs message to Israel. Ver. 10. 11.

2. The obedience of Israel to this message delivered unto them. Ver. 12.

3. The exaction on this account made by the instruments appointed and set over Israel. Ver. 13. 14.

1. The delivery of the message from Pharaoh unto the people is related Ver. 10. 11. Wherein,

1. The address of the messengers, who were to carry the word unto the people, *And there went out the taskmasters of the people and their officers; and they spake to the people saying,* Ver. 10.

All other readings agree.

1. The connection here knits the execution to the command foregoing, no sooner he commanded; but it is done, without delay.

2. The persons executing this command, were Egyptian exactors, who doubtless did it with all readiness, and were glad of it, others were the officers of the people, Israelites, who went about it with an heavy heart, and afterward suffered under it.

3. Their execution of the command by way of address, and declaration unto the people, they went out and spake to the people according to what they had in charge from Pharaoh, from which neither could swerve, without the Kings displeasure.

2. The message delivered by them is in three heads.

1. *Thus saith Pharaoh, I will not give you straw.* All readings agree. Herein are noted,

1. The author of this message urged, *Thus saith Pharaoh,* this name of power makes it terrible.

2. The message itself, a denial of all means for their work imposed, *I will not give you straw;* this is not onely a denial of personal act, but; of this to be done by any power or license under him, I will not suffer any to give you straw; this is the same which was commanded before to be told them. Ver. 10.

2. The next message is an injunction, *Give ye straw, wherewe may find it.* All readings agree in this. Herein is enjoined,

1. Travel from their places of work.

2. Labour in seeking and gathering straw.

3. Uncertainty of place. He sends them no whither to find or have it; but makes them wander to get it where they could find it. Unreasonable oppression is this.

3. The last part of the message is a prohibition of any abatement of their work and the product of it. *Yet not ought of your work shall be diminished.* Of your structure, service. Sop. Of your servitude. Sam. Others agree. Of your work. Note,

1. The matter of the prohibition is

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the diminishing of their daily work.

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2. The measure of it or extent, not ought, not a thing, a jot, not a tittle. This is the full message. Ver. 11.

Whence we observe.

D. 1. Cruel commands of powers are quickly acted by their instruments.

D. 2. Instruments must move and say, what persecuting powers command.

D. 3. Some messenger may deliver sad tidings to Gods servants with gladness, others with regret and trouble.

D. 4. Under providence, the saddest message of persecutors denying means, is declared to Gods servants.

D. 5. Oppressing powers are urged to make heavy their commands. Ver. 10.

D. 6. Treble burdens do wicked powers lay upon Gods servants and they must bear and bear them.

D. 7. It is hard work to be enjoined to seek where none knoweth what to find.

D. 8. It is the Churches portion sometimes to hear no abatement of work, when means utterly failles Ver. 11.

Ver. 12.

2. The obedience of the people now followeth, *And the people were scattered abroad thorough all the land of Egypt to gather stubble instead of straw.* The readings are much to the same, onely some read stubble and straw others stubble to straw, in the letter it is stubble for straw. Wherein we have two things declared.

1. The dispersion of the people, and therein,

1. The subject of this dispersion, which is said to be the people, this is not to be understood of all the people, for some doubts must be tempering the mold, others were making brick; and the rest which were wont to be at hand and second the work, they were forced to scatter themselves.

2. The dispersion itself, which was a sad affliction, if we consider,

1. That it hindered the work of others

2. That they were put to toilsome labours, and to little purpose, for they could not get sufficient to make their tale, for which their officers and selves suffered. The extent of this dispersion adds much to it, they were wandering through the coasts of Egypt.

2. The end of their dispersion, to gather stubble for straw, for as to the better, that was cut up doubtles and carried away, the stubble was but stump of it, and very unfit to dispatch their work, as longer straw, yet to get such as they could was their daily labour and travail. Thus were they worn out and yet obeyed and suffered. Ver. 12.

Observe.

D. 1. Cruel commands of persecuting powers are obeyed by afflicted souls.

D. 2. Dispersion from fellow-workers is a hard burden on them from whom work is exacted.

D. 3. It is a grievous thing to drive farre from work and yet expect daily labours.

D. 4. Stubble for straw is a hard charge for them that must make equal work.

D. 5. Such hard undertakings are the servants of God sometimes forced to bear. Ver. 12.

3. The last particular in this execution of Pharaohs command by some instruments is, *exaction of work to be done as formerly*, when abundant means was offered them, this was twofold.

1. By harsh words, *And the taskmasters Ver. 13. basted them, saying fulfil your works, the matter of a day in his day, as when there was straw.* All readings are to the same purpose. Here note,

1. The connection of this unto the peoples dispersion, while they were getting stubble, and others could not go on in their work, this urgency is pressed on them to make their agony greater.

2. The persons here urging are the Egyptian taskmasters, cruel exactors under a bloody tyrant.

3. The exaction by hard speeches, *Fulfil your daily tasks as when there was straw*, an unreasonable exaction; yet thus they cry upon them, ye shall have no straw, yet fulfil your work, make it as much and as good, as it was, when ye had straw.

Ver. 13.

2. By hard blowes, wherein we have to note.

1. The

Ver. 14.

1. The penalty inflicted, *And the officers of the sons of Israel, which Pharaohs taskmasters had set over them, were beaten. Onk. same. Sam. — And the scribes of the kindred, &c. were scourged. &c. Sept. Ar. — And they were punished. Syr.*

1. The connection knits hard blowes to harsh words, they cry upon them, and scourge them.

2. The persons suffering, the officers of the sons of Israel who were Israelites, as the 70 interpret, these were set over the labourers by Pharaohs taskmasters, and now beaten by them, for the failing of their work.

3. The penalty, is expressed by smiting in the letter, by scourging in the 70. and Syr. Doubtles they were with cudgels or whips or thongs beaten cruelly, by way of exacting labours and work, which was impossible.

2. The reason pretended, *saying, wherefore have ye not fulfilled your appointed task, to make brick as heretofore, so also yesterday, also to day.*

All readings to the same sense, wherein is to be noted.

1. The demand, wherefore have ye not fulfilled your appointed work, now therefore ye shall smart for it.

2. The unreasonableness of it, why is it not the same to day and yesterday, when ye had no straw, as heretofore when ye had enough? The very demand sheweth the cruelty and unreasonableness of their horrid torture. Ver. 14.

Learn here.

D. 1. In the absence of help, cruel taskmasters are hasty to call for work.

D. 2. Full work is called for by wicked exactors, where means of doing it are withheld.

D. 3. Daily work is commanded by oppressors where they deny daily bread. Ver. 13.

D. 4. Hard blowes as well as harsh words cruel powers lay upon Gods harmles ones.

D. 5. Tender officers are made to smart by superiours, because they dare not oppress others under them.

D. 6. Unreasonable demands are the best reasons, which oppressing instruments give for their cruelty. Ver. 14.

3. The next event following upon Gods message delivered to Pharaoh is the officers appeal unto him after their unjust punishment, together with the success. Ver. 15.

19. Wherein.

1. Their sad appeal to Pharaoh. Ver. 15. 16.

2. His savage answer to them. Ver. 17. 18.

3. Their bitter resentment of it. V. 19. In the first which is their appeal, we have to note,

1. The addresse or application made, in these words, *And the officers of the sons of Israel came, and cried unto Pharaoh, saying* Ver. 15.

— The scribes, &c. Sept. and Syr. In the rest all agree. — Exactors of, &c. came and implored the help of Pharaoh Ar. Herein these terms are observable,

1. The connection, and or then immediately upon their unjust punishment exacted.

2. The subjects of this addresse, *the officers of the sons of Israel, who were beaten.*

3. The term of their addresse, *Pharaoh*, the supreme power from whom their oppression came.

1. By coming.
4. The addresse itself, *ling.*
2. By crying or howling.
3. By speaking unto him.

In all which there is no difficulty, but the terms are plain.

2. The appeal in part of the. 15 and 16. verses. Wherein also we have to observe.

1. The form of it, which is by way of expostulation, *Wherefore dost thou thus to thy servants? or against thy servants.* All readings are to the same purpose. Wherein,

1. They charge their hard dealing upon him, *thou dost thus*, that is, cause us to be beaten.

2. They acknowledge themselves his servants, and therefore should be under his protection.

3. They hint the unreasonableness of such dealing, wherefore, or for what cause is it, that we are thus beaten? So they under misery expostulate for mercy, and that with greatest reason, their harsh usage being causeless. Ver. 15.

2. The matter of it, which is by way of complaint of two unreasonable things.

1. Concerning their work unreasonably demanded of them, upon a double account.

1. A denial of means unto them, *straw is not given unto thy servants.* All readings agree: which was the execution of his cruel command, *ye shall give them none.* Ver. 16.

2. An exaction of their full work, *And they say to us make brick.* All readings agree. A most unjust exaction, to command brick and deny straw, as well might they

hey deny clay or mold to make them, and yet expect them.

2. Concerning their punishment, most unreasonably inflicted upon these grounds.

Ver. 16. 1. That the punishment is upon them, *And behold thy servants are beaten.* Readings agree, are scourged. 70. that is, those officers of the sons of Israel, who were true servants of his, were injuriously handled and smitten at his command, this is the matter of plaint.

Ver. 16. 2. That the fault was upon others, *And it is the sin of thy people.* Onkel, to the same. *Io Ar. Punitur populus tuus, Ar. Mont.* And thou injurest thy people, or therefore. Sept. Sam. Syr. Vulg. According to the letter, it is, the sin or fault is of thyn own people; that is the Egyptian Taskmasters who denied the straw, & that others offend and we should be punished, this is hard. Why dealest thou thus? Others read it as if, by thy people were meant Israel, and the sin to be Pharaohs afflicting of them, but this is not the letter. Ver. 16.

We observe here.

D. 1. Oppressed souls cannot but complain of cruel and unjust smitings; blowes make cries.

D. 2. Addresses for reliefe are fittest from the afflicted to the highest power oppressing.

D. 3. Accesse and cries and sad speeches are forced from oppressed to oppressors.

D. 4. The execution by instruments, unjustly charged upon their Lords.

D. 5. True servants may justly expostulate about hard dealings from their rulers. Balaams asse might do this. Num. 22. 28. 30.

D. 6. Unreasonable exactions will force afflicted ones to expostulate with powers oppressing them. Ver. 15.

D. 7. To give no straw and to command bricks is a most unreasonable exaction.

D. 8. To punish innocent servants, when others sin, is a most unjust oppression.

D. 9. Such sad dealings makes Gods servants, sometimes to complain to earthly powers. Ver. 16.

2. Now followeth Pharaohs brutish answer, wherein we may observe,

1. His false crimination of them, in these terms, *And or but he said, ye are idle, ye are idle; therefore ye say, we will go, we will sacrifice to Jehovah.* Sam. same & the Ar. the Sept. Syr. Onk. and vulg. let us go, &c. In this accusation we may note,

1. The crime laid to their charge, idleness, and that,

1. Boldly asserted.

2. Doubly charged, *Ye are idle, ye are idle*, and with an impudent face, he avers and asserts the same falsely as he must know, for they took double pains to fulfil what was laid upon them.

2. The reason of this charge, therefore ye say we will go, &c. which imports,

1. That their religion to their God was the cause of idleness and neglect of him, which was blasphemy against the Lord.

2. That they should say they will do it, when they did humbly intreat his leave to do it, for so the letter is. Ver. 17.

Ver. 18. 2. His peremptory dismissal of them, *And now go ye, work or serve ye Labour;* all readings agree. Herein may be noted,

1. His dismissal of them in a peremptory way. *Begon.*

2. His amandation to their labour, get ye out of my sight, away to work.

Ver. 18. 3. His cruel prohibition continued, *And or for straw shall not be given to you.* All readings agree. This he confirms again by his own mouth which at first he charged by the taskmasters. Cruelty itself.

4. His unreasonable exaction, *And or yet ye shall deliver your tale of bricks.* — Ye shall render the accustomed number of bricks. Vulg. This is also the same formerly charged upon their exactors; only here cruelty and inhumane dealings are doubled by his own mouth to these oppressed. Ver. 18.

We Note.

D. 1. Cruel oppressors of Gods people are as deaf as stones to their complaints.

D. 2. Crimination though false, instead of acceptation, is returned to the appeals of innocents by cruel powers.

D. 3. Double labours are branded for talenes by unreasonable oppressors on Gods servants.

D. 4. Persecutors do not only charge men but God, for making his people idle. Ver. 17.

D. 5. Inhumane persecutors drive the appealing oppressed out of their sight to work.

D. 6.

D. 6. Cruel oppressors double their denial of help unto sad plaintiffs.

D. 7. Complaints of exaction upon Gods servants are usually answered with adding more. Ver. 18.

9. 3. The resentment of this answer by the officers now followeth, *And the officers of the sons of Israel saw them in evil, in saying ye shall not diminish of your bricks, and of a day in its day.* — Sam, themselves in miseries, saying, &c. Sept. —

When it was said, &c. Onk. — Themselves in evil by this saying, &c. Sam, — The Scribes looked on the sons of Israel sadly and said unto them, &c. Syr. — Seeing their own soules in misery said, Diminish not the bricks, the stated work of every day. Ar. Herein occur to be observed,

1. The sense they had, wherein also note,

1. The term connecting, *And or then*, immediately upon this sad answer from Pharaoh.

2. The persons affected, the officers of the sons of Israel who appealed.

3. The affection of sense itself. They saw that themselves and Israel were now in a miserable state; and doubtles walked sadly and mournfully under it.

2. The cause impressing this sense, that word from Pharaoh, *Ye shall not diminish ought of your daily work or task of the day.* This being peremptorily enjoined and straw denied makes them to see themselves and Israel in a sad condition, and walk sadly under it, Sept. Syr. and Ar. render, as if, the officers said this to Israel.

Learn we.

D. 1. Cruel exactions of persecutors may make deep impressions upon the sense of Gods servants.

D. 2. Good overseers are more afflicted when they see themselves forced to oppress the innocent.

D. 3. Hearing of hard impositions from powers, and having no means to discharge them, makes souls to bow. Ver. 19.

4. The last event noted, upon the message delivered unto Pharaoh is the officers falling upon Moses and Aaron together with the issue of it; wherein occur these particulars.

1. Their bitter charge on Moses, &c. Ver. 20. 21.

2. The resentment of it by Moses in his cry to God. Ver. 22. 23.

3. Gods reply unto Moses. Ch. 6. 1. 2. &c.

In the first of these we may observe, 1. The meeting of these officers with Moses and Aaron. Ver. 20. And that is read, *And they met or lighted upon Moses & Aaron standing to meet them in their commanding forth from Pharaoh.* Sam. Syr. same. —

Ver. 20. And they met Moses and Aaron coming to meet them; when they came out, &c. 70. — Who stood in their sight, &c. Onkel. — And when they came out from the sight of Pharaoh and his servants. Ar. no difficulty in the reading.

1. The term of connection knits this event close unto their sad usage by Pharaoh upon his cruel reply, they presently come out and fall upon Moses, &c.

2. The matter of this meeting, it was to them fortuitous, and not expected, as the word seemeth to carry in it, they rushed on them at unawares to themselves, so Ar.

3. The persons met withall, described.

1. By their names. *Moses and Aaron.*

2. By their posture, they had set themselves in some convenient place to meet these afflicted sons of Israel, when they came out from Pharaoh, desiring to know what answer they had from him; so they were solicitous.

2. The greeting which these afflicted soules to give do Moses and Aaron when they meet them, *Let Jehovah look upon you, and judge because ye have made our favour to stinke in the eyes of Pharaoh and in the eyes of his servants; to give a sword into their hand, to slay us,* Septuagint. Sam. same.

Ver. 21. — Let the Lord appear upon you and take vengeance on you, &c. Onk. — Ye have done evil to our Spirit in the eyes of Pharaoh, &c. delivering us to the sword, &c. Syr. — And judge against you as he have corrupted our state with Pharaoh, and with his Captains, so that if a sword were in their hands they would slay us. Ar. In these we may observe,

1. The connection of this act to the former, being in anguish they cannot hold but fall upon them who come next, so blind fury doth.

2. The greeting itself which is by way of imprecation, *Jehovah look upon you and judge.* Wherein,

1. They pray Gods visitation of them in displeasure.

2. They pray Gods judgement against them for revenge.

1. The persons imprecating souls afflicted by Pharaoh.

2. The object on whom they imprecate; Moses and Aaron, those that did them no hurt, but sought their deliverance.

3. The imprecation itself. Wherein,

2. Gods name is abused in sinful imprecation. X x x x

cations to judge against his own will, and promises and servants.

2. Gods ministers are cursed for their good will.

3. The reason of such imprecation, which was a pretended charge of two evils to be done by them.

1. That they had made their favour stink in the eyes of Pharaoh, &c. that is, they had made them odious and abhorred by Pharaoh and his servants.

2. That they had given a sword into their hands to kill them, that is, by their message to Pharaoh from God, they had incensed him and as it were put a sword into the tyrans hands to slay them.

Q. Did Moses and Aaron do this evil? Ans. Surely no. 1. They were but ministers from God to them for good. 2. They did nothing but deliver Gods message, which must be done. 3. They were no more in fault than God, for he was the occasion of this by sending to Pharaoh, and so were they, but no cause at all.

Quest. Was this imprecation just?

Ans. Surely no, but very wicked.

1. As to the principle of it, which was unbelief, and brutish sense.

2. As to the end of it, which was to render evil for good.

3. As to the import of it.

1. Gods name is blasphemed.

2. His servants are cursed, both which are great abominations.

4. As to their instability in sense, era while they blessed God for them, and now under a crosse event they curse them.

We conclude.

D. 1. *Sense of evil from tyrans may make the oppressed fall foul with their best friends.*

D. 2. *Providence orders his servants sometimes to meet with friends after sad usage by oppressors.*

D. 3. *Ministers of salvation wait to meet Gods afflicted, when they look not after them.*

D. 4. *Instruments of deliverance may desire a good escape of the oppressed from tyrans, and not find it. Ver. 20.*

D. 5. *Sense overcharged with oppression may make men reproach God and curse his ministers.*

D. 6. *Unbelieving souls are ready to set God against his own word, and instruments sent by him.*

D. 7. *Hasty unbelievers under crosse providences are ready to charge the cause upon Gods ministers.*

D. 8. *It is the lot of Gods instruments of life, to be charged to be causes of death, by foolish souls.*

D. 9. *Such unreasonable charges are recorded to the shame of such brutish creatures. Ver. 21.*

2. The resentment of this by Moses and his demeanour thereupon now followeth in the two last verses, wherein we have to note, Ver. 22.

1. His present address to God, *And Moses returned to Jehovah.* All readings are to the same purpose, some read to God, others to the Lord. In the letter to Jehovah.

1. The connection here joins the action of Moses to the imprecation and imprecation of the Israelites, they curse him, and he goeth presently to God.

2. The subject moving is Moses.

1. Deeply afflicted with Israels misery, as may appear.

2. Believing and closing with God.

3. Patiently bearing the reproaches of the people.

4. Doubling in measure.

3. The motion, *He returned unto Jehovah.*

1. The term from whence, was the officers, &c.

2. The term whereunto is Jehovah the Lord that could help.

3. The motion itself, which was sequestering himself from others & betaking himself to God to inquire about the present issues in Israels troubles. The term made this good, but the principle of this motion seems to be evil. viz. sense.

2. His expostulation with God, *And* Ver. 22.

said Lord wherefore hast thou done evil to this people? *Wherefore is it that thou hast sent me?* All readings are to the same purpose, some read, *Why hast thou evil intreated?* others, *why hast thou afflicted these men?* Ar. The expostulations are two.

1. About Israel, *Wherefore hast thou done evil to this people?* In which quere,

1. The matter or form of it is considerable, which is doubted whether it be exprobrans, by way of challenge unto God, as doing unjustly, and against his word; or whether it be inquisitivus, of one that desires to know the ground of Gods dealings with Israel, or whether it be orans, an expostulating prayer, yet with humble submission deprecating this evil from Israel. It seems to be a mixture of nature, wherein something of flesh and something of spirit appears to work. It is safely presumed, that the imprecations of the people had imprecation upon Moses, and his sense might

now

now also stagger his faith; yet we see in the issue his faith did not fail; but he gave glory to God by believing and so finished the work, the conceit of some Hebrewes that this kept him out of the land of Canaan is not found; for we find another cause recorded.

2. The matter of this quere is considerable, wherein mark.

1. The subject questioning is Moses now disturbed.

2. The subject questioned is Jehovah himself.

3. The matter of the question is about doing evil in all these oppressions upon Israel. Wherein,

1. He may partly charge God with it foolishly.

2. He may inquire of God humbly about it.

3. He may herein deprecate such severe visitation from Israel: Flesh and Spirit seem to work in him.

2. He expostulates about himself, *Why is it that thou hast sent me?*

1. The form of this quere seems to be the same with the former of a mixt nature, according to the temper of the Spirit of Moses at this time, which was disturbed.

2. The matter is about his own mission, which may be understood variously.

1. Either as a rash charge upon God for sending him to no purpose, seeing Israel is more laden.

2. Or, as a tender inquiry, why was I sent, if it were not to deliver Israel and not to oppress it?

3. Or, as prayer, looking after a better issue of his mission; Lord why was I sent for this? Ver. 22.

3. The reason of this expostulation thus with God, which is twofold here expresse.

1. From Pharaohs actings, *For since I came to Pharaoh to speak in thy name, he hath done evil to this people.* All readings to the same sense, some words differ. Herein note,

1. He mentions the time of his coming. From then or that hour as Syr. or point of time, that I first entred in to Pharaoh.

2. He mentions the work enjoined, which was to speak to Pharaoh in Gods name, as indeed he did, and that was intended for deliverance.

3. He mentions Pharaohs return, *He hath done evil to this people;* that is by doubling their burdens and increasing their sorrow, therefore this seemed hard to Moses.

2. From Gods own denial of help, *And thou in delivering hast not delivered thy people.* Readings are much alike, onely some read single delivering, others double and others by another phrase, *Thou hast not delivered at all.* Upon this account Moses expostulates with God, why he should

be sent, and as yet no deliverance came from God, no not any, but more oppression.

Quest. Is Moses excusable in all this?

Ans. 1. Not from all sinne, for

1. His sense and disturbed passion did worke here against faith.

2. He chargeth God foolishly for afflicting his people, as if it were breaking his promise.

3. He limits the holy one for time, which the Lord had challenged as his propriety, and foretold him that Pharaohs heart for a time should be hardened; therefore ought he to have believed and waited.

Quest. Was it just with God to let oppression now be doubled?

Ans. The judge of all the world must needs do right.

1. Israel deserved more than this from Gods hand for their iniquities.

2. God told Moses that Pharaoh would afflict them, but yet they should be saved.

3. God failed not at all in his word, therefore he was righteous in all this that came to passe.

D. 1. *Unjust criminations from Gods people may make the ministers of God quail and recede from their duty.*

D. 2. *Gods faithful instruments though they do retreat of weakness, yet it is unto the Lord.*

D. 3. *Gods faithful ones under pressures may charge God foolishly for doing evil to his people.*

D. 4. *In such workings of flesh, the Spirit may humbly expostulate with God by prayer.*

D. 5. *Sad events in ministering may make Gods servants question their mission.*

D. 6. *In such questioning, soules may humbly deprecate the frustration of their ministry. Ver. 22.*

D. 7. *The evil doings of men may turn his servants sometimes to expostulate with God.*

D. 8. *Wicked men will do worse and worse notwithstanding Gods instruments come and speake in his name.*

D. 9. *Evill instruments may be permitted of God to oppress, and he not at all deliver.*

X x x x 2

D. 10.

D. 10. Such forbearance causeth Gods servants to expostulat with him sadly. Ver. 23.

CHAP. VI.

3. According to the division of the last head now followeth Gods sweet reply to the froward expostulations of Moses, which is continued to the 14th verse of this Chapter. This was noted at the 29th verse of the 4th Chapter, to be the third head of Gods preparing the work of redemption by sending his instruments to speak his mind.

1. To Israel. Chap. 4.

2. To Pharaoh. Chap. 5.

3. To Israel and Pharaoh both, again, in the former part of this Chapter, so God ends his preparation for deliverance by his word. Chap. 7. v. 7.

At the 7th Chap. v. 8. the second way of preparation noted begins and that is by Gods works.

Now in this Chapter there are 3. general heads.

1. Gods reply to Moses by encouraging him and Aaron to the work, notwithstanding this first repulse from Pharaoh. Ver. 1. 13.

2. A digression for a record of the heads of Israel that now survived, in order to shew the line of Moses and Aaron. Ver. 14. 27.

3. A further injunction to Moses, for proceeding in his work. Ver. 28. 30.

In the first, these particulars occur to note,

1. Gods encouragement of him yet again to bespeak Israel. Ver. 1. 9.

2. Gods charge on him and Aaron, to go again unto Pharaoh. Ver. 10. 13.

In the former these special heads are noted,

1. Gods encouragement of Moses. Ver. 1. 5.

2. Gods charge of him to speak it to Israel. Ver. 6. 8.

3. The obedience of Moses.

4. The sad return of Israel. Ver. 9.

1. Gods encouragement to Moses is from three considerations.

1. Gods promise given in present, which is twofold.

1. Concerning his dealing with Pharaoh. Ver. 1.

2. Concerning his manifestation to Israel. Ver. 2.

2. Gods former appearance and discovery. Ver. 3. 4.

3. Gods present sense of Israels condition. Ver. 5.

1. The first encouragement is from his promise renewed to Moses and Israel about

his dealings with Pharaoh, which is thus recorded. *And or then Jehovah said to Moses, now shalt thou see what I will do to Pharaoh, for by or with a strong hand he shall send them away, and by a strong hand shall he drive them out of his land. All readings agree.* Herein note,

1. The connection of this reply to the plaint of Moses, *And, or then Jehovah said to Moses.* This is immediately knit unto that querulous expostulation of Moses with God. Here mark,

1. Jehovah gracious.

2. Moses froward.

3. The reply good, and presently given. In what manner this was made whether by voice or vision is not expressed; but doubtless, Moses had his recourse constantly to God, for so we read he returned to him, and God did still appear to manifest his mind unto him, upon all occasions in this work of Israels redemption; therefore he had a sure answer from God which way so ever the Lord was pleased to make it; the most probable way is, that God by voice did answer him, so the word seems to intimate, *Jehovah said* unto him.

2. The reply itself connected, which is a double promise.

1. A promise of evidence to Moses concerning Gods dealing with Pharaoh, *Now thou shalt see what I will do to Pharaoh, wherein,*

1. The instance of promise, *now even now* after this harsh and cruel reply of Pharaoh.

2. The matter of promise, I will deal with Pharaoh, according as he doth with Israel.

3. The evidence of it. Thou shalt see it. In which expression, seems to be a tacit reproof; as if God had said, I perceive you will not believe what I told you I would do to Pharaoh. Ch. 3. 19. 20. Therefore you shall see what I will do very shortly.

2. A promise of deliverance, expressed two ways.

1. By a strong hand he shall send them away. Herein is,

1. Good promised, which is dismissal of Israel from bondage by Pharaoh.

2. The cause of this dismissal, Gods mighty power forcing him to do it; he could have made him willing to dismiss them but he chuseth now to force him.

3. The rational account of this, because God would have it conspicuous, and it might be seen, that he wrought it.

2. By a strong hand shall he drive you out of his land. Where observe,

1. The former good is amplified, he shall not only dismiss them, but he shall drive them, and hasten them away to be rid of them.

2. The cause repeated, the same mighty hand of God.

3. The

3. The term from whence of their departure, *out of his land*, even out of Egypt.

Thus farre according to the Hebr. Sections of the law reacheth the 13th, and at the next verse begins the 14th section or lecture called *Varon*. But it is a very unequal division, for this verse doubtless belongs to that which followeth, and therefore fitteth to be in this section. Here it is divided by three S. S. S. As sometimes by three P. P. P. The latter notes *Parasha* or section, the former *Seder*, order, or methodical distinction.

Learn hence.

D. 1. *The gracious Jehovah sometime followeth the froward expostulations of his servants with good.*

D. 2. *The good Lord sometimes, promisetb sight of his great works, when his servants scarce believe him.*

D. 3. *In granting them sight God reprooves the unbeliefs of his servants.*

D. 4. *Gods strong hand is double engaged to work deliverance for his Church.*

D. 5. *God chooseth to force deliverance from tyrans to make his work conspicuous.*

D. 6. *Not only dismissal but expulsion from bondage, Gods hand forceth for him, from tyrans. Ver. 1.*

Ver. 2.

2. His promise followeth concerning what he will be to Moses and Israel, *And God spake to Moses and said unto him, I am Jehovah. — I am the Lord, so most readings. — I am God. Ar. Herein note,*

1. The connection of this promise to the former, what he would be to Israel, as well as what he would do to Pharaoh.

2. The promiser is the *mighty God*, he that can and will make good his word.

3. The subject to whom this is promised is *Moses*, in the behalf of Israel.

4. The evidence of this promise, *God spake and said it*; which declareth more fully that God discovered all this to Moses by voice.

5. The good promised, *I am or will be to you Jehovah*. This expression doubtless carrieth in it a gracious promise of a better discovery to Israel of God himself, than formerly had bin made unto his Church.

The weight of all lieth upon this name *Jeho-*

vah, I will be to you *Jehovah*, this promise is heightened by setting it above Gods former appearance to Abraham, &c. which is a further consideration for encouragement. The weight of this promise stands not in the letters of the name, but in the force and virtue of it, which may be conceived in these particulars.

1. God makes over himself in his being unto Israel, if they would believe, all is engaged to them.

2. God here promisetb all the efficiency of his being, that is, to make to be all good for his Israel.

3. God in special intendeth, that he will be *Jehovah* unto them in putting into being and actual performance, the promise of their deliverance from their bondage, and their entrance into and possession of the promised land. In which he giveth them a more gracious discovery of himself, than ever he had done to their fathers, as is expressed in the next verse.

Hence we observe.

D. 1. *God usually joineth the promise of grace unto his people with that of force upon his enemies.*

D. 2. *Gods promise of grace is plainly declared and revealed to his servants.*

D. 3. *God useth to convey these promises of grace by a Mediator to his people.*

D. 4. *The highest promise of grace is that God will be Jehovah to his people.*

D. 5. *Where God is Jehovah all his promises are put into being.*

D. 6. *God in Christ becometh truly Jehovah unto his Church. In him all promises are yea and amen. 2 Cor. 1. 20. I am A and Ω Rev. 1. 8. Ver. 2.*

The next encouragement which God giveth to Moses, is from his appearance unto them now, in a better way of discovery, than formerly to Abraham, &c. The argument is drawn from the less unto the greater, my name was manifested unto Abraham indeed in my power and sufficiency to deliver their seed, but not in my actual performance of it, but unto you I now appear ready to put deliverance into being; should not ye then much more believe me upon such manifestation?

In this we have a double proposition of Gods appearance unto Abraham, Isaac and Jacob.

X x x x

1. Af-

Ver. 3.

1. Affirmatively expressed thus. *And I appeared unto Abraham, unto Isaac, and unto Jacob in God almighty, or by the name of God almighty.* Being their God. Sept. *I was revealed, &c.* Onk. Sam. as Hebr. *Who manifested my self, &c.* Syr. *Who named my self to Abraham, Isaac and Jacob almighty, sufficient.* Ar. Herein note,

1. The connection of this encouragement unto the former, wherein God abounds in goodness.

2. The matter of it, in declaring his former appearance unto Abraham for their sakes also. Here observe,

1. The subject appearing, God himself.

2. The subject to whom, Abraham, Isaac, and Jacob, and to them for Israel's sake, that so God might be known unto them.

3. The apparition itself, whereof we have expressed.

1. The manner of it, *I was seen*, that is by vision and revelation, such did God vouchsafe to these fathers in their respective ages and seasons.

2. The matter of it was to be God almighty or al sufficient. *El-Schaddai*: Various conceits there be about this word, some conceiving it to be a destroyer, others, to note, sufficiency, or almightiness. The word is so diversely used. *Isai. 13. 6. Job. 23. 16.* Here it is terrible; but to Abraham it is comfortable. *Gen. 17. 1.* Neither may we think in this, or that which followeth, that the letters or syllables of this name are here insisted on, but the truth and effect of them; as that God had made himself known to Abraham to be an almighty God, al sufficient to him and his, and Abraham knew him to be able to perform his promise, so did Isaac and Jacob, and they believed in him for that which was yet to come, though they saw it not performed. This is the summe of this apparition here asserted.

Ver. 3.

2. Negatively also is it here recorded, *But by my name Jehovah was I not known unto them.* My name *Lord* I did not manifest to them, Sept. rendering the passive actively. *Ar. Syr.* My name *Adonai* I shewed not. Onkelos, so Samar. *Ar.* reads all affirmative. Wicked is the supposition of the Jews in making this name ineffable. The verb is passive but usually by the 70 translated actively as here, but my name *Jehovah* I made not known unto them. Here we have,

1. The subject denying, God himself.

2. The subject to whom it was denied, Abraham, &c.

3. The matter denied, I made not known my name *Jehovah* unto them, or I was not known unto them by that name. *Isai. 49. 23. 60. 18.*

Quest. Did not Abraham know God by that name *Jehovah*?

Answ. Yea doubtless if it be meant of the literal name; but that cannot be here meant, but the force and effect of this name was not known to them, by Gods putting that promise in execution at that time, having reserved it to this time of Moses, where, in he now appears. The summe is, that Abraham, &c. did not see the deliverance of their seed from the land of their captivity, yet he believed God; but now the Lord appeared to Moses to effect it, and therefore they had now the force of both names given to them, that they might believe and be encouraged to the work, notwithstanding all the opposition hitherto made; a secret reproof is here hinted to Moses and Israel that they should have such advantages above Abraham in Gods discoveries and yet not believe, but as it were make God a liar. Ver. 3.

Learn we from it.

D. 1. God knits one encouragement to another to help the weak in faith.

D. 2. Gods appearances are, have bin, and must be to work faith in creatures.

D. 3. Gods appearances have bin gradual from the beginning until now, in manner and measure.

D. 4. God almighty making promise of good is a sweet discovery of him.

D. 5. God almighty making good this promise is a fuller and sweeter manifestation of him.

D. 6. Fullest discoveries of God require the greatest faith, and aggravat's the sin of unbelief.

D. 7. *El-Schaddai* and *Jehovah* are united into one name of God. Power and performance. He is one who declares himself both together.

D. 8. Gods name consists not in letters and syllables but in mighty word and work.

D. 9. Knowledge of Gods name is needful to make souls trust in it.

D. 10.

D. 10. Where there is the least discovery of Gods name, sometimes maybe the greater faith. This is supposed to awaken Moses. Ver. 3.

3. Now followeth the third encouragement from Gods discovery of his present sense of Israels condition. Ver. 4, 5, where in occurs.

Ver. 4.

1. Gods minding Moses of his former Covenant. Ver. 4. *And also I established my Covenant with them to give them the land of Canaan, the land of their sojournings, wherein they sojourned.* Onk. same, & Sam. & Syr. — Where they inhabited, Sept. and Ar. Here God declares to Moses what he did to Abraham, &c. as *El-Schaddai*, in the fulness of his sufficiency, he Covenanted with them; about which are here declared.

1. The constitution of it, *And also I established my Covenant with them.* This we read solemnly done. *Gen. 15. 13.*

2. The matter of this Covenant upon Gods part, *To give them the land of Canaan, &c.* Wherein consider,

1. The portion assigned both by name, the land of Canaan, and by a periphrasis of their sojourning in the same.

2. The alienation itself, by gift for inheritance. Ver. 4.

Ver. 5.

2. Gods sense of Israels bondage in Egypt thus expressed, *And also I have heard the cry of the sons of Israel, whom the Egyptians make to serve.* The groaning, Sept. — In my sight is heard, &c. Onk. — Whom the Egyptians press with bondage, Syr. Sam. as Hebr. All much to the same. Herein note,

1. The connection, *And also*, which some make illative from the former, some copulative; either are good, I stated my Covenant, therefore I have heard or I established my Covenant, and I have heard also the cry of my Covenanted ones.

Ver. 5.

2. The matter connected is Gods sense of their present evils, which he foretold would come on them, and being come now, he resolved to remove. Of this God spake before to Moses. Ch. 3.

3. Gods remembering his Covenant there upon, *And I have remembered my Covenant.* All readings agree. Herein also note,

1. The connection of Gods memory to sense, which he speaks after the manner of men.

2. The matter itself. Wherein are,

1. The object of remembrance, his Covenant to deliver them. *Gen. 15.*

2. The act, remembrance itself, which is the recognition of it to performance.

Gods remembering is here the doing of it. Ver. 5.

We may observe hence.

D. 1. *El-Schaddai Jehovah* being

in Covenant with a people is a main encouragement to them to wade through difficulties.

D. 2. Gods Covenant to his people is stated and settled.

D. 3. Gods Covenant is to give his pilgrims rest. Ver. 4.

D. 4. Gods Covenant of giving rest infer's the hearing of his peoples cries and groans.

D. 5. Egyptian oppression to make Israel slaves is resisted fully by God.

D. 6. Bondage and groans are the common lot of all in Gods Church.

D. 7. Gods sense of his peoples groans makes him remember his Covenant.

D. 8. Gods Covenant-remembrance is his Churches deliverance from all evils. Ver. 5.

2. After these things declared to Moses for his encouragement, followeth Gods charge upon him to give the same unto Israel. Ver. 6, 7, 8. The sum of the charge is a declaration of Gods mind to Israel, wherein we may note.

1. The manner of it, which was by speech, *Therefore say unto the sons of Israel.* Ver. 6. Sam. Syr. Onk. Ar. same. *Ar. & Go and tell, &c.* Sept. Herein note,

1. The term of connection which is illative, *therefore*; the force of it is thus manifested, seeing I have now appeared to thee to be *Jehovah*, ready to put my promise into being, and remember my Covenant with my people, therefore go you, and tell them this.

2. The injunction connected is to speak to the children of Israel, and make known Gods mind to them as followeth.

1. The person enjoined, *Moses*.

2. The persons to whom he is sent, the sons of Israel, who but lately had reviled him.

3. The injunction, which was to speak unto them.

2. The matter of the declaration here given in charge to him. Two ways.

1. Simply and in short say to them that *I am Jehovah*, as I have said to thee. Ver. 6. *I am the Lord, Sept.*

God. Ar. that is, let them know me by this name, that I am not onely *El-Schaddai*, God al sufficient, but God now making good my Covenant to Abraham, &c.

2. Complexly and by way of interpretation of this name, that he was now making good to them a threefold promise.

1. One

1. One for deliverance of them out of their present bondage, and this in a treble enunciation that they might believe it.

Ver. 6.

1. *And I will bring you from under the burdens of the Egyptians.* Sam. — Bondage, Sept. Syr. — The midst of the tribulation of servitude. Onkel.

וּמִצָּרָתִי

Carriage. Ar. In this let them know, I am Jehovah, I will, nay have made you escape from under Egyptian burdens; the verb is in time past, to note the certainty, though at present they were not escaped; though they burden them to make bricks without straw, yet now I will cause them to pass from under these burdens.

Ver. 6.

2. *And I will rid you out of their servitude, or bondage.* — Deliver from their power, Sept. — Their work. Syr. — Their bondage. Sam. Onk. Ar. Let them know this also that I will, and have plucked them out from being servants, and slaves to them; they shall be so no more; I will certainly rid them from their slavery, as if it were done.

Ver. 6.

3. *I will redeem you with a stretched out arm and with great judgments.* All readings agree to the same purpose. — Mighty hand is added by Syr.

Tell them this also, I will undertake the redemption of them: where we may note,

1. The act of grace. God almighty will redeem them, that neither burdens, nor slavery any longer oppress them; tell them I am doing and have done it.

2. The manner of this redemption with an arm stretched out and with great judgments, wherein is promised to them.

1. The cause, even the high mighty, and stretched out arm of God, which noteth power extended and continued to the finishing of the work of their redemption.

2. The effect produced by this arm, great judgments, both in the disposition of Gods counsel, and execution of his vengeance, upon the Egyptian for this purpose. Ver. 6.

2. Another promise of adoption, and taking them to himself, as well as of delivering them from Egypt. Herein he giveth Moses in charge to declare.

Ver. 7.

1. The promise itself, *And I will take you to me for a people, and I will be to you for a God.* All readings to the same. — I will apply you before me. Onk. This is closely connected to the former, and herein we have to observe,

1. The adopter, *Jehovah Elschad.* dai.

2. The adopted, *The children of Israel.*

3. The adoption itself, which stands in two things.

1. Gods taking them to be a people unto him, such as he calleth sons, daughters, servants, &c. Gods making them peculiarly his people.

Ver. 7.

2. Gods giving himself to them to be their God peculiarly, according to his promise unto Abraham. Gen. 17. 7.

2. The end of this promise so effected, *And ye shall know that I am Jehovah your God bringing you from under the burdens of the Egyptians.* All readings to the same.

From the power, Sam. Sept. The end here is the notification of God in his works toward Israel now in Egypt.

1. The matter to be known.

1. Jehovah.

2. Your God.

3. Your deliverer.

2. The subject of this knowledge, Israel.

3. The knowledge itself, which carrieth in it,

1. Clear apprehension.

2. Full acknowledgement and

ascription of all this grace to Jehovah their God. Ver. 7.

3. Another promise of signal inheritance which was a pledge of better things, Wherein,

1. The promise under a gradual expression.

Ver. 8.

1. Of introduction, *And I will bring you into the land, about which I lift up my hand to give it to Abraham, to Isaac, and to Jacob.* Sept. Syr. Sam. same.

I swear, Ar. — I swear by my word. Onk. Observe,

1. The connection knits this as a signal to the promise of adoption foregoing.

2. The promise is here *Jehovah.*

3. The subject to whom it is made, *Israel.*

4. The promise itself, introduction into the land promised; and that here, by a periphrasis, described, even that land concerning which, God swore to give it to Abraham, &c. The phrase here of lifting up the hand is a symbol of swearing as used by men, who lift up hands to the most high God; but only after the manner of men it expresseth the first act of Gods, swearing by himself, so that it was a sworn promise here mentioned.

Gen. 14.

v. 22.

Isai. 62.

v. 28.

2. Of donation, *And I will give it to you for an heritage.* All readings to the same.

1. The donour *Jehovah.*

2. The subject *Israel.*

3. The donation itself, that land for inheritance, and not only temporal, but signal of an everlasting inheritance. Heb. 11. 10. 16.

2. The confirmation of all this by reiterating his name, *I am Jehovah.* I am now doing and executing all this, therefore believe. Ver. 8.

Ver. 8.

From

From all which we gather.

D. 1. *Gods appearance to him in spiritual instruments is in order to make himself known to the Church.*

D. 2. *Ministers must speak to the Church, all that God reveals to them.*

D. 3. *The main matter that must be revealed to the Church is that God is Jehovah.*

D. 4. *Gods being Jehovah sets his Israel free from all Egyptian burdens.*

D. 5. *The meaning of Jehovah is to rid the Church from bondage temporal and eternal.*

D. 6. *Redemption of Israel, with an arm outstretched and great judgments, is Jehovahs work.* Ver. 6.

D. 7. *Adoption of Israel to himself is Jehovahs work next to redemption.*

D. 8. *Souls are adopted when they are Gods, and Gods theirs.*

D. 9. *Jehovah doth all this that Israel may acknowledge him to be his in his being and saving power.* Ver. 7.

D. 10. *Promise of pledges and signals Jehovah addeth to that of adoption.*

D. 11. *Jehovah in such promises, doth swear for confirmation.*

D. 12. *Gods promise and oath to Abraham, Isaac and Jacob is in order to successive seeds.*

D. 13. *Introduction into such signal privileges is a good step to the full blessing.*

D. 14. *Jehovahs donation of the inheritance promised surely followeth this introduction.*

D. 15. *Gods being Jehovah puts all this good in present being to his Church.*

D. 16. *The name of God and meaning of it must be declared to procure faith in him.* Ver. 8.

3. The next particular in Gods disposing Moses again to bespeak Israel after this repulse by Pharaoh is his obedience; thus expressed, *And Moses spake to the sons of Israel.* All readings concur, and in this passage note,

1. The connection of this act to Gods incouragement and command, Moses having received such motives, and charge from God to Israel immediately obeyeth.

2. The matter connected is his obedience, Wherein note,

1. The subject of it, Moses newly charged.

2. The persons to whom he expresseth, the sons of Israel, who ere while had despised him.

3. The act of his obedience, he spake to them all that God had discovered, and given in charge about his being made known to be Jehovah unto them.

4. The last thing noted in this Gods ordering Moses again to speak to Israel, is their sad entertainment of his message, thus expressed, *But they hearkened not unto Moses for the straitness of spirit and for hard bondage or servitude.* Sep. — *Non acquieverunt,* &c. Onk.

Ver. 9.

Syr. and Ar. as Hebr. The Samarit. adds. — And they said to Moses desist from us now that we may serve the Egyptians; for it is better for us to serve the Egyptians than to die in the wilderness. Sam. All we have express in the originals is in these.

1. The term adversative connecting, Moses spake, but they were set against all that he should say.

2. The persons so opposit, the sons of Israel.

3. The opposition itself, they hearkened not to Moses, they gave him neither ear nor heart, but by unbelief threw all his words away.

4. The cause of their rejecting his word set out under two expressions.

1. Straitness of spirit, which is taken either passively for the straits of grief, or actively, for the shortning or straitening of their hearts through unbelief toward God, the first was their misery, the last their sin.

Numb. 21.

v. 4.

Pro. 14.

v. 29.

2. Hard servitude or cruel bondage, now lately increased to make brick without straw; and suffering under the scourge when ought failed.

These Notes may be observed from all this.

D. 1. *Gods faithful messengers do speak his will speedily and fully to whom God sends it.*

D. 2. *Former discouragements from men, must not hinder Gods ministers further to declare his will.*

Y y y y

D. 3.

D. 3. After all Gods promises and commands revealed, perverse Spirits may refuse to hear or believe.

D. 4. Straitnings of Spirit in faith from sense of outward pains cause unbelief. Sense of outward pains may infer straitnings of Spirit in faith, and cause unbelief.

D. 5. Gods message to his people in such straits is to ease their pain, and enlarge their Spirits.

D. 6. Sense of straits and pains make some souls unreasonable, even to reject their own mercies. Ver. 9.

2. In the reply of God to Moses, which takes up the first general of this Chapter, the next thing is Gods charge to him to go unto Pharaoh, here renewed, and upon Aaron joined with him, Ver. 10. 11. 12. 13. Wherein these particulars are considerable,

1. Gods injunction to Moses singly Ver. 10. 11.

2. The reply of Moses to God. V. 12.

3. Gods charge again jointly to him and Aaron. Ver. 13.

In the first, we have these special heads.

1. The authority injoining, And Jehovah spake to Moses saying. Readings agree.

God spake a speech. Ar. Herein,

1. The term connecting this injunction to Israels refusal of hearing Moses, God notwithstanding followeth on his charge to Moses.

2. The authority is Jehovah himself, he that is, and gave Moses and Israel their being.

3. The act expressed is speaking to him, notifying his will. Ver. 10.

2. The injunction itself laid on Moses, thus exprest, Go in, speak to Pharaoh King of Egypt that he send away (or he shall) the sons of Israel out of his land. Readings agree.

1. His motion injoining, is to go in, and not withdraw upon a small repulse.

2. His worke, it was to speake and deliver a second message, and that to Pharaoh himself king of Egypt.

3. The message to be now spoken again, which is, that he dismiss the children of Israel out of his land, as Ch. 5. 1. Here God sends him by Moses a second summons to dismiss his people, he giveth him warning enough. Ver. 11.

Learn we.

D. 1. God sometimes joineth harder

work to the discouragements which his ministers have from men. Ver. 10.

D. 2. When Israel heareth not, God will have his embassadours go into Pharaoh, from friends to enemies.

D. 3. God will have his message declared to the proudest potentates, that dare oppose him.

D. 4. Though powers oppress and refuse to ease Gods Church, God makes them know, they shall dismiss them from bondage. V. 11.

2. The reply of Moses followeth, And Moses spake before Jehovah, saying, behold the sons of Israel have not hearkned unto me, and how shall Pharaoh hear me, and I am uncircumcised in lips. Sam. same. And I am backward in speech, Sept. Onk. Syr. Ar. The whole is the apologetic of Moses to be excused from going to Pharaoh. Wherein,

1. The manner of his reply, And Moses spake before Jehovah, saying, doubles this was in the usual way of his commerce with God about this matter.

1. The connection knits this close, he replieth presently to his charge.

2. The address connected, he speaketh unto God, and makes more bold with him, than he durst with Pharaoh, a fellow creature.

2. The matter of his reply in two heads.

1. Of narration of what he had found already concerning his message to Israel, Behold the sons of Israel have not hearkned unto me, they reject my word and acquiesce not in what I say. Onk.

2. Of expostulation as to his future message unto Pharaoh, And how shall Pharaoh hear me, and I uncircumcised in lips? It is resolved negatively, and backt with reason, as he thinks.

1. He peremptorily denieth. Pharaoh will not hear me, to what purpose then should I go any more to him?

2. The reasons suggested.

1. Israel was more likely to hear than Pharaoh, but they have not hearkned to me, how much less will Pharaoh.

2. I am uncircumcised in lips, backward in speech, and of foolish and unclean lips, how should I speak to Pharaoh? The superfluous skin is over my lips, and alas my words are stopt, and little hope they should prevail. It is like to that excuse he makes. Ch. 4. He was as tongue-tied, speechless, *ἄλογος*. Sept. Ver. 12.

Note

Note hence.

D. 1. Infirmary of faith may cause Gods bessefervants to plead excuse from hard work enjoined.

D. 2. The refusal of the Church to hear and believe Gods message, is a remarkable evil. Behold,

D. 3. Israels unbelief may make Gods Ministers fear that strangers will much more refuse his will.

D. 4. Powers and wickednes together make the greater obstruction against hearing Gods word.

D. 5. Weaknes in Ministers for speaking, may discourage them from speaking to powers beneath.

D. 6. Good men are apt to forget that God circumciseth lips, and gives a tongue, to do his message. Ver. 12.

Ver. 13.

3. The charge of God repeated, And Jehovah spake to Moses and to Aaron and gave them a charge to the sons of Israel, and to Pharaoh King of Egypt, to bring the sons of Israel out of the land of Egypt. The 70 leave out sons of Israel at first. All other readings agree with the Hebr. Herein observe,

1. The term connecting this repeated charge to the former excuse; when Moses draws back God puts him on with renewed commands.

2. The matter connected carrieth in it these things,

1. The party charging Jehovah.

2. The parties charged, Moses and Aaron.

3. The charge itself, which was Gods special command upon them, not in the preterpluperfect tense, as some, it did not only repeat the charge formerly given but this notes what he did now in repeating this charge upon Moses and Aaron.

4. The parties to whom this message was sent, Israel and Pharaoh, to deal yet again with them both, about this Gods business of their redemption.

5. The end of it to bring out the Children of Israel at last out of the land of Egypt. This work God was resolved to accomplish, therefore doth he give charge to his instruments to follow on the work injoined them for the accomplishment of the same. Ver. 13. The prosecution of this charge followeth Ver. 28. After the digression (which is the second general) is over. This therefore must be continued to that.

Note we hence.

D. 1. Excuses must not serve turn for Gods instruments, but God will have his work done.

D. 2. God joine's instruments under his charge to encourage unto his commands. Moses and Aaron.

D. 3. Gods commands to his instruments are in order to the Church & others to make known his will.

D. 4. Redemption of Gods Church from bondage is the end of all his will revealed. Ver. 13.

2. The next general head of this Chapter is the digression noted, which contains a threefold genealogie.

1. Of Reuben and his line. Ver. 14.

2. Of Simeon and his stocke. Ver. 15.

3. Of Levi and his progenie. V. 16. 17.

In the first occur these particulars observable,

1. The title general to all the times mentioned, These are the heads of the house of their fathers. By the 70. and the rest it is read, — These are the Princes or chief; that is, these three that follow, are the heads or fountains of their special lines, and rulers over them for their time.

Quest. Why are these mentioned here?

Answer. 1. To prevent fables and falsehoods which Saian was ready to forge to obscure the line of the Church, and falsify Gods word and promise to Abraham, this therefore seems to be inserted with some reference to the Covenant with him forementioned. Ver. 4.

2. To shew the race of these poor instruments by whom God delivered Israel, that they had no carnal advantages for the worke, but were acted in it only by the power of God.

2. The special generation of Reuben, here.

1. The father named, Reuben the first born of Israel, so all agree.

2. The seed from him, The sons were Chanoe, Pallu, Chesron and Carmi. Gen. 46. 9. 1 Chron. 5. 3.

3. The use of this, to shew, these to be the heads of the progeny arising; These are the families of Reuben. Kindred. Sept. and Onk. — Generations, Syr. From these came all the families of Reuben, this is the short account of this race.

Quest. Why is Reuben here mentioned?

Answer. To bring down the line from Jacob to Moses more distinctly, therefore he reckons the two elder first, that his own line may appear to be from Jacobs third Son.

Quest. Why is he called the first borne?

Answer. 1. He was so naturally, which

Yyyy 2 Moses

Moses respects. 2. His abdication from primogeniture, was upon more spiritual accounts. 1 Chr. 5. 1. 2.

Learn here.

- D. 1. *Sacred genealogie is made by Gods Spirit to make clear the line of his Church.*
 D. 2. *Natural primogeniture may be allowed to such to whom the spiritual may be denied.*
 D. 3. *The multitude of the Churches seed did arise from small beginnings.* Ver. 14.

In the second we have to note these particulars.

- Ver. 15. 1. The second head, *Simon* the father, and *Lamin*, and *Obad*, and *Iachin*, and *Zohar*, and *Shail* the son of a Canaanitish woman. This notation of the last son by his mother is not to be past over, but notes corruption then in the sons of the Church by their mingling with the daughters of idolaters. Names are altered. 1 Chr. 5. 3.
 3. The use of this genealogie also to note that these were the heads of the families of the Church in the second tribe.

Quest. Why so short an account of these two?

Answer. These were mentioned onely in order to the third brother, therefore Moses stayeth not on them.

Observe.

- D. 1. *Order in genealogie is usefull to give right understanding of the Churches line.*
 D. 2. *Heads of families in the Church have bin too prone to mingle themselves in strange marriages.* V. 15.

In the third Moses is more large, and in one line leads to the 6th generation, this being the line of *Levi* Jacobs third son, from whose loins came Moses and Aarons for whose sake this digression is especially made. In this

1. Therefore I shall note the order of generations.

1. The first is the third son of Jacob by Leah called *Levi* the father of all that follow.

- Ver. 16. 2. The second generation is of his immediate sons, which were these: The sons according to their generation were *three*, *Gershon*, *Kobath*, and *Merari*. These being mentioned, the dayes of *Levi*'s life are numbred.

And the years of the life of *Levi* were 137 years. Readings agree. Ver. 16.

Quest. Why are his years mentioned? Answer. 1. To shew the true chronologie of the Church. 2. To clear the time of Gods fulfilling his promise to Abraham. Gen. 15.

Quest. Why are these 3 onely mentioned of Jacobs sons?

Answer. 1. Some thinke to recover their names again, who were branded by their father. 2. Yet rather it is probable, that there needed no more here, the main scope here being to discover the line of Moses and Aaron.

Learn here.

- D. 1. *Levis line is remarkable by Gods Spirit.*
 D. 2. *A poor stock may yeild noble Instruments for the Churches salvation.*
 D. 3. *The fathers who lived long yet saw not all the promises fulfilled. He died 121 years before Israel was delivered.* Ver. 16.

3. The next generation is threefold from these 3 sons of *Levi*.

1. From *Gershon*, the sons of *Gershon Libni* and *Shimi*, according to their families. Houses of their families. 70. By their kindreds. Onk. Ver. 17.

2. From *Kobath*,

1. His seed is recorded, And the sons of *Kobath*, *Amram* and *Izhar*, and *Hebron*, and *Uzziel*. Ver. 18.

2. His dayes are numbred, And the years of the life of *Kobath* were 133 years. The reason of adding this number is the same as of *Levi*. Ver. 18.

3. From *Merari*, And the sons of *Merari*, *Mahali*, and *Mushi*: these are the families of *Levi* according to their generations. Thus far reacheth the third generation, Ver. 19.

Observe.

- D. 1. *Gradually God increaseth his Church.*
 D. 2. *Third generations under God may adde much more seed unto his Church.*

4. The next generation is reckoned from 3 of the sons of *Kobath* in this order.

1. From *Amram*, the eldest of whom we read,

1. His

Ver. 20.

1. His marriage, And *Amram* tooke *Jochebed* his aunt to wife, some read his fathers sister, some his mothers sister. She was the daughter of *Levi* born in Egypt, Numb. 26. 59. — Of his Fathers brother. 70.

2. His seed, And she bare him *Aaron* and *Moses*, They were born in Egypt. *Aaron* elder by 3 years, *Miriam* is added by the Sept.

3. His terme of life, And the years of the life of *Amram* were 137 years, The reason of this mentioned is as before, Ver. 20.

Quest. Was *Amrams* marriage good? Answer. Surely by the law it was incestuous, though it were not given at *Sinai*, yet it was not unknown; God so passed by the weakness of his then, but it must be evil; and here *Moses* hides not the blot of his original; yet God maketh use of it to bring forth his instruments. Ver. 20.

We conclude.

D. 1. *Incestuous marriages are not good, though by God sometimes passed over.*

D. 2. *God can bring out his instruments and work from the sins of men.*

Ver. 21. 2. From *Izhar* the second, And the sons of *Izhar*, *Kobath* Nephew and *Zichri*. Ver. 21.

Ver. 22. 3. From *Uzziel* the last son, for the third *Hebron* is left out. And the sons of *Uzziel*, *Mishael*, and *Elzaphan*, and *Zichri*.

5. The next generation is reckoned, 1. From *Aaron* the eldest son of *Amram*, of whom,

Ver. 23. 1. His marriage is recorded, And *Aaron* tooke *Elizabay* daughter of *Amminadab*, sister of *Naathan*, to him to wife, *Elizabab*, 70. The sound of the name is not much, onely note.

1. That she was of the tribe of *Judah* and he of *Levi*.

2. That she was of the choise of that tribe, the Princes house.

2. His seed is reported. And she bare him *Nadab* and *Abihu*, *Eleazar* and *Ithamar*. Ver. 23.

Ver. 24. 2. From *Korah*, eldest son to *Izhar* *Aarons* colen-german, And the sons of *Korah* *Atfir*, and *Elkanah*, and *Abisaph*, these are the families of the *Korhites*. Ver. 24.

6. The next generation is reckoned here from *Eleazar* third son to *Aaron*, of whom we read,

Ver. 25. 1. His marriage, And *Eleazar* son of *Aaron* took unto him one of the daughters of *Phuel* unto him to wife. Here is no difficulty.

2. His seed, And she bare him *Phineas*.

3. The summe of all these accounts,

These are the heads of the fathers of the *Levites* according to their families. Ver. 25.

Quest. Why are all these generations mentioned after Moses and Aaron? Ans. Doubtles to prepare for the understanding of the after histories about *Eleazar*, *Korah*, and *Phineas*, with other matters that might have respect unto them.

1. Some in mercy to his faithful ones.
 2. Some in reproach to wicked ones.

We observe.

- D. 1. *From generation to generation God continueth the succession of his Church.*
 D. 2. *God hath various ends in recording good and bad in the genealogie of his Church.* Ver. 21. 25.

2. The scope of this digression in the genealogie mentioned followeth, which is to point out these two persons whom God used as his instruments of *Israels* deliverance as to their original, and as to the charge which God laid upon them. A threefold indignation there is here of them.

1. With respect to *Israel*, This is that *Aaron* and *Moses* to whom the Lord said even to them, bring ye out the sons of *Israel* from the land of Egypt according to the hosts. — With their power, Sept. — By their troops. Onk. — All their armies. Syr. Where they are demonstrated.

1. By name, this *Aaron*, this *Moses*.

2. By commillion, of which,

1. The author, is *Ichovah*.

2. The matter, to bring *Israel* out of Egypt.

3. The order, in their Armies or hosts, not confusedly. Ver. 26.

2. With respect to Pharaoh, These are they which spake to Pharaoh King of Egypt, to bring out the sons of *Israel* from Egypt. Readings much to the same. Wherein they are noted,

1. By their address to Pharaoh, these poor men bespake him from God.

2. By their message to him, which was to bring the sons of *Israel* out of Egypt.

3. With respect to themselves, This is that *Moses* and *Aaron*, viz. to whom God spake. Ver. 13. Poor men of a poor stock, yet these called out by God to deliver *Israel* out of the hand of mighty oppressors. So God led them as a flock by the hand of these two shepherds, this *Moses* and this *Aaron*. Pf. 70. 20. Ver. 27. The order of naming them is arbitrary.

Yet we mark here.

- D. 1. *God would have his Church*
 Yyyy 3 know

- know the instruments, whom he calleth, though of low descent.
- D. 2. Gods commission maketh poorest instruments eminent for greatest deliverance of his people.
- D. 3. It is Gods work to make shepherds lead Armies. Ver. 26.
- D. 4. God intitles his poorest instruments to honour, even to face Kings at his pleasure.
- D. 5. God honours his weak instruments to deliver his Church out of the hands of Kings.
- D. 6. In Gods record and at his pleasure the poorest names are made eminent. Ver. 27.

3. The digression being past Moses returns in his history to declare Gods further charge upon him, for going again to Pharaoh, and bespeaking him in the name of the Lord, together with some further encouragement added, from verse 28 of Chap. 6 to verse 8th of Chap. 7. Wherein occurs,

1. Gods charge unto Moses. Ver. 28. 29.
2. The excuse of Moses repeated. Ver. 30.
3. Gods reply by encouragement to him. Ch. 7. v. 5.
4. The obedience of Moses and Aaron. Ver. 6. 7.

Ver. 28.

1. In the repetition of his charge note.

1. The time of it, *And it was in the day wherein Jehovah spake to Moses. The relative wherein is here supplied.* Onk. Sam. Syr. fame. The 70 read *in the day*. In which day, &c. This noteth the season of Gods setting upon Moses again to take him of from his excuses. At this some begin the 7th Chapter, because the beginning of the next Chapter belongs to this discourse; and it is [more convenient, either to join these three verses to the 7th Chapter or to take the former verses of the 7th & join them to the 6th Chapter, so the matter would be more intirely related together. I shall onely note.

1. The term connecting this repetition of the charge to verse 13.
2. The season, or day, to be immediate thereupon, some read it indefinitely, it came to passe, that in what day Jehovah spake to Moses, he said, as followeth. Ver. 29.

Ver. 29.

2. The place of this charge, it was in the land of Egypt, Moses being now there arrived. Ver. 28.
3. The authority charging, Jehovah, thrice named in this place I am Jehovah.
4. The charge itself, *Speak unto Pharaoh king of Egypt all that I speak unto thee.* Readings agree.

1. The matter of the charge is to speak.
2. The person to whom, Pharaoh King of Egypt.
3. The extent of his speech. All that God did speak to him, Ver. 29.

We observe.

- D. 1. In the day of instruments drawing back, God repeats his charge to quicken them. Connect.
- D. 2. Place as well as time for duty God orders in his charge. Ver. 28.
- D. 3. Jehovah rebleth his name unto creatures, to make them obedient. So he to Moses.
- D. 4. The name of Jehovah carrieth enough in it to support his Ministers. I am Jehovah.
- D. 5. Moses is charged to goe to Pharaoh, the shepherd to the King, at Gods word.
- D. 6. Gods Ministers must speak his whole mind to those unto whom God sends them. Ver. 29.

2. The excuse of Moses again followeth, *And Moses said before Jehovah behold I am uncircumcised in lips, and how shall Pharaoh hearken unto me?* Sam. fame. and Vulg. Lat. — Of a small voice 70. — Of an heavy speech. Onk. It is the very fame which he gave before. Ver. 12. And therefore there is the lesse need to speak much of it here. Note,

Ver. 30.

1. His boldness in replying, *And Moses said before Jehovah.*
2. His ground of excuse, *Behold I am of uncircumcised lips, which may note,*
 1. Infirmitie of speech.
 2. Uncleanes such as may offend.
3. His inference hereupon, *And how shall Pharaoh hearken unto me?* As if he had said, Lord it is to no purpose, Pharaoh will not yeild to me, and therefore send me no more unto him, Ver. 30.

We gather hence.

- D. 1. Weaknes of faith puts Gods servants sometimes upon their shifts to waver his work.
- D. 2. Bodily infirmities may discourage the minds of Gods servants from their work.
- D. 3. It is weaknes to urge infirmities

ties against Gods charge, who can heal them.

D. 4. Sense of unperiswadeableness in creatures may discourage Gods Ministers to speake to them. V. 30.

Thus farre the 6th Chapter according to our distribution; but as to the dependance of the matter these 3 last Verses were better joined to the 7th Chapter.

CHAP. VII.

IF we consider this Chapter by itself, two general heads may be noted.

1. Gods finishing of his preparation of Moses and Aaron, as to what they were to speake. Ver. 1. 7.
 2. Gods preparation of them by the workes which they were to do in order to deliverance. Ver. 8. 25.
- But with respect to the dependance of this former part of the Chapter with the precedent, I shall observe the former method noted, before Gods encouragement. Ver. 1. 5.

3. Then here followeth Gods answer to the excuse of Moses, which is by way of encouragement to him against his exceptions made before; and that in these wayes.

Ver. 1.

1. In what God will do for Moses, *And Jehovah said to Moses, see, I have given thee a God to Pharaoh.* Sept. Sam. Syr. Vulg. fame. — A Prince to Pharaoh. Onk. — A Lord, &c. Ar. Herein we may profitably observe.

1. Gods designation of Moses after so many excuses and put-offs, yet to speak to him again for his encouragement. *And Jehovah not withstanding the former shift, yet saith to Moses.*

2. Gods demonstration to him see; all readings to the same, in which expression he puts Moses to consider, that how ever he thought of himself, yet he should now perceive what God thought of him & would do unto him, see, look upon, consider what I shall say.

3. Gods donation, *I have given thee a God to Pharaoh.* Some read *Elohim* here used, a Prince, a Lord, but here the term of God is most apt.

1. The gift bestowed is to be a God, not properly which is incommunicable, but by participation & in a borrowed sense; so he is.

1. A sovereign to Pharaoh to command him.

2. A judge and avenger, to execute wrath on him.

3. Terrible to Pharaoh, as God is to the Kings of the earth, so Ben. Uzziel.

paraphraseth, fear not, I have made thee to be feared by Pharaoh. *Tremendum feci.*

2. The manner of bestowing it, is by gift, freely and powerfully constituting them in this kind and state of a deity, which is onely in the absolute power of God to do.

3. The subject over whom God gave him this preeminence, Pharaoh King of Egypt, so the Prince is subjected to the shepherd, and is made to tremble at the shepherds staffe.

2. The second encouragement is Gods disposition or designation of Aaron, *And Aaron thy brother shall be thy Prophet.* Sept. Sam. Syr. Vulg. fame. — Thy interpreter. Onk. and Ar. This God replieth, as to the uncircumcision of his own lips; the like whereunto we had. C. 4. 14. Here God maketh,

Ver. 2.

1. Moses to be the oracle from himself.

2. Aaron to be the Minister to declare and speak from this oracle, for such is the meaning of Prophet here, not a foreteller of secrets to come, but a preacher of Gods will revealed in present unto Pharaoh and Israel. Ver. 1.

Observe we hence.

D. 1. Great is Gods goodness and patience to reason with and encourage his backward servants.

D. 2. It is seasonable for Gods servants against discouragements to consider what God offers them.

D. 3. It is Gods prerogative to give his name and power to shepherds over Kings.

D. 4. Men judging themselves as uncircumcised, may be made by Jehovah as Gods.

D. 5. Jehovah can make instruments Gods, for vengeance to enemies, and oracles to his people.

D. 6. Inferiour Gods made by Jehovah may need their helps to speak though he need none.

D. 7. Prophets are properly Gods mouth and lips to his Church.

D. 8. Such helps are great encouragements to rulers in carrying on Gods work. Ver. 1. Ecra. 5. Ver. 1. 2, 3.

3. The encouragement is, Gods next efficacious work upon the mouth of Moses and Aaron.

1. Gods

Ver. 2.

1. Gods undertaking for Moses, *Thou shalt speak all that I command thee.* Readings mostly agree. — Speak to him, Sept. — To Aaron thy brother, &c. — And he, &c. Ar. This word was certainly given for the encouragement of Moses, it may be understood as well by way of promise, as of injunction, that God doth not only injoin him to speak, but promisceth or undertaketh he shall speak, however he pretends his infirmity.

1. The subject of this encouragement is *Moses*.

2. The encouragement itself is an injunction of him with efficacious assistance to speak, thou shalt surely speak, notwithstanding weakness.

3. The person to whom is not expressed in the Hebr. — The 70 read to him. — The Ar. to Aaron thy brother; which seemeth probable, he being made a Prophet to Moses.

4. The matter of his speech. All that God commanded. This was the part of Moses.

Ver. 2.

2. Gods order as to Aaron, *And Aaron thy brother shall speak to Pharaoh, that he send the sons of Israel out of this land.* All readings agree. Here note,

1. The subject enjoined and enabled Aaron thy brother.

2. The party to whom he is ordered is Pharaoh.

3. The work insisted on was to speak.

4. The matter of the speech, that he let the sons of Israel go, or send them out of his land: this God not only enjoins but undertakes that it shall be spoken with effect.

Note we.

D. 1. Weakness and unwillingness in instruments God quickens to his work by precept and promise.

D. 2. When God makes man to speak, he utters all his commands.

D. 3. God orders one instrument from another to utter his mind to worldly powers.

D. 4. At Gods word poor despicable creatures, command oppressing powers to release the oppressed, and it shall be done in time. Ver. 2.

Ver. 2.

4. God encourageth Moses further by shewing him how he will order Pharaoh and his land to bring to pass his word. V. 3. 4. 5. Wherein,

1. Gods act is recorded, Ver. 3. Which is twofold.

1. Upon Pharaoh, *And I will harden Pharaohs heart.* All readings agree.

1. The agent, God.

2. The patient, Pharaoh.

3. The action, Obduration, or hardening Pharaohs heart.

Quest. How doth God this and is blameless?

Ans. This act God own's often, Chap. 4. 21. *I will make strong Pharaohs heart,* here it is, *I will make hard or difficult to be persuaded by all words or works;* that God doth so is certain; and that God cannot sin is as certain. Consider then.

1. Hardness, or sinful obstinacy as mans own sin arising from a corrupt principle within him. *He that hardens his heart,* &c. Pro. 21. 14. Job. 9. 4.

2. Hardening as an act judicial belongs to God (such is this here) and that without sin, for God puts no evil into mans heart, but thus act's.

1. He leaveth man to his own hardness.

2. He occasioneth further hardening by his word and works which stirre up wicked hearts to sin. So the law occasions sin and death, and is holy.

3. He in his just judgment giveth up such to be hardened by Satan, and their own lust. In all this he is righteous.

2. Gods act upon Egypt and all the inhabitants, *And I will multiply my signs and my wonders in the land of Egypt.* All readings agree.

1. The agent here, the same Jehovah.

2. The act is multiplication of signs and wonders; such as might instruct, and such as would afflict; that they might be persuaded. The enumeration of these follow in the history.

3. The object upon which these are wrought in the land of Egypt, that is all the people of the land, (viz. Egyptians.) and some strange works upon the land itself for their sakes. Ver. 3.

2. The effects consequent upon these acts of God; and they are 4.

1. Pharaohs denial, *And Pharaoh will not or shall not hearken unto you.* Readings agree. — Shall not acquiesce. Onk. — Shall not obey. Ar. In this is the sad effect of Gods acts, that Pharaoh will not be persuaded nor hearken to any message from God for Israels dissolution.

2. Gods further infliction upon Egypt, *That I may or and I will give or lay my hand upon Egypt.* Sept. Sam. Syr. and Vulg. same. — And I will lay the stroke of my strength, &c. Onk. — Until I send my stroke. Ar. here mark,

1. The inflicter, God.

2. The infliction, laying on his hand which is his vengeance.

3. The

3. The object of it, Egypt, or the Egyptians. This is the consequent of hardening the heart and turning away the ear from God.

Ver. 4.

3. Gods leading forth Israel, *And I will bring forth mine armies, my people, the sons of Israel, out of the land of Egypt with great judgments.* Sept. with my power and great vengeance. Onk. Sam. Ar. same as Hebr. Syr. wants this.

1. The work, education from Egypt.

2. The object } 1. Gods Armies.
set out } 2. Gods People.

3. The sons of Israel, whom God had demanded from Pharaoh before.

3. The manner of leading them forth, with great judgments of which we shall read hereafter. Ver. 4.

Ver. 5.

4. The manifestation of Gods glory upon all, *And the Egyptians shall know that I am Jehovah, when I stretch forth my hand upon Egypt, and I will bring out the sons of Israel from among them or midst of them.* Sept. Sam. Syr. Ar. to the same. — When I lift up my strong plague, Onk.

1. The end aimed at is the notifying of Jehovah unto the Egyptians, Israels enemies.

2. The means to reach this end. Two-fold.

1. Gods stretching forth his hand in great judgments upon Egypt.

2. Gods delivering and bringing forth of Israel from the midst of them. Hereby he was known to be Jehovah in putting judgments in being upon enemies, & making promises good to Israel. Ver. 5.

We Learn hence.

D. 1. God foretels mans obstinacy unto his will revealed, that his instruments should not be offended.

D. 2. God hardens hearts as a judge, but men harden themselves as sinners.

D. 3. Gods word and works may be an occasion to men of hardening but not the cause.

D. 4. Mans hardening is truly the cause of Gods multiplying his terrible signs upon men. Ver. 3.

D. 5. Sin and judgments will not let men hear the voice of Gods words or wonders.

D. 6. Refusal to hear makes God put forth his hand in greater vengeance.

D. 7. Hardness of heart in oppressors

cannot hinder God from redeeming his people.

D. 8. Gods Church is his armies, his people, and his Israel.

D. 9. Great judgments shall make men yield, when great mercies cannot persuade them. Ver. 4.

D. 10. God is proved to be Jehovah to his enemies by putting his judgments into being on them.

D. 11. God is Jehovah to his Church by putting deliverance into being for it.

D. 12. The great end of God in all these providences is to be known to be Jehovah in the world. Ver. 5.

2. The obedience of Moses and Aaron; which was the fourth head in the general division, now followeth. Ver. 6. 7. Wherein are two things.

1. The obdiential answer made by these instruments. V. 6. *And Moses & Aaron did as Jehovah commanded them, so did they.* All readings agree. We have here to note,

1. The connection of this obedience to Gods former encouragement, at last God prevails, and he gave not over till he gained his will.

2. The matter connected, an obdiential return.

1. The parties obeying. Moses and Aaron.

2. The act of obedience, they did the will of God.

3. The rule of their obedience, Gods commandments, as Jehovah commanded.

4. The certainty of it in the redemption. So did they; exactly in every part, and faithfully as to Gods will. Ver. 6.

2. The age of both these instruments recorded; *And Moses was the son of 80 years, and Aaron the son of 83 years when they spake to Pharaoh.* All readings are to the same purpose, Moses was 80 years old, &c. Herein note,

1. The age of Moses is recorded. 80 years.

2. The age of Aaron is related. 83 years.

3. The time when their ages were compleated described by their embassy, it was when they were sent by God and spake to Pharaoh about sending Israel out of Egypt.

Quest. 1. Why doth Moses record his own obedience?

Ans. 1. Not to boast himself, or commend Aaron as if their forwardness had caused Israels redemption. 2. But as he had recorded his own fears and with-

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withdrawings from the work of God impartially to his own shame; now he discovers that God had overcome that unbelief, and unwillingness of his, so that, now both he and his brother, go readily to their work; and after this make no more excuses; Moses therefore here ascribes to God the victory over his will.

Quest. 2. Why are the ages of them both here recorded?

Ans. 1. It is generally to help on the right understanding of the sacred chronologic set down in Scriptures, Act. 7. 23. 30. 2. It might be to let us see Gods prerogative in setting the younger before the elder. 3. It is conceived by some to set out the venerable state of these instruments by their age. 4. It seems yet more probable, it was, to set forth Gods glory who chose such as for their age were decaying men, and going to their graves, now that God should make them renew strength and parts and courage, to lead the armies of Israel out of Egypt; this magnifieth Gods grace, as it was noted afterward of Moses that when he was 120 years old, his eye was not dim, nor his natural strength abated. This was Gods great work, Deut. 34. 7.

We hence observe.

D. 1. God by his encouragements at last gets victory over the unruly wills of his servants.

D. 2. Souls made willing do exactly look to Gods command in their obedience.

D. 3. Gods glory is much concerned in the record of the exact obedience of his servants. Ver. 6.

D. 4. Old decaying age can God receive to make it useful for his Church.

D. 5. Gods prerogative it is to set the younger before the elder.

D. 6. God makes old servants powerful and venerable to worldly potentates in bespeaking them. Ver. 7.

2. Now we are come to the second general head of this Chapter, which was also noted in the first great Analysis to be the second way of Gods preparing his instruments for Israels redemption, by working signs and wonders, as well as by speaking to Israel, and Pharaoh. Now this prepa-

ratory work begins here, and continueth to the 30th verse of the 12th Chapter. Herein,

1. God inableth them to work strange persuasive wonders to win Pharaoh. Ver. 8. 13.

2. Terrible vindictive wonders to force him to send away Israel. Ver. 14, and so to the 12th Chap.

In the first we have these things considerable,

1. The injunction of them to work Ver. 8. 9.

2. The execution of Gods will by them. Ver. 10.

3. The consequent events hereupon.

1. Pharaohs opposition to Gods works. Ver. 11. 12.

2. Gods confutation of Pharaoh; Ver. 12.

3. Pharaohs hardning hereupon. Ver. 13.

1. About Gods injunction to Moses and Aaron note,

1. The preface to it. Ver. 8. *And Jehovah said to Moses and to Aaron in saying, Give us a sign or a wonder.* Sep. Readings are to the same. Spake this speech. Ar. no difficulty is here.

1. The injoiner Jehovah.

2. The injoined Moses and Aaron.

3. The manner of injunction by speech.

Ver. 8. 2. The occasion or ground of the injunction supposed, *When or if Pharaoh shall speak to you saying, Give us a sign or a wonder.* Sep. *To me.* Ar. *Shew signs.* Vulg. Wherein is supposed.

1. Pharaohs slighting of them.

2. Pharaohs scornful putting them upon the proof of their commission; *Give a miracle for you; that is, let me see what you can shew for your authority; that you come to demand Israel from me, let me see some prodigie, signe, or miracle that may speak for you.*

3. The injunction thereupon, *Then thou shalt say to Aaron, take thy rod and cast it before Pharaoh.* All readings agree.

1. Herein the authority of Moses is confirmed over Aaron; *Thou shalt say.*

2. The matter of command from Moses to him.

1. *Take thy rod,* here it is ruled his; which before was the rod of God and Moses. So it is.

2. *Cast it before Pharaoh;* throw it at his foot. Nothing difficult in this.

4. The issue of these acts, *It shall be a dragon,* so the word *Tannin* here doth notes a huge great snake or serpent which was formidable. Mal. 1. 3. Sam. Sept. *Draco.* Onk. *Coluber.* Ar. *Syr.* *Draco.*

However this was mentioned twice before and acted at Moreh and before Israel; yet here,

here, God will have this signe or prodigie done now before Pharaoh. Ver. 9.

We remark.

D. 1. After God hath won his servants to willing obedience, he commands them, Ver. 8.

D. 2. God supposeth and foretelleth his instruments that worldly powers will sift their authority.

D. 3. It is the frame of wicked hearts, to put Gods Ministers to do miracles before they believe.

D. 4. God to testify to his Ministers sometimes giveth miracles to be done by them.

D. 5. One instrument may God set over another to do his strange signes.

D. 6. When God injoineth his to work wonders, he is sure to effect it.

D. 7. Dead sticks shall become dragons at Gods word to awaken unbelievers.

D. 8. God by his word and work leaveth sinners without excuse for unbelief. Ver. 9.

2. The execution of Gods will by Moses and Aaron now followeth. Ver. 10. Wherein are these particulars.

Ver. 10. 1. Their entrance in unto Pharaoh, *And Moses went in, and Aaron unto Pharaoh.* Before Pharaoh and his servants, Sept. Readings agree.

1. The term connecting knits this obedience to Gods command precedent, he bids them go, and they go, and make their way to Pharaoh.

2. The subject of this motion, Moses and Aaron, now newly animated and spirited by God.

3. The motive itself, the first act, they went boldly in before Pharaoh and his servants.

Ver. 10. 2. Their obedience set out two ways.

1. Generally, *And they did so as Jehovah had commanded.* All readings concur. The subject, act; rule and extent of obedience are here remarkable.

Ver. 10. 2. Specially, *And Aaron cast his rod before Pharaoh and before his servants.* Readings concur mostly, onely servants are called Captains by Ar. Nobles. Syr. Here is no difficulty. Onely it is supposed, that here Pharaoh did demand a signe, upon

their bold entrance, and then is it expressed that Aaron did at the word of Moses cast down his rod or staffe before Pharaoh and his servants.

3. The effect, *And it became a dragon,* Ver. 11. Sept. *Turned into a snake.* Onk. All readings agree.

1. The connection here joins the effect with Gods promise, and obedience to his command.

2. The effect, a strange mutation, whereof here,

1. The subject, *Rod.*

2. The change, *It was.*

3. The term, *A dragon.*

Quest. Was this a real or true conversion? Ans. Yea doubtles, for,

1. God had done it before to them, and commanded it to be done by them, and promised the effect. Ver. 9.

2. Gods might and power to do such things is unquestionable, he that made all things of nothing, can make any thing of any thing.

3. It is Gods property to create true and real effects, according to the truth of his own being.

Learn we.

D. 1. New quicknings the best of Gods servants need, unto new undertakings besides their call.

D. 2. Poorest instruments, animated by God, dare face oppressing potentates on earth.

D. 3. It is the onely safety for Gods servants to do as he commands them.

D. 4. Small actions in obedience are ordered by God to great issues, though despicable to men.

D. 5. Not a word of God shall fail, but the very nature of creatures shall change rather to verify the same.

D. 6. Gods miracles are in truth, to confirm his authority among men. Ver. 10.

The events hereupon following are three.

1. Pharaohs opposition to this signe; Ver. 11.

1. In calling the Magicians. *And or then Pharaoh calleth for the wise men and soverers,* Readings agree onely in rendering the term *soverers* which others read *magicians* *withers*, &c.

2. The person calling here is Pharaoh, Zzzz 2

raoh, now set to contend with God by his instruments.

2. The persons called, are set out by three titles describing them, two are in this passage.

חכמים

1. They are called *wise men*; such they pretended themselves to be, and such they were accounted by their adorers: the 70 call them *חכמים*, which notes, the hunters or depravers of wisdom, using wits to deceive.

מכשפים

2. They are called, as ours read, *forerers*, witches, wizards; this title among the rest must not such as by pretended art did oppose the divine revelations of God; whether it were mediately or immediately consulting with the Devil, as the way was various.

3. The call itself, he doubts by his power commanded these servants of his to contend with Moses and Aaron, and the God from whom they were sent for Israel's redemption, and to view wonders with them.

2. In the works which they did these are described.

Ver. 11.

1. Generally, *And they also, the magicians of Egypt did so with their enchantments*. Onk. same. Sam. and Syr. to the same. — The enchanters of the Egyptians, did in like manner with their force-ries. Sept. — They did so by their secrets. Ar. — And some secrets they did likewise. Vulg.

הרמטי

1. The subject spoken of is the same persons under another title, read magicians; it comes from a word noting heaven, & is used to note such Astrologers as by the observation of the heavens calculat nativities; these were such as by pretended skill in the constellation opposed God speaking by Moses. *Enchanters*. 70.

2. Their worke, they did also in like manner as Moses and Aaron in shewing wonders; so it was as to the sense of Pharaoh.

בלשיתם
להשיתם

3. The way of doing it, *With their enchantments*, it notes secret mutterings, or singings, which is, by converse with the Devil; in one way written *Belahatem* is the Devils proper work, but *Belahatem* is the work of the witch. *Buxtorf Lex.* Ver. 11.

Ver. 12.

2. Specially is their worke discovered, *And for they cast down every man his rod, and they became dragons*, Septuagint. Sam. Syr. same. Vulg. — as dragons. Ar. — Turned into snakes Onk.

1. The special worke done, *They cast down every man his rod, as Aaron did, the words are plain.*

2. The effects, they were turned into dragons or great serpents.

2. The next event is Gods confutation of Pharaoh, and these works of forcerers, by victory over them; so it is written, *And on but the rod of Aaron swallowed up their rods*. Readings agree.

Ver. 12.

1. The conquerer is Aarons rod, and God by it.

2. The conquered. The rods of force-ers and Pharaoh in them.

3. The conquest, the first swallowed up the second, so were these magicians assumed, they could not keep what by enchantments they made.

Quest. 1. Who and what were these magicians?

Ans. 1. Their names are not here recorded, but the Apostle names two of the heads, *Jannes and Jambres*; and some of the Rabbins mention the same. 2 Tim. 3. ver 8. 2. Their number is not certain, but probable divers were they, to outvie the two instruments of God, and shew, that Pharaoh had many to work such things as these by. 3. Their quality is set out by three words here.

1. Chacamim, wise men.

2. Measaphim, Sorcerers.

3. Chartumim, Magicians.

But to these are more titles added. Deut.

18. 10. 11. 14.

4. Kosim, A diviner.

5. Meyomen, An observer of times.

6. Menachesh, An inchanter, or

southfayer.

7. Chober, A charmer.

8. Sheeolob, A consulter with fami-

liar Spirits.

9. Jideyon, A wizard.

10. Doresh El-hammethim a necromancer, one that consults with the dead.

11. Mecosheph, A witch.

All these are unlawful practices, wherein if men make immediat contracts with the Devil, it is the highest wickedness; but if not so, the Devil delude's and help's them on to do this horrid sin. Such are these men.

Quest. 2. Were the rods of these magicians turned into true serpents?

Ans. 1. Satan with all his power cannot make any true being but lyes.

2. God yet may permit and order Satan, to make use of that which himself create's, as to speak the truths which he alone giveth, so *Balaam* did. 3. These were *mirra* but not *miracula*, which he hath a power permissive to perform, but *miracles* are past his skill.

Quest. 3. What is carried in their swallowing up by Aarons rod?

Ans. 1. The discoverie of them to be but false signes. 2. The destruction of them, that men might see there was no cause to be seduced by them. 3. The last event, is the hardning of Pharaohs heart by these, wherein note,

1. Gods judicial act, *And he hardened Pharaohs heart*, or *Pharaohs heart waxed strong*. — *והקשה את לבו*, Sept. 1.

Was hardened, Onk. to Sam. Syr. Ar.

1. Pharaohs sin. 2. Is here implied.

2. Gods judgment. 3. The

חכמים

מכשפים

הרמטי

חכם

מכשפן

מחש

חבר

שאל אוב

ידע

דוש אל

המקום

מכשפ

Ver. 13.

2. The effect, *And he hearkned not unto them*, Sept. Sam. same. He let them not go. Syr. — He obeyed them not. Ar. — He rested not in them. Onk. All this is carried in the phrase, he heard them not.

3. The proof of Gods word to be true herein, *As I Jehovah had said or spoken*. All readings agree; wherein is observable that the event did fully answer Gods prediction; so he foreknew and so he foretold, that his servants might not be offended.

Quest. 4. Was Pharaoh excusable upon these signes?

Ans. No, for. 1. They were false, and acted by wicked instruments. 2. They were destroyed, which might have convinced them. 3. They were against the word which God sent him. Such are lying wonders. Deut. 13. 1, &c. Ver. 13.

From all which we gather.

D. 1. *Miracles from God will not persuade wicked hearts to believe.*

D. 2. *Unbelieving sinners are apt to call in all instruments of Satan to gainsay God.*

D. 3. *Providence hath of old suffered wisdom to be abused to sorcery, and pernicious acts.* Ver. 11.

D. 4. *God hath suffered creatures by Satans help to doe some like things to his miracles.*

D. 5. *Under Gods permission Satan may worke strange changes in creatures, but no miracles.*

D. 6. *Gods true miracles devour all lying wonders of Satan.* Ver. 12.

D. 7. *Wicked hearts harden themselves by lying wonders against God, and therefore are hardened by him.*

D. 8. *The fruit of such hardning is rebellion against Gods word and will.*

D. 9. *Gods word is made good in all the disobedience of the wicked foretold.* Ver. 13.

2. Now followeth the preparation for Israels deliverance by Moses and Aaron in the works of vengeance as well as wonder executed on Pharaoh and his people; which is best divided into ten heads according to the number of judgments related, from the 14th verse of this 7th Chapter to the 30th of the 12th, which we shall orderly consider,

The first judgment is reported in the residue of this Chapter from the 14th verse to the end, wherein we may note,

1. The cause of it mentioned. Ver. 14.

2. The command for it. 15. 16. 17. 18. 19.

3. The execution of it. Ver. 20. 21.

4. The opposition to it by the magicians. Ver. 22.

5. The events upon it. Ver. 22. 23. 24.

6. The duration of it. Ver. 25.

To the first. In the discovery of the cause of this first judgement these particulars occur,

1. Gods bespeaking Moses about it, Ver. 14.

And *Jehovah said to Moses*, All readings agree.

1. The term connecting knits the

speech of God to the former event on Pharaoh by the miracle shewed him, which sheweth that Gods special notice was upon Pharaohs return.

2. The speech itself. *Jehovah said to Moses*, by way of intimation to him, that now his word was made good; Pharaoh would not hear, and by way of encouragement to him, see how it is?

2. The cause of the future judgement declared, *Pharaohs heart is heavy*, *Ver. 14.*

Ver. 14. *send away the people*, Most readings thus.

— Hardned. Syr.

1. The cause is expressed. *Pharaohs heart is made heavy*. This phrase noteth the avernes or indisposition of any to their duty; to have eyes & ears & hearts heavy, is to be altogether indisposed to the duties unto which men are called. *Isai. 6. Ver. 19.* Luke. 21. Ver. 34. This was done sinfully by Pharaoh through unbelief, but judicially by God.

2. The demonstration of this cause by the effects, *He refuseth to send away the people*. Though I have expressed the truth of my message by a miracle; he will not yet let Israel at liberty,

Learn we.

D. 1. *God quickly observes what successe his word and works have upon creatures.*

D. 2. *God sheweth the unbelief of the wicked to his instruments for encouragement.*

D. 3. *Unbelief makes the hearts of sinners heavy unfit for duty, and judgement fastens it.*

D. 4. *The heart heavy to believe refuseth any of Gods words or commands sent to it.* Ver. 14.

2. Upon this renewed heaviness of Pharaohs

Zzzz 3

Pharaoh's heart, God giveth out his command for his first judgment to be executed upon him by the hand of Moses and Aaron. Wherein,

- Ver. 15. 1. He commands his address to Pharaoh, *Go into Pharaoh in the morning, behold he goeth out to the waters, and thou shalt stand by the river's brink.* Most readings agree. — *Go to morrow, &c.* stand by the brink of Nilus. Ar. Here note,

1. The Author of this address, Jehovah.
2. The subject of it, Moses.
3. The term of it, Pharaoh.
4. The time of it, early in the morning.

- Ver. 15. 5. The place, the river's brink where Pharaoh was walking.
2. He commands him to take his instrument, *And the rod which was turned into a serpent, shalt thou take in thy hand.* Readings agree, and no difficulty is in the words. Ver. 15.

3. He commands him to deliver his message.

- Ver. 16. 1. His demand of Israel repeated, *And thou shalt say to him, Jehovah the God of the Hebrews, hath sent me to thee, saying send away my people, that they may serve me in the wilderness.* Readings the same. All this was said to him before.

- Ver. 16. 2. His rebuke to him for not hearing, *And behold thou hast not heard hitherto.* Readings are to the same purpose. Sam. and Onk. Herein God chargeth him with his unbelief.

1. In the nature of it. *Thou hast not heard.*

2. In the measure of it, *hitherto.* Thus farre. Ver. 16.

3. His threatening. Wherein he proposeth.

- Ver. 17. 1. The end of it, *Thus saith Jehovah, in this shalt thou know that I am Jehovah.* Readings agree to the same purpose. The scope is the notifying or making known of the name of Jehovah unto Pharaoh, by executing his foretold judgments on him, and making good promised deliverance unto Israel, which yet Pharaoh would not believe.

- Ver. 17. 2. The plague threatened, *Behold I smite with the rod which is in my hand upon the waters which are in the river and they shall be turned into blood.* All readings to the same. — The water that is in Nilus. Ar. This was a part of his message commanded, what he should say to Pharaoh, wherein he tells.

1. What he will do. *Behold I smite &c.*

2. What the effect will be, water turned into blood. Ver. 17.

3. The events following this plague, are three.

- Ver. 18. 1. *And the fish which is in the river shall die.* All readings to the same, this was a grievous stroke.

2. *And the river shall stink,* most so

read. Nilus shall stink. Ar. — The river shall boil up or be hot. 70. This was a noisom plague.

3. *And the Egyptians shall be wearied* Ver. 18. *to drink the waters out of the river.* —

Shall not be able, &c. 70. Ar. — They shall be grieved or afflicted to drink.

Onk. Sam. — Troubled to drink. Syr. This was a sad effect, like to kill them with thirst. All this Moses had now in command to make known unto Pharaoh. Ver. 18.

4. After this address injoined, God giveth command for execution of this plague. Where,

1. He chargeth Moses to give the word to Aaron, *And Jehovah said to Moses say thou to Aaron.* All readings agree. Here onely God observes his order, that Moses shall carry his mind to Aaron. Ver. 19.

2. The word of charge itself given, *Take thy rod and stretch out thine hand upon the waters of Egypt, upon their streams, and upon their rivers, and upon their ponds, and upon all the gathering of the waters.* All readings are to the same purpose, no difficulty is in the letter. Ver. 19.

3. The issue (ingaged hereupon), *And they shall be blood, and there shall be blood in all the land of Egypt, both in vessels of wood and vessels of stone.* In wood and stone. V. 19. Readings agree; no difficulty in words.

3. Now followeth the execution of all this.

1. Their obedience generally is noted, *And Moses and Aaron did so as Jehovah commanded.* Readings agree, the words are plain. Ver. 20.

2. More specially Aarons act is recorded, *And he lift up the rod and smote the waters which were in the river in the eyes of Pharaoh and in the eyes of his servants,* readings are to the same purpose. This is but acting of what was commanded. Ver. 20.

3. The event following discovered in these particulars.

1. *And all the waters which were in the river were turned into blood.* Readings agree, this was threatened and now done. There is another word that notes the conversion of them by a mighty power into blood. V. 20. Ver. 21.

2. *And the fish which was in the river died.* All readings to the same. This was foretold.

3. *And the river stank,* readings the same. It was grievously noisom.

4. *And the Egyptians could not drink water out of the river.* All agree. Here was a great and strange plague.

5. The extent of this, *And there was blood in all the land of Egypt,* all readings agree.

Thus farre it came to passe as God had threatened. Ver. 21.

Quest. How could Aaron stretch forth his hand over all the waters of Egypt? Answ. Doubtles signally he smote onely the

the waters which were in Pharaoh's sight, but virtually, as to the effect, it was a stroke upon all waters not onely abroad, but within dores in tubs, or cisterns.

Quest. What was the number of the plagues, and why?

Answ. 1. The number was ten. 2. The reason of it doubtles, Gods will in numbring and measuring his judgments to do his work. 3. As to the conceit of ten being a perfect number it is light, and that it should be proportioned to Gods ten commands, is not solid, however by these God might worke awe upon some hearts to obey them. I am the Lord, &c. Exod. 20. 1.

Quest. In what space of time were these plagues executed?

Answ. It is not expressly stated, but it is probable, that it was no long but short time as some conjecture about a moneth, for when God began he sent his judgments one upon the neck of another, and if we consider the first plagues continuance 7 dayes, and so go on to the rest, the time of execution could not be long, though God was long suffering before.

Quest. Why was this first plague on the waters and so the rest in order?

Answ. 1. The will of the judge is the supreme cause of all plagues in nature and order. 2. It is justly guessed God did by this avenge the blood of infants which were drowned in them. 3. It is thought God sent this in extremity, for it was not onely a necessary element for life, but their Nilus was all their glory for plenty, merchandize, fishing, &c. So that hereby Pharaoh might be moved the sooner.

Note hence.

D. 1. *Early doth God dispatch the messengers of judgment to such as harden themselves against his works.*

D. 2. *God orders time, and place, and persons to meet with his adversaries.*

D. 3. *Despicable weapons or instruments doth God use to abase powers.* Rod.

D. 4. *Experienced instruments of wonder, are best in Gods account to be used.* Ver. 15.

D. 5. *God will's the address, and speech of his messengers to his enemies.*

D. 6. *In Jehovah's name his Embassadors are to demand his rights from Princes.*

D. 7. *God by his poor messengers reprooves Kings for their refusal.* Ver. 16.

D. 8. *God will have wicked powers of the earth to know that he is Jehovah.*

D. 9. *The smiting of the enemies with vengeance manifests God to be Jehovah, acting his threatnings.*

D. 10. *God threatens blood for water, death of creatures, and vexation on men, to turn them.* Ver. 17. 18.

D. 11. *God doth command his servants not onely to threaten but to execute vengeance.* Ver. 19.

D. 12. *Gods instruments, men as well as Angels, are ready to execute his will.*

D. 13. *Signal smiting upon one part at Gods word brings the curse upon all waters.*

D. 14. *At Gods word, blood for water death on fish, fowl, and drought on men, avenge his quarrel.* Ver. 20. 21.

4. The opposition of Pharaoh by his magicians now followeth, *And the Magicians of Egypt did so with their enchantments,* Sam. same, — *The enchanters with their forceries.* Sept. — *The witches with their enchantments,* Onk. Vulg. — *The witches with their witchcrafts.* Syr. — *The magicians by their secrets.* Ar. This also doubtles was done by Pharaohs command, wherein may be observed,

1. The term connecting, strictly joining this work of delusion to Gods precedent miracle. The devill makes halt to opposition;

2. The work annexed, wherein.

1. The agents are the same *Char-tummei*, as before Astrologers that by their wicked acts conversed with the devills, such are stiled witches; &c.

2. The act, *they did so*, that is as Aaron in turning water into blood.

3. The means whereby they wrought it are their enchantments, or forceries or spells.

Quest. Whether did these turne waters truly into blood?

Answ. 1.

Ans. 1. Some assert that it was only by phantasm, but they did not so as Aaron. 2. Others imagine the Devil only shifted in blood for water, which seemed to be turned into blood to Pharaoh and the Egyptian spectators. 3. Neither is it to be meant as if these magicians should work a true miracle as Aaron did from God, that could not be done by creature power.

Quest. 2. But where had they water if Aaron turned all the water of Egypt into blood?

Ans. 1. They that conceive this only a phantasm, easily answer it was but such in shew. 2. But others who conceive a more real work, conjecture that they had it either by digging or that Satan under Gods permission brought it to them: It is not determined; but the more probable conjecture and the best which is that they might have it out of Goshen.

Quest. 3. Could they give Pharaoh and the Egyptians water to drink?

Ans. No, for it is expressly said that the Egyptians digged about the river for water; neither did they afflict the Egyptians with their water turned into blood as Aaron did.

We may observe.

D. 1. The Devil is quick by his instruments to crosse Gods miracles with his delusions.

D. 2. Under Gods permission the Devil may do wonders by imitation but no true miracle.

D. 3. Incantments are sometimes not only imitating, but undermining the miracles of God to save.

5. The next special head is the events which follow upon this miraculous judgment and its opposition, which is twofold.

1. Upon Pharaoh, and that in these particulars,

Ver. 22. 1. In hardning of his heart, *And the heart of Pharaoh strengthened itself, he made strong, neither did he hearken unto them as Jehovah had said.* Sam. same. Was hardned Sept. Syr. Obeyed not. Ar. Acquiesced not, Onk. Heard not the Lord.

1. The root sin is more hardnes of heart then before.

2. The effect is stopping ears through unbelief.

3. The scope of it to make good Gods word. Ver. 22.

Ver. 23. 2. In his aversion from Moses, &c. *And Pharaoh turned and lookt backe and went into his house.* Readings most to the same. Turning went, Sept. —

Turned away. Onk. Ar. — Returning, &c. this notes,

1. An aversion from God and his workes.

2. A conversion to his own to consult with them.

3. In casting out the thoughts of Gods miracles from his heart, *Neither did he set his heart also to this,* Readings to the same. — His mind. Sept. Ar. — This carries in it,

1. An addition of rebellion, *And, &c.*

2. The act. He put not his heart to consider this miracle, and plague which God sent upon him, it is as much as to say his heart was set against God in all this miraculous vengeance, this is the fruit of the first plague upon him. Ver. 23.

2. Upon the Egyptians, wherein note, 1. Their imploiment upon this miraculous judgment, *And all the Egyptians digged round about the river water to drink.* — To drink water, or that they might drink. Sep. Onk. — Waters drinkable. Sam. — About Nilus wells to drink, &c.

Ar. Where,

1. The term of connection knits their work to Gods judgment immediately, when all their waters were turned to blood, they never thought of praying but of digging; they trusted to their own hands.

2. The work connected; wherein we may note,

1. The subject set out by nation, Egyptians, and by universality, all the Egyptians, supposed all able to digge and to the generality of them being ready to perish for thirst.

2. Their work, digging about the circuits of the river, which notes their looking downward unto earth to help them, and carryeth in it a denial of looking unto God.

3. The end or scope of it, To get water to drink, their necessity pressed them, therefore they spare no pains to get a little water.

4. The reason enforcing thereunto, *Because they could not drink of the waters of the river,* All readings to the same. — Of Nilus. Ar. Gods judgments in cursing the rivers hath no other effect, but to make them seek water in the earth. The Magicians could not help now.

Quest. Were all these hardned as Pharaoh was?

Ans. It seemes to be no otherwise.

1. There is no mention of sense of sin, or looking unto God by any of them.

2. None are expressed to mind Pharaoh of his duty.

3. All run to creature helps, and forsake God, these are sad symptoms.

And instruct us that,

D. 1. Vyng incantments with miracles

acles is the next way to harden hearts.

D. 2. Hard hearts stop all eares against God.

D. 3. Wicked men will harden themselves though God hath given forewarnings of it. Ver. 22.

D. 4. Sinners offended with Gods word & judgments turn from him into their own wayes.

D. 5. Unbelief will not let a man set his heart either to miracles persuasive or vindictive. Ver. 23.

D. 6. In midst of straightning judgments, unbelief will rather dig in earth, than beg of God relief.

D. 7. It is usual, that universal hardning foregoeth universal distraction.

D. 8. Necessity pressing sinners near death, turns them to creature helps rather than to seek Gods.

D. 9. The devil may delude into straits but cannot help out of them. Ver. 24.

Ver. 25. 6. The last thing recorded about this first plague is the duration of it, *And seven dayes were fulfilled after that Jehovah had smitten the river.* Readings agree.

1. The term of connection knits this duration to the plague on the waters, and the Egyptians digging and toilsome labour.

2. The space of time for the first plague 7 dayes were completed in it.

3. The term whence the 7 dayes begin, after that Jehovah had smitten the river; wherein, that which was before expressed, that Aaron smote the river, here Jehovah owns it. Aaron did it visibly, but God powerfully turned all into blood.

Quest. Did this plague cease at 7 dayes end?

Ans. In all probability it might, however the sad effects continued after, and however neither Pharaoh did cry, nor, as we read, now Moses pray God to take away the plague; yet at the coming of the second plague, it was Gods will the first should cease.

We observe.

D. 1. Times of temporal judgment have their sint from heaven.

D. 2. God himself smites in all plagues what ever instruments he may

use, Ver. 25. Moses and Aaron may smite with the rod but God effects it.

CHAP. VIII.

This Chapter continueth the history of the successive plagues, and prodigious works of God on Egypt, and the contents are a record of three plagues more, which divide the Chapter naturally into three parts.

1. The history of the second plague of Frogs from the waters. Ver. 1. 15.

2. The history of the third plague from the earth in lice. Ver. 16. 19.

3. The history of the fourth plague in flies swarming. Ver. 20. 32.

In the first general which contains the second plague, these three particular heads are obvious,

1. Gods warning of this plague coming. Ver. 1. 4.

2. Gods execution of it on them. Ver. 5. 6. 7.

3. The events of this plague various. Ver. 8. 15.

In the first head, of warning, we have,

1. Gods dispatch of Moses again unto Pharaoh after the 7 dayes ended, *And Jehovah said unto Moses go unto Pharaoh.* Readings are the same. And it is no more than God charged in former times, and afterward again; no difficulty in it.

2. Gods demand by Moses, *And thou shalt say unto him, thus saith Jehovah, send away my people that they may serve me,* that they may serve or Worship. Readings agree. This is the same given in fifth Chap. Ver. 1. And seventh Chap. Ver. 16. All is plain in this Ver. 1.

3. Gods threatening of him, wherein we have,

1. His sin supposed foregoing, *And if thou refuse to send them away.* Ver. 2.

If thou wilt not, &c. Sept. Onk. Syr. — Or refuse as Sam. Ar. &c. here.

in are supposed,

1. His unbelief.

2. The fruits of it in denying dismissal to Israel.

2. The plague threatened, about which observe.

1. The nature of the plague, *Behold I will smite all thy borders with frogs,* I am smiting. All readings agree. Herein.

1. A note of demonstration. *Behold see,* this is no phantasy that I declare.

2. The author of it, Jehovah himself, *I will smite,* or am smiting.

3. The object of it, the Egyptian territories.

4. The plague itself a smiting with frogs, A a a a

frogs, creatures odious and loathsome to man; to cast contempt on Egypt. Ver. 2.

Ver. 3. 2. The rise of this plague, *And the river shall abundantly bring forth frogs.* Onk. and Syr. same. — Shall belch out or bubble up frogs, Sept. Sam. Herein note,

1. The rise is from the river, that is Nilus, in waters such creatures mostly live, so that this second plague was from the waters also.

צפרדעים 2. The increase, the word notes an abundant production, excessive. — Frogs shall abound out of Nilus, Ar. The word is used in the creation for a blessing. Gen. 1. 20. But here for a curse to Egypt.

3. The product frogs, great, ugly filthy creatures to plague that proud oppressing people.

3. The noisomnes of this plague and the hurtfulness of it, with its extent to plague the Egyptians, & that is observable in these steps and degrees.

Ver. 3. 1. *They shall ascend and come into thy house.* Readings agree. Now this was prodigious that such creatures which usually leap away from men, should now in an army come up out of the river and assault houses, and infect them with their noisomnes.

2. *And into thy bed, chamber, and upon thy bed.* Readings agree. Some only use the plural.

3. *And into the house of thy servants.* Readings agree. — Of thy Captains or chieftaines. Ar.

4. *And upon thy people.* Universal is the plague.

5. *And into thy ovens, and into thy kneading troughs, or troughs of dough.* Readings mostly to the same, — Bakers vessels. Ar. That is, these odious creatures came upon all their meat which they should eat to infect and make it noisome. Ver. 3.

Ver. 4. 6. *And the frogs shall come upon thee, and upon thy people, and upon all thy servants.* Readings are most to the same purpose. This last degree is most formidable, that such ugly creatures should attempt to crawl upon the very persons of men; whom otherwise they would fear and shun. V. 4.

Quest. Wherein was the grievousness of this plague above the former.

Ans. In several particulars.

1. In the addition of this unto the former.

2. In a general corruption of all meat and drink, the former were upon waters only.

3. This affected every sense, that but some only.

1. This afflicted the sight, to see such multitudes of noisome creatures.

2. Their hearing, with noise of croaking.

3. Their smelling, with their stench.

4. Their taste, in corrupting all their bread and meat.

5. Their touch, by crawling on them night and day, that they could neither lie down nor arise, nor walk, but these frogs would be leaping on their bodies.

Learn we hence.

D. 1. *Jehovah orders new dispatches unto his enemies upon their stubbornness.*

D. 2. *God doubles and troubles his demands upon his enemies to persuade them.* Ver. 1.

D. 3. *God items his adversaries against refusing his word or message.*

D. 4. *Gods goodness warneth sinners evidently before he brings vengeance on them.*

D. 5. *It is Gods worke to smite with frogs and plague sinners by his creatures.* Ver. 2.

D. 6. *At Gods word the waters which produce creatures to nourish, abound with creatures to destroy.*

D. 7. *Prodigious are the armies of frogs when God raiseth them. Houses and persons are easily overcome by poor frogs when God commands them.* Ver. 3. 4. *All this is thus farre threatned.*

2. Gods command for execution now followeth, Ver. 5. 6. 7.

Wherein we have to note,

1. The command itself for execution, *And Jehovah said unto Moses, &c.* Readings mostly agree. Onk. Syr. same. — Bring forth frogs, &c. Sept. Sam. — Against the streams, &c. Ar. Herein observe.

1. The power commanding, Jehovah who would do it.

2. The instruments commanded, Moses unto Aaron.

3. The work commanded, to stretch forth his hand over or against the streams, &c.

4. The effect annexed, *And because frogs to come up over the land of Egypt.*

2. The execution, *And Aaron stretched out, &c.* Most readings agree. Sept. add's he brought forth, &c. Ar. wants (the frogs came up,) &c. Wherein are notable, 1. Aarons obedience. He stretched out, &c.

2. The event.

1. The frogs came up.

2. They

2. The y covered all the land of Egypt, as 70 read.

3. The opposition unto this by Pharaohs magicians which helped on the plague on Egypt but eased it not; *And the magicians did so, &c.* Syr. same. — Inchanters 70 Witches. Onk. — Doctors with their secrets. Ar Herein we have to note.

1. The actors, magicians as before.

2. Their work, they did so with their enchantments as Aaron did.

3. The event, frogs came up; &c. Quest. Were these really frogs raised by the magicians?

Answer. 1. Some deny it, and say they were but in shew, but then they did not so as Aaron did. 2. It is conceived by others that they were true frogs, which under Gods permission Satan might bring unto them, for this is possible and probable, and in nature as well as name they were frogs, so Moses calleth them.

Quest. Where did these magicians bring up frogs, seeing the land was covered already with them; or how could these be discerned from the rest?

Answer. 1. It is conceived that it must be in a place where none were; therefore it is supposed to be in Goshen. 2. In the manner, way, and place of production, these frogs might easily be discerned among the rest.

Quest. Did these frogs annoy Israel as the other the Egyptians?

Answer. No, for these plagues none of them can be thought to hurt Israel, but it is probable they added to the plague of the Egyptians with the rest, and they who raised them possibly could not remove them.

Quest. How might Gods work by Aaron be discovered from the devils by the enchanters?

Answer. 1. In priority of time God wrought first, the devil came after.

2. In manner of working, Aaron did it by stretching out his hand at Gods word, but the Egyptians by mutterings with the devils, such as their enchantments were.

3. By the powerful effect of Gods work on Egypt for vengeance; theirs could not hurt Israel.

4. God by his instruments did heal where he did hurt, so could not the magicians do.

This inform's us.

D. 1. *Gods command for execution surely followeth that of his threatening. He dasheth not.*

D. 2. *Gods word is true in his vengeance, to make Moses a God,*

and Aaron an inflictor of it to Pharaoh.

D. 3. *At Gods word execution of vengeance hath its extent and bounds.* Ver. 5.

D. 4. *Gods executioners are ready and obedient.*

D. 5. *Aarons arm stretched out with Gods word works mighty plagues.*

D. 6. *Ascend of loathsome creatures to the covering of the land of his enemies God effects to make them odious.* Ver. 6.

D. 7. *The devil by his instruments may find frogs, but can make none.*

D. 8. *God makes magicians (the devils instruments) to afflict his enemies, but not to ease them.* Ver. 7.

3. The events now follow upon this plague from V. 8. to 15. Which are three.

1. Pharaohs intreaty of Moses. v. 18.

2. Moses his discourse by reply to Pharaoh. ver. 9. 10. 11.

3. Moses his intercession to God with its success. ver. 12. 13. 14.

4. Pharaohs further hardning. ver. 15.

In the first we have these particulars occurring.

1. Pharaohs call to Moses and Aaron, *And Pharaoh called to Moses and Aaron, or Ver. 8.*

for, and said, Readings are all to the same purpose. Herein.

1. The term of connection which knits this act unto the former judgment, *And or then*, that is, when Pharaoh saw that no dores nor locks could keep the frogs from crawling upon his meat and his body, that they came into his bed, and were ready to crawl into his mouth; this plague did so terrify, that now he yeelds to some terms of treaty; unto which formerly he was averse. He drove away Gods messengers before, now he calleth for them.

2. The matter connected which is the call, wherein,

1. The person calling, Pharaoh, now somewhat afflicted and awed by Gods judgments.

2. The persons called, Moses and Aaron, formerly despised and brow-beaten.

3. The call itself, which was likely by a messenger to hasten them to him, and so to cure him from the frogs. He called them or called for them.

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Ver. 8.

2. Pharaohs desire to them, supplicate or intreat Jehovah that he may (or) he will remove the frogs from me and my people. Readings agree. — Pray the Lord and let him take away round the frogs, &c. *ἡ ἀφαιρέσις*. Sept. Herein we have to observe these particulars.

1. Some sense of the judgment on him by frogs.

2. Some acknowledgment of Jehovah to be the cause of it. Therefore he desires them to go to him.

3. Some submission to his hand afflicting.

4. Some kind of faith that Jehovah could help him.

5. Some kind of prayer by others to him, that he and his people might be saved from the frogs.

Ver. 8.

3. Pharaohs promise to them upon the granting of this desire, *And I will send away the people, and they shall sacrifice unto Jehovah*. Readings do agree. Wherein he promiseth fairly the two things which God by Moses and Aaron demanded.

1. The liberty of their bodies and families to go out of his jurisdiction.

2. Liberty of conscience to worship God for time, place and manner according to his will. So that now God shall have his own inheritance, which formerly he denied; and here he doth but hypocritically grant it. Ver. 8.

Note hence.

D. 1. Where the first judgment moveth not, the second may make sinners yield.

D. 2. Vengeance makes wicked men call for Gods messengers, who have despised them.

D. 3. Gods judgments may work scornful oppressors to intreat the despised ministers of God.

D. 4. Jehovahs judgments may and will make proudest Potentates to acknowledge him.

D. 5. In the confession of the wicked God only can take away their judgments.

D. 6. Wicked oppressors themselves do acknowledge that mercy from Jehovah cometh by the prayer of his.

D. 7. Under sense of judgment persecutors may promise liberty of persons and consciences to the Church.

D. 8. Such forced promises are sel-

dom made good by such oppressors. Ver. 8.

2. The next event is the discourse of Moses by way of reply unto Pharaoh. Ver. 9.

1. The concession of Moses unto him, *And Moses said to Pharaoh glory over me.* — Ver. 9. Appoint me when, &c. Sept. Vulg. — Aske for thee a miracle and set thee a time &c. Onk. — Make thy self judge over me. Conditio. — Desire for thee a time, &c. Syr. — Chuse for me, when, &c. Ar.

1. The connection notes the readines of Gods servants to answer the desires of their enemies.

2. The replier is Moses, who was made a God and set over Pharaoh by Jehovah, and under the almighty to order good or evil to him.

3. The reply itself. *Glory over me, Which phrase hath perplexed interpreters.* It is used in a bad sense against God, noting the creatures vaunting or boasting against him. *Judg. 7. 2. Iſai. 10. 15.* Yet most agree that it is a serious advice unto Pharaoh, though to severall senses. Some say, Take the honour to appoint when I shall pray. Others, glory that the froggs shall dye. Others, I will do thee this honour that God shall take away the frogs in the day, when thou shalt desire it. But these open not the phrase plainly. If it be carried in the way of serious advice, the sense seems more plainly this, *Glory over or upon or in me.* That you have an intercession to God, you have boasted yourself against Jehovah, and gloried in your magicians and despised me and Aaron Gods servants; now it is better for you to glory in God, and in any medatour that may go to God for you, glory therefore in me upon this account.

Quere. Whether this may not better be understood to be spoken ironically, *glory over me* to give him a sharpe item of his boasting against Jehovah and his instruments heretofore. Now vaunt yourself against me. The force of the phrase carrieth it to the worst sense.

2. The expostulation of Moses doth follow. *When or against when shall I intreat for thee, and for thy servants and for thy people, to cut off the frogs from thee and from thy houses? Only in the river they shall remain.* Readings are much to the same purpose though varying in some words.

In this expostulation which is read positively by some he giveth Pharaoh his choice.

1. Of the time for the frogs removal, and Israels dismissal; for this was promised to that, Israel should go, if the frogs were gone.

2. Of the means and extent of the mercy desired. When will you have me

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Ver. 9.

pray, and how farre to remove this plague.

3. He add's a limitation unto this cutting off the frogs, that they should be in the river only, even Nilus in stead of their fish. V. 9.

Ver. 10. 3. Pharaohs answer to Moses, *And he said to morrow.* All agree, Pharaoh sets the time to be on the morrow following.

Quest. Why did he put off the deliverance until the morrow?

Ans. Doubtles his desire was quickly to be delivered, but this delay seems to be about his promise of Israels dismissal.

2. Providence so ordered time that the work might appear to be more his.

4. The determination of Moses hereupon, where,

1. The desire granted. *And he said be it according to thy word,* which differs not in readings. — As thou hast said. Sept. Here are imported,

Ver. 10. 1. A divine determination to remove the plague.

2. A divine injunction as to Israels dismissal at the same time.

Ver. 10. 2. The end of the grant is proposed, *That thou mayst know, that there is none like Jehovah our God.* Onk. same. And others to the same sense. — There is not another besides the Lord. Sept. In this expression of the end are carried.

1. Pharaohs instruction to make him know better who Jehovah the God of the Hebrewes was.

2. Gods exaltation that he was an unparalleled being, and therefore only to be feared. Ver. 10.

Ver. 11. 5. The promise of Moses as to the event. *And the frogs shall depart from thee and from thy houses, and from thy servants, and from thy people, only in the river they shall remain.* Readings herein agree. A nd we have nothing here, but the same spoken before, now given under promise.

Quest. How could Moses so peremptorily say this?

Ans. 1. Not from any power or foresight of his own. 2. It was doubtles upon either the general or special discovery of God unto him that he would do this thing. Ver. 10.

We note.

D. 1. Gods servants are ready to help their oppressors in their misery.

D. 2. In doing good to the wicked it is but just to call them from vaunting against God to glory in him.

D. 3. Great sinners may have a time to have their boasting against

God turned to their reproach. Ironically. Glory, &c.

D. 4. God in his providence may offer time and means of deliverance to his enemies to choose.

D. 5. In his removal of plagues from the wicked God makes his own limitations. Ver. 9.

D. 6. Under providence wicked men may choose such time of mercy that may justify God and condemn them.

D. 7. God condescends sometimes to the wicked to give them their desires.

D. 8. The end of such condescension is to make them know and glorify Jehovah above all. Ver. 10.

D. 9. From Gods mouth his Ministers may assure soules of the certain event of his promise.

D. 10. Deliverance for extent and limitation must be according to Gods promise. Ver. 11.

1. Now followeth the third event of the intercession of Moses and Aaron with God for Pharaoh, here note.

1. The egress from Pharaoh, *And Moses went out and Aaron from Pharaoh.* Readings to the same. The words are plain and note nothing but the departure of Moses and Aaron from Pharaoh. Ver. 12.

2. The intercession of Moses for him, *And Moses cried unto Jehovah about the matter of the frogs which he had put upon Pharaoh.* — For the end of the frogs or the determination of them as Pharaoh appointed. 70. — For the frogs. Syr. Ar. — For the frogs which he had agreed with Pharaoh. Vulg.

3. The nature of his intercession is a mighty cry unto Jehovah by faithful prayer which is the prevailing way.

2. The matter of his intercession, for the removal of the frogs which were set upon Pharaoh to plague him, as was formerly promised. V. 12.

3. The success of this intercession, see out.

1. Generally, *And Jehovah did according to the word of Moses.* Readings agree. Moses did according to the word of Pharaoh, and God doth according to the word of Moses in answering his desire. Ver. 13.

2. Specially, in these steps.

1. *And the frogs died out of their houses.* A a a a 3 2. Out

2. Out of the villages.
3. And out of the fields. Readings to the same. courts habitations, as some. The meaning is, they generally died upon the land. Ver. 13.

Ver. 14. 3. The issue of this, twofold.
1. And they gathered them together upon heaps. Heaps heaps. Hebr. Sept. Onk. Into many heaps. Syr.

2. And the land stank. They stank upon the land. Onk. Readings agree to the same sense, no difficulty.

Ver. 15. 4. The last event is Pharaohs further hardening, And Pharaoh saw that there was a breathing and he made his heart heavy and did not hearken to them as Jehovah had spoken. Readings to the same. Refreshing. Sept. Relation. Ar. Respite from that plague.

1. The occasion of this event. Pharaohs sense of the respite from the plague; how mercy and judgment may be abused!

2. The event itself, and that is a further hardening of his heart against God than before, now he grew more dull of hearing to God and his message, neither would he yield to make good his promise.

3. The end of this, it was to make good that which the Lord had spoken, he told Moses the issue beforehand, that he might not be offended. Ver. 15.

Quest. Why did not God remove all the frogs?

Answer. 1. His pleasure is the highest cause. 2. His wisdom was to keep in Pharaohs mind the judgments by the remnant left in the river, and the stink of the dead frogs in their nostrils.

Quest. What application doth the Spirit of God make of these frogs for our use?

Answer. To set forth the loathsome condition of those Romish emissaries which delude souls to bondage under spiritual Egypt. Revel. 16. 13. 14.

Observe We.

D. 1. Instruments of seeking God for the wicked had need to depart from them.

D. 2. Prayer may be made for those that are wickedly bent against the Church, not with them.

D. 3. Gods instruments do faithfully intreat for sinners according to promise to remove judgments. Ver. 12.

D. 4. God doth hear the prayer of them that for his glory are engaged. God doth the word of Moses.

D. 5. The death as well as life of judgments are at Gods dispose.

D. 6. Gods healing is as large as his judgments according to his word. Ver. 13.

D. 7. Heaps of memorials may be left to sinners after plagues removed.

D. 8. The stinke of plagues may remain, when the evil may be gone.

D. 9. A breathing from judgments pursuit God may allow the worst of enemies.

D. 10. Sense of such breathings hath occasioned sinners to abuse them.

D. 11. Neglect of every special judgment and deliverance works greater hardning.

D. 12. The word of the Lord is made good in the very hardning of sinners under judgment. Ver. 15.

2. The next general of this Chapter containeth the history of the third plague of Lice from ver. 16. to 19. Wherein we have to note,

1. Gods command for it, And Jehovah said unto Moses, say to Aaron stretch out thy rod and smite the dust of the land, and let it become lice in all the land of Egypt. Readings mostly agree. Only the word rendered Lice is variously translated. *exipis* — Sept. Ciniphes. Onk. Seyniphes. Sam. Vulg. pediculus. Syr. pediculi. Ar. Here in note,

1. The term of connection knitting this unto the former plague, without intermission or the giving warning of it, as in the former plagues, immediately upon Pharaohs hardning God commanded Moses to fall upon him again with another plague. And or then, &c.

2. The matter connected is Gods command for a third stroke at Pharaoh. Wherein,

1. The prime authority, Jehovah to Moses.

2. The substitute authority, Moses to Aaron.

3. The execution commanded, Aaron.

4. The matter enjoined him.

1. A signal act stretch forth thy rod. With thy hand 70.
2. The literal act, smite the dust of the land, that must be in the place where he stood, which should have influence over the land.

5. The issue of this injunction, And

let it be Lice, or it shall be turned into Lice &c. This is the scope of this command.

Ver. 17. 2. The execution of this command, And they did so, and Aaron stretched out his hand with his rod, and smote the dust of the land, and there was a multitude of lice upon man and upon beast, all the dust of the land became lice in all the land of Egypt. Readings mostly agree in the letter. There were lice in the dust of the land. 70. In these the execution of Gods command is recorded, and immediately annexed thereunto.

1. It is generally reported, and they did so, that is both Moses and Aaron, did according to Gods injunction on them severally.

2. In special the execution by Aaron is here reported.

1. That he did stretch out his hand with his rod.

2. That he smote the dust of the land.

3. That it was turned into lice upon man and beast.

4. That this plague was universal throughout all the land of Egypt.

Quest. Whether this plague were of lice?

כנס Answer. The various conjectures about the word, *Cimim* and *Cimem* raiseth this queere, some rendering it Fleas, Gnats, worms, &c. But the best among the Hebrewes render the plural word Lice, and the singular a multitude of lice, we therefore pitch upon this, that these creatures were lice indeed, by which God plagued them, yea and strange ones too, in all probability being miraculously created.

Quest. Was not this ordinary that such creatures swarmed from the slime after the overflowing of Nilus?

Answer. Some Epicurean jettors at Scripture, suggest this from some historians, that it was ordinary in Egypt, therefore no miracle now; but this is fully answered.

1. In these customary annoyances several sorts of vermin came out of the slime, here but one.

2. In those, usually numbers of them, but in these infinite and extraordinary heaps.

3. In those the generation was from slime, in this the stretching out of the hand.

4. In those they came at the ordinary time and no otherwise; but these at another extraordinary season of the year.

Quest. Why did God plague them with lice?

Answer. 1. It is granted God might have created other creatures out of the dust now to plague them, but he will not.

2. To abate a proud Tyrant by the predominancy of so vile a creature.

3. To shew his power and providence

in the being and use of such low creatures, not a louse can be, or crawl, or bite without his word, God made them odious with a lousy disease.

Quest. Why is it brought about by the stretching out of Aarons rod,

Answer. 1. It is Gods prerogative to use such signals. 2. It was to honour his despicable servants before Pharaoh. 3. It was arbitrary with God, for three other plagues came without stretching forth any hand either of Moses or Aaron, as in the 4th plague of swarms, ver. 24. The murrain. Exod. 9. 3. and the death of the first born. Exod. 12. 29.

Quest. Why did not God give them warning of this plague?

Answer. 1. He had warned in the first and second plagues. So again he doth in the 4th and 5th 7th and 8th, but of this third and sixth and 10th he warneth them not. 2. Gods justice herein is clear. He was bound to give no warning, yet he doth as he pleaseth to leave them without excuse.

It inform's us.

D. 1. Heart-hardning against Gods word foretelling, hastens Gods command for more plagues without warning.

D. 2. Jehovah sometimes commands his judgments to be wrought in order by his servants.

D. 3. God sometimes commands his signal acts to produce instruments, though he need none.

D. 4. Gods command for smiting dust is enough for his servants to smite men.

D. 5. At Gods word dust shall become lice to torment proud sinners. Ver. 16.

D. 6. Gods servants are obedient in executing his commands for vengeance.

D. 7. Upon obedience of faith God produceth the effects promised.

D. 8. All creatures are at Gods command to plague his enemies.

D. 9. The poorest creature armed by God hath power enough against greatest potentates.

D. 10. Prouddest persecutors may be subjected

subjected to the power of lice to be destroyed. Ver. 17.

3. The event of this plague followeth, threefold.

Ver. 18. 1. The frustration of the magicians, *And the magicians did so, or attempted so by their enchantments to bring forth lice and they could not; and there was a multitude of lice upon man and upon beast.* Readings most agree. — They could not drive away the louse. Syr.

Two things are recorded here by Moses.

1. The impotency of Pharaohs magicians.

1. In their attempt, they also went with their rods to bring forth lice, as they had done frogs; by all their confederacy with the Devil, and worship of him by their enchantments.

2. In their frustration, when they had called up the Devils help, they could do nothing, so it is expressly said, they could not bring forth a louse.

2. The potency of Gods judgement, There was still a multitude of lice upon man and upon beast. Ver. 18.

Ver. 19. 2. The confession of the magicians unto Pharaoh, *And the magicians said unto Pharaoh this is the finger of God.* Sept. Sam. Syr. Vulg. same. — This plague is the face of God. Onk. — Such a strange thing is from God. Ar.

1. The subjects confessing, magicians astrologers.

2. The subject to whom, Pharaoh their Lord.

3. The confession, that the plague of lice was the finger of God; wherein they say.

1. That they had bin hitherto striving against God, and counterworking him, and he them.

2. That his finger was too hard for all their toins, that he was above them.

3. That they were superseeded and could do no more against him.

Ver. 19. 3. The last event is Pharaohs further hardning, *And Pharaohs heart strengthened itself, and he hearkned not unto them as Jehovah had spoken.* Readings mostly agree. — He heard not God. Sam. — As the Lord commanded. Vulg. This is the threefold hardning more under the third judgement.

1. The subject of it was Pharaoh, though God prevailed, and his magicians yeilded.

2. The work is hardning or making his heart strong against God, and Moses, though thus convicted.

3. The orderer is Jehovah, who foretold this would be the issue. It is corruptly translated by the Vulg. That the Lord commanded this hardning, then must he be the author of it.

Quest. Why could not the magicians produce lice as well as frogs?

Answer. 1. The lesse doubtles might have bin done as well as the greater in the same way under Gods permission. 2. God would not let Satan help them any further, but however he suffered and ordered them so farre; yet now he superseedes, other vain answers are suggested to no purpose.

Q. Why did not Pharaoh believe his own ministers?

Answer. 1. The root of bitterness within, which keeps its nature not withstanding strongest convictions. 2. The judgment of God upon him. 3. The fascination of him by Satan.

Quest. Why do the magicians call it Gods finger?

Ans. 1. Not out of any good understanding of him or respect to him. 2. They heard his name vouched by Moses and strove against him, therefore are now forced to confess the least of his power as the Philistines sometimes, and Pharaoh in the sea. 3. The Church confesseth Gods finger otherwise.

We observe.

D. 1. The Devil will try his utmost to counterwork God.

D. 2. The Devil is impotent upon the least check from God.

D. 3. Gods power sets on his judgments when the power of Satan fails. Ver. 18.

D. 4. The devils instruments are forced at last to say they are against God, and be against them.

D. 5. Gods finger or the least of his power makes the devil and his instruments fall.

D. 6. Innate unbelief loves to be kept up by liars, but will not yield, when they fall.

D. 7. Treble hardning comes on the wicked by treble judgments.

D. 8. Gods word faileth not which he hath spoken of the sin and judgement of wicked persecutors. V. 19.

3. The last general head of this Chapter now followeth from ver. 20. to the end containing the history of the 4th plague upon Egypt, which is stiled the plague of flies. Herein note,

1. The warning of it Ver. 20. 23.

2. The execution of it. Ver. 24.

3. The

Ver. 20.

3. The events of it various. V. 25. 32. in the first of these we have observable,

1. Gods command of Moses to prepare, in this passage, *And Jehovah said to Moses rise early in the morning and stand before Pharaoh. Hev. morning it in the morning, behold he commeth out to the waters.* Readings generally agree. Antevorte diluculo Syr.

1. The term of connection here knits this word of God to Pharaohs former hardning, God follows him close upon his sin.

2. The matter connected is Gods word to Moses, in all that followed. In this for preparation,

1. The authority commanding, *Jehovah,*

2. The subject commanded, *Moses,*

3. The matter of command injoy-ned Moses

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1. His season, morning it very early, this word doth not properly signify to rise in the morning only; but all actions preparatory fit for that season.

2. His posture, stand or set thy self before Pharaoh.

3. The place pointed out to this preparation, behold he commeth to the waters. Hither, it seems, he made his morning walk, but thither Moses must go at Gods word.

2. God giveth him his instructions for his message, what he shall say to him.

Ver. 20.

1. By way of demand as formerly, *And say thou to him, thus saith Jehovah send away my people that they may serve me.* V. 20. All readings agree, only some read, *Worship me.* This is repeated here as before to require Gods right in Israel from Pharaohs usurpation. — In the wilderness. Sept. Ver. 20.

Ver. 21.

2. By way of threatening, *Else or but if thou wilt not send away my people behold I will send upon thee and upon thy servants, and upon thy people, a mixt swarm a mixture of noisome beasts (as some) and the houses of the Egyptians shall be filled with the mixed swarm and also the land upon which they are.* All readings agree in every thing beside the word ערב which notes mixture. — The dog-fly. Sept. — A mixture of beast. Onk. Ar. — All kind of flies. Samar. — Flies of all kinds. Syr. vulg. from Septuag. Aquila. λαμνα Hieron. Here note,

1. The sin supposed, *But if thou wilt not, &c.*

2. The plague hereupon threatned, about which,

1. The demonstration of it, *Behold, see this.*

2. The subject of it. 1. *Thee.* 2. *Thy servants.* 3. *Thy people.* 4. *Thy houses.* 5. *The land.*

3. The plague itself set out two ways.

1. In nature, a mixt swarm.

2. In measures, houses shall be full.

Quest. Why did Moses go to meet Pharaoh at the waters? as Ch. 7. v. 15.

Answer. 1. It is certainly Gods direction to him, therefore he must goe thither.

2. Probably it might be for more convenient speaking with him.

3. It might be to meet him in his sin as is conceived, that he resorted thither, either for his idolatry, or to exercise sorcery. However thither he was sent.

Quest. What is meant by this mixt swarm, which was the plague itself?

Ans. 1. The word signifieth any mixture, sometimes of things inanimate by which mixing, things are made savory; so it notes sweetnesses.

2. Of rational creatures, so it signifieth mixtures of several sorts of people. Whence Arabia. Ex. 12. 38. was thought to be named, as being a place where a mixed people dwelt.

3. Mixture of irrational creatures; in which sense it is taken here; but some understand it of greater beasts, as lions, bears, leopards, wolves, &c. Which is not so probable that their houses should be full of these, which doubtles would have devoured them, but more rationally it is meant of smaller creatures; and therefore conceived to be swarms of all sorts of flies, wasps, gnats, hornets, &c. By which God tormented Pharaoh and his servants at this time. Psal. 78. 45.

Ver. 21.

3. By way of discrimination. V. 22.

23. Wherein,

1. God promisseth these two gracious events to his.

1. Sequestration of the habitation of Israel from their plagues, and therein two particulars occur,

1. The promise itself, *And I will greatly glorify the Land, &c.* Wherein there shall not be a dog-fly. Sept.

— I will divine in that day, &c. Wherein my people dwelleth, &c. Onk.

— There shall not be there all kinds of flies. Sam. — I will distinguish the land, &c. Syr. — I will make the land of Goshen wonderful. Vulg.

the nature of the promise is a marvellous separation of grace selecting and setting apart from evil; the word is emphatical.

2. The object of it, the land of Goshen, wherein Israel dwelt, all their habitations, where they stand, which word here and Ch. 9. 28. notes to stay by Pharaoh, and a dwelling.

3. The event of this separation

Bbbbbb that

that no flies should be found there to afflict Israel.

2. The end of making this promise, *Ver. 22.* To the end that thou mayst know that I am Jehovah in the midst of the earth. Sam. Syr. same. Lord of all the earth. Septuag. Lord ruler, &c. Onk. God the Prince, &c. Ar. That I am Lord in the midst, &c. Vulg. In this general proposal of the end note,

1. The subject to whom it is directed, Pharaoh an obstinate and unbelieving persecutor to convince him or make him know something of God by this act.

2. The end itself, the making known of him to be Jehovah, that is, he that can make judgment and mercy to be where he pleaseth, though out the earth, such discriminating providences as these do clear it up. *Ver. 22.* Earth is better then the single land of Egypt.

2. God promiseth the redemption of his people, *And I will set redemption between my people and thy people.* Sam. the same. *And I will give a distinction, &c.* Sept. Syr. Vulg. Redemption on my people and upon thy people. *I will bring a plague.* Onkel. *I will cause liberty for my people,* &c. Ar.

פְּרָטָה 1. The matter promised Redemption; the word notes freedom from guilt and plague. And this redemption should be as a wall between Israel and the Egyptians. Some take the word, metonymically for the sign of redemption in the visible work; but it may well be taken in propriety, for redemption itself from that plague. *Psal. 111. ver. 9.*

2. The stating of it, I will put or set it, that is firmly effect it.

3. The subject of it, Gods own people with the exclusion of all the Egyptians; Israel alone is here singled out.

2. God stateth the time, when this plague on Egypt and mercy on Israel shall be executed, *By tomorrow shall this sign be.* All readings agree here, Wherein we may note,

1. Respite given to Pharaoh until the morrow.

2. Determination of the plague, then without farther delay.

3. The whole event foretold. This sign or miracle in plaguing Egypt & redeeming Israel shall be surely at this time. *Ver. 23.* All this is Gods warning by Moses.

Quest. Did not God distinguish between Israel in Goshen and the Egyptians before this time?

Ans. 1. It is safely so presumed that he saved them in all, for by all these he wrought their deliverance. 2. In this and some other plagues this distinction is made more expresse; that all the Egyptians might ob-

serve the discriminating providence of God and be left without excuse.

Whence we conclude.

D. 1. Retterated unbelief and hardning, God followeth close with renewed plagues.

D. 2. God will have all his ministers early stirring to meet his adversaries.

D. 3. God fits time and place best to deal with and reprove his enemies.

D. 4. Multiplied demands doth God make of his right to his Church to oppressors. *Ver. 20.*

D. 5. God repeats threatnings as often as sinners doe their rebellions.

D. 6. Mixt swarms of flies, or armies of venomous creatures God hath to set against persecutors.

D. 7. Kings and people, houses and lands shall suffer together in their rising against God.

D. 8. Fulnes of vengeance falleth on houses and people that are full of sin. *Ver. 21.*

D. 9. It is Gods only prerogative in pouring out judgments to discriminate between men and men.

D. 10. The habitations of Gods own people are sequestred from judgments sometimes when others perish.

D. 11. Neither fly nor creature shall touch them for hurt whom God secures.

D. 12. Such discrimination God makes that his enemies may know him to be Jehovah; to put in being mercy and judgement in the earth. *Ver. 22.*

D. 13. In the day of Gods discrimination, redemption shall be set for his people, and destruction for his enemies.

D. 14. The people of God and people of worldly powers are at a great distinction. *D. 15.*

D. 15. Gods goodness may give to the worst of sinners here space to repent.

D. 16. The day of their judgment is set, and cannot be defer'd. *Ver. 23.*

Ver. 24.

2. The execution of this plague now followeth, *And Jehovah did so, and there came a grievous mixt swarm into the house of Pharaoh, and into the house of his servants, and into all the land of Egypt; the land was corrupted by reason of the mixed swarm.* The land was destroyed, &c. Septuagint. The Samaritan makes a long preface to this, that Moses and Aaron came to Pharaoh and delivered all this message which God sent before the plague was executed; but it is not so in the Hebr. Onkel. is as the Hebr. Very many beasts and the whole country of Egypt was corrupted with beasts. Ar. grievous flies, &c. Syr. and Vulg. No real difference about the matter in reading. Here we may note these particulars,

The execution, and therein,

1. The agent himself Jehovah, here is no Moses and Aaron with their rod, no signal act at all.

2. The act, he did so, that is, by his word effect all that he had threatned by Moses, he commanded these swarms to come, and they came at his word. *Psal. 105. 3.*

2. The event is twofold.

1. The irruption of all these mixed swarms. And there came a grievous mixed swarm. All sorts of flies, wasps, hornets, gnats, &c. These fell upon the house of Pharaoh and the houses of his servants, & all the land of Egypt; these doubles stung and annoyed man and beast.

2. The corruption of the land by reason of them, *The land was corrupted or destroyed by reason of the mixed swarm;* that is men and beasts were hurt, and destroyed by them; or from the face of the mixed swarm.

Quest. Why did not God bring this plague by the hand and rod of Moses and Aaron as before?

Answer. 1. To shew that however God at his pleasure use means, yet hereby he would shew that he is not bound to them. 2. He deal's here immediately, as in two other following plagues; to let Pharaoh know that he strove with God and not with men, murrain. *Ex. 9. 3.* Death of first born. *Exod. 12. 29.*

D. 1. Jehovah himself pleads sometimes in vengeance against his enemies without instruments.

D. 2. The Lord effects the judgment foretold upon the wicked in its time, manner and measure.

D. 3. When God speaks the words, swarms of flies shall set upon Kings and servants houses.

D. 4. It is a grievous plague when God armes flies against Princes & powers. *Wis. 16. 9.*

D. 5. Corruption and destruction follow upon man and beast from the irruption of Gods swarm.

D. 6. Towers of the world perish from the face of a fly when God giveth commission.

3. The events of this plague do now follow,

1. A partial yeelding of Pharaoh. *Ver. 25. 29.*

2. A cessation of the plague by Moses. *ver. 30. 31.*

3. A further hardning of Pharaoh. *Ver. 32.*

1. as to Pharaohs partial yeelding we have recorded two steps of it here by Moses.

1. He yeeld's them liberty of conscience to serve their God in the land, against which Moses excepted.

1. His proposal, wherein occurre these particulars,

1. His call for Moses and Aaron. *And Pharaoh called for Moses and Aaron.* *Ver. 25.*

He called Moses and Aaron, Sept. Onk. and the rest the same. Here,

1. The connection knits this close to the execution, when Pharaoh feel's the sting of the flies, immediately he calls out.

2. The matter here connected which consists,

1. In his accession for Moses and Aaron, he calleth earnestly for them.

2. In his permission of them to serve God, *And he said go ye, sacrifice to your God in the land.* Readings agree. Here note,

1. Their liberty yeelded, go sacrifice to your God, here he gives liberty of conscience.

2. Their limitation prescribed, as to the place. Do it in the land of Egypt. *Ver. 25.*

2. The answer of Moses to him, which is,

1. By urging the irregularity of such service, *And Moses said it is not meet to do so for we shall sacrifice the abomination of the Egyptians to Jehovah our God.* It is not possible so to be done. Sept. Abomination. We cannot do so. Sam. and Ar. same. We shall slay the

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creature which the Egyptians worship &c. Onk. Herein,

1. The iniquity of that license is urged, it is not right, or meet, or just, nay not pollible for us, we cannot rightly do so.

2. The reason of that reply we shall sacrifice the abomination of the Egyptians.

1. Actively taken i. notes the abomination of the Egyptians unto God; their rites.

2. Passively, that which is abominable to the Egyptians, we shall offer to Jehovah, as oxen and sheep, &c. Now either of these it is not meet for us to do; we cannot do it, both manner and matter of sacrifice is here meant.

Ver. 26. 2. By urging the danger of doing this in the land. *So shall we not sacrifice the abomination of the Egyptians before their eyes and will they not stone us?* Sam. Onk. Ar. same. — We shall be stoned. Sept. — They will stone us. Syr. and Vulg. Herein.

1. The term of demonstration holds out the danger.

2. This act granted, is supposed, if we shall sacrifice so in the land.

3. The danger feared, will they not stone us? They will surely stone us and we shall expose ourselves to this danger. Ver. 26.

Ver. 27. 3. By giving a peremptory resolution, *We will go three days journey into the wilderness and sacrifice to Jehovah our God as he shall say unto us, or hath said unto us.* All readings are to the same purpose.

1. The resolution of Moses is twofold.

1. As to their place and motion, *We will go, &c.*

2. As to the work, *we will sacrifice there &c.*

2. The reason of it is Gods word and prescription for his work, which he had given already, and which further he should give unto them. Ver. 27.

Ver. 28. 2. He yeelds them liberty of their persons with some limitations also, wherein notes,

1. His grant *And Pharaoh said I will send you away and ye shall sacrifice to Jehovah your God in the wilderness.* Readings agree.

1. The form connecting knits this grant to the resolution of Moses, while Pharaoh was under this plague; he had thought to satisfy God to let Israel worship him with pollution in his land, but when he seeth that will not serve, and the plague lieth hard on him, he yeeldeth further to Moses.

2. The matter connected, his concession.

1. Their dismissal promised.

2. Their work indulged, *ye shall sacrifice.*

3. The place also allowed which was required, even the wilderness.

4. The limitation of this grant. *Only or yet ye shall not remove farre in your going, i. e. ye shall not remove very farre away.* Sept. Readings do most agree, That they must not go farre in the wilderness; he would still hold them within his reach.

2. His request. *Intreat ye for me.* Readings agree. — To the Lord. Sept. Herein he declares himself overcome, and therefore, under the plague, intreats intercession from Moses unto God for him; All was to take away the plague, but not his sin. Ver. 28.

3. The reply of Moses unto this grant of his,

1. By way of promise. *And Moses said behold I go out from thee, and I will intreat Jehovah, and the mixed swarm shall depart from Pharaoh, from his servants and from his people to morrow.* Readings differ not, but as before about the word *swarm*, &c.

1. The undertaker here is Moses, so warranted by God.

2. The undertaking for Pharaoh by promise, which is,

1. His egress, *behold I go forth from thee.* See I am ready to dispatch your desire.

2. His intercession promised, *I will intreat Jehovah, by prayer for thee.*

3. His successe, *The mixed swarm shall depart from Pharaoh, &c. to morrow.*

1. The remedy assured, *They shall depart.*

2. The time stated, *To morrow.*

Quest. How could Moses set that time?

Answ. 1. Not vainly from his own Spirit. 2. But by a clear and full discovery of Gods mind to hear and answer him.

2. By way of caution unto Pharaoh. But or only let not Pharaoh adde to deceive in not sending away the people to sacrifice to Jehovah. — Do not adde to deceive, &c. Sept. — To lye any more. Onk. — Repeat his mocking. Ar. do not thou further deceive, &c. Vulg. Sam. and Syr. as Hebr.

1. The solemnity or seriousness of this item, but, yet only, a term admonishing.

2. The matter of the item, against deceiving, lying, and mocking God, about the dismissal of his people; this was given before the plague was removed. Thus farre is declared the first event, which was Pharaohs concession with the accessories to it. Ver. 29.

Learn we hence.

D. 1. Incumbent destination upon the wicked from God, makes them hastily

hastily call to Gods servants for help.

D. 2. Wicked wretches yeelding to God under his plagues are loath to give him all his desire.

D. 3. Persecutors in allowing liberty of Conscience to Gods Church, eye it to some desilements, as Pharaoh Israel to Egyptian pollution. Ver. 25.

D. 4. It is iniquity to act Gods worship in place or manner inconsistent with Gods will.

D. 5. Gods worship must not savour of the abomination of Idolators.

D. 6. Idolators abominat the true worship of God.

D. 7. Idolators do not only abhorre Gods true worship, but persecute it unto death.

D. 8. Justly do Gods servants refuse to expose Gods worship to such scorn and cruelty of men. Ver. 26.

D. 9. It becomes Gods ministers to be resolute for Gods worship after Gods mind.

D. 10. Gods Word and command is the only rule of worship to be observed, not the will of powers on earth. Ver. 27.

D. 11. Will they nill they God will make persecutors yeeld to his demands for worship.

D. 12. In Gods over-powering plagues, yet the wicked would limit him in his demands.

D. 13. Persecutors would not have the Church farre out of their power.

D. 14. Plagues make the wicked beg the prayers of Gods servants whom they do oppresse.

D. 15. Removal of plagues and not of sins is the desire of the wicked. Ver. 28.

D. 16. Gods servants are ready to help the persecutors in their misery.

D. 17. Intercessions and prayers do the righteous make to remove plagues from the wicked.

D. 18. Gods gracious ones do not seek

the face of God in vain for removing plagues from sinners, when ever God promiseth it.

D. 19. Gods faithfull ministers do not only pray for the wicked, but give items to them against sin.

D. 20. Where prayers are heard, items against sin must be observed. Ver. 29.

2. The next event is the cessation of the plague upon the intercession of Moses. Ver. 30: 31. Here,

1. The work of Moses. *And Moses went out from Pharaoh and prayed to Jehovah or intreated Jehovah.* Readings are to the same purpose, only some read God, some Lord, some Jehovah. Here only are recorded,

1. The dispatch of Moses to perform his word, *He went out.*

2. The work performed, *He intreated the Lord,* doubtles in faith and with efficacy.

2. The answer of God. *And Jehovah did according to the word of Moses, and he removed the swarm from Pharaoh, from his servants and from his people, there remained not one.* Readings agree, but only about the word *swarms*, the summe of Gods answer is the removal of the plague expressed.

1. Generally, God did according to the word of Moses.

1. The word of promise which he made from God.

2. The word of prayer which he made to God.

2. Specially, wherein are enumerated,

1. Help to Pharaoh.

2. To his servants.

3. To his people.

3. Totally, the cure is expressed, there was not aly left at that time in Egypt of all these swarms which were upon them. Ver. 31.

Whence we note.

D. 1. Gods servants do not only promise but perform to the worst of men.

D. 2. Gods gracious ones are mighty intercessors to God for sinners. Ver. 30.

D. 3. God sailes not to do according to what his servants speak from him, and to him.

D. 4. God removes swarms of judgments

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ments when his servants pray to him.

D. 5. Princes and people are healed as well as plagued together.

D. 6. Wonderful healing God giveth, as wonderful vengeance, according to the word of his Prophets, not a fly left of all these swarms. Ver. 31.

Ver. 31. 3. The last event is Pharaoh's four-fold hardning. And Pharaoh made his heart heavy at this turn also and he sent not away the people. Readings agree, onely some read hardned, some made heavy, which are to the same.

1. The term of connection knits this to Gods healing.
2. The matter connected is,
 1. His hardning, where,
 1. The agent, Pharaoh.
 2. The act, made heavy.
 3. The object, his heart.
 4. The reason, this time or turn also which was the fourth plague removed.
2. His rebellion: He sent not the people away as he had promised; but did keep them captive.

Learn we.

D. 1. Fourfold plagues occasion fourfold hardning on the wicked.

D. 2. The wicked harden themselves at all times.

D. 3. Rebellion against God in his people is the perpetual consequent of heart hardning. Ver. 32.

CHAP. IX.

In this chapter Moses proceedeth to the history of other judgments executed on Pharaoh, which are three more here contained, and these divide the chapter into three parts.

1. The history of the plague upon beasts. Ver. 1, 7.
2. The history of the boil upon man and beast. Ver. 8, 12.
3. The history of the plague of hail. Ver. 13, 35.

In the first of these we have to observe,

1. The warning of the fifth plague. Ver. 1, 5.
 2. The execution of it. Ver. 6.
 3. The events following. Ver. 7.
- In the first of these we have to observe,

1. Gods demand by Moses from Pharaoh. And herein may be considered.

1. The commission, And Jehovah said to Moses. All readings agree, Go into Pharaoh and speak to him. Here all is plain.

1. The power authorizing, Jehovah.
2. The subject authorized, Moses.
3. The commission, go in to Pharaoh and speak, &c.

2. The charge given to him again to make Gods demand of Israel from him, Thus saith Jehovah the God of the Hebrews send away my people that they may serve me. Not to the waters here, but where ever he was. Readings are to the same purpose.

God of the Jews. Onk. — And they shall worship. Syr. — Adore. Ar. — Sacrifice. Vulg. God owns the despised Hebrews.

This is the same demand which God made by plagues before, and now he repeat's it with a 5th to make an obstinate sinner yield God his own, if yet he will hearken.

Note we.

D. 1. God followeth the proudest sinners with new messages when they break faith with him.

D. 2. Gods powerful works giveth entrance unto Kings, and is not resisted.

D. 3. God still owns his despised Church.

D. 4. God doth demand his right in his Church as often as persecutors do deny it. Ver. 1.

2. Gods threatening of him, wherein we have,

1. His sin supposed, For if thou refuse to send away, and still thou do hold them, or keep thy hand yet upon them. Readings to the same. The sin supposed is the denial of Gods demand.

1. If thou deny dismissal of them.
2. If thou hold them, and have them in bondage still. Ver. 2.

2. The plague threatened. Behold the hand of Jehovah upon thy cattle, which are in the field, upon the horses, upon the asses, upon the Camels, upon the Oxen and upon the Sheep a very grievous murrain, or Plague, Onk. Sam. Vulg. same. — A very great death. Sept. a very grievous mortality, Syr. Pestilence, Ar. Wherein note,

1. The term of demonstration to notify the evil coming upon Egypt.
2. The evil itself demonstrated, set out,
1. In its cause. The hand of Jehovah

vah and that in vengeance and indignation. An almighty hand making evil to come on sinners. No hand of Moses.

2. In the effect, a very grievous plague, or murrain, as it is rendered, with respect to beasts; it is styled a pestilence among them, which brought a very grievous mortality on them.

3. In its object, which is all sorts of cattle.

1. Generally so named.
2. Specially noted. Horses, asses, camels, oxen and sheep. Ver. 3.

We observe.

D. 1. Gods goodness abounds in letting obstinate sinners know the danger of keeping sin.

D. 2. Gods security is great, threatening such as refuse his word and hold their sin. Ver. 2.

D. 3. God declares to the wicked what evil they must expect persevering in their obstinacy.

D. 4. Gods hand immediately is put forth in vengeance at his pleasure to terrify enemies.

D. 5. The sins of persecutors sometimes God plagueth in their very cattle.

D. 6. Murrain or deadly plagues among beasts is the dreadful work of Gods own hand. Ver. 3.

Ver. 4.

3. Gods discrimination of his people from the Egyptians in this plague also, And Jehovah shall wonderfully divide between the cattle of Israel and between the cattle of the Egyptians, and there shall not any thing dye of all that is the sons of Israel. Readings to the same purpose. Onk. Sept. not one of the sheep. Syr. — The Lord shall do wonderful things. Vulg.

1. The act of providence is here set out, both in the nature of it, discrimination between cattle, and in the wonder of it, so the word notes, God shall do wonderfully in this discrimination.

2. The effect in grace upon Israel, not one sheep, nor any thing that could be spoken of died among them. All was kept alive.

Quest. Doth God always so discriminate between his enemies and people in his judgments.

Ans. 1. It is safely presumed that God did make this difference in all these plagues on Egypt. 2. As to the matter of judgment for killing cattle, &c.

God separates at his pleasure, so he tried Job. 3. as to the form and end of affliction, God always makes a difference, it is to one to salvation, to the other to destruction. This God doth to this day.

Whence we learn.

D. 1. Signal judgments of God to the wicked are set with discrimination to Gods people.

D. 2. Gods work's wonderfully sometimes to secure his from the plagues of the wicked.

D. 3. God hath his election and reprobation among beasts, securing one, and destroying another.

D. 4. Such severing among beasts by God is upon the account of men chosen or rejected.

D. 5. Israel and Egypt are the subjects of Gods discrimination in the world.

D. 6. Life and death of all creatures is in Gods hand.

D. 7. Not the life of a beast is in danger, when God takes the protection of it. Ver. 4.

4. Gods determination of the time of this judgment is the last thing in the warning piece, And Jehovah put a set time saying to morrow will Jehovah do this thing in the land. This word. — God gave a bound, Sept. Readings are to the same purpose, onely some read word and some thing; it notes the effect which God was resolved to work.

Ver. 5.

1. Here is recorded a generall narration. Jehovah set a fixed time for the plague.

2. A special determination, To morrow, &c.

Quest. Why did God give this time to one who he knew would not obey him?

Answer. 1. To leave sinners without excuse. 2. To glorify his justice in his proceedings; that he gave space to repent, but Pharaoh would not.

Note we.

D. 1. The patient God at last sets a time for sinners, when he will bear no longer.

D. 2.

D. 2. *The morrow hath bin the time for Gods reckoning with sinners and may be now. Ver. 5.*

In the second head which is the execution, these particulars occur to observation.

Ver. 6.

1. That Jehovah did as was foretold, *And Jehovah did this thing on the morrow.* Readings agree. Onely the Samaritan repeats all the former words as spoken by Moses and Aaron to Pharaoh, before the execution, which doubtles they did, though in the Heb. it is not. Here are these particulars.

1. The agent, Jehovah himself immediately.

2. The act, he did, or executed what he said.

3. The object, the very thing threatened, which was the bringing of the deadly plague on their cattel.

4. The time, on the morrow as was foretold.

2. The consequent was as formerly spoken.

Ver. 6.

1. *And all the cattel of the Egyptians died.* All readings to the same purpose, no difference in the words.

Ver. 6.

2. *But of the cattel of the children of Israel died not one.* All readings to the same sense, no difficulty in the words.

Quest. Why did God now plague the Egyptians in their cattel?

Ans. 1. It is conceived by some that they had formerly destroyed the Israelites cattel. 2. It was certainly to smite the Egyptians in their helps, which were to sustain them. 3. It was in order to shew, that if this did not work, God would come upon themselves, and this was an earnest of it.

Quest. How could all the cattel of the Egyptians dye?

Ans. No more is intended by that universal particle *all* the cattle, then *genera singulorum*, not *singula generum*, some of all kind or sorts of cattle, but not every individual.

Note.

D. 1. *God faileth not to execute judgment as well as mercy as he hath spoken.*

D. 2. *God keeps his stated time for judgment on the wicked as was foretold.*

D. 3. *Where God smites according to his word creatures shall dye.*

D. 4. *Where God puts difference creatures shall live.*

D. 5. *Gods word for mercy is exactly fulfilled as for judgment. Ver. 6.*

In the third head are the events following this execution of the 5th plague on Egypt, which is twofold.

1. Pharaohs inquiry into the truth of the event on Israel, *And Pharaoh sent and behold there was not one dead of the cattel of Israel, even unto one.* The readings are to the same sense, only the Sept. Pharaoh seeing that none of the cattel of Israel was dead, the heart, &c.

1. Pharaohs inquisition. He sent messengers doubtes to see and inquire.

2. The return, there was not a beast dead which belonged to the children of Israel.

2. Pharaohs hardning hereupon, *And the heart of Pharaoh made itself heavy, and he sent not away the people.* Readings agree.

1. Hardning is the prime event or making his heart heavy upon this discriminating judgment.

2. Rebellion against Gods demand, *he sent not away the people.*

Quest. Did Pharaoh never send before?

Ans. 1. Probably he might not, either out of his blindness or wilfulness; 2. If he did, this add's more to his condemnation, that after sight of discriminating judgments so often, yet he persists in hardning against God.

It instructs us.

D. 1. *Providence orders wicked men to inquire whether Gods word be true in judgment and mercy.*

D. 2. *Providence answers mens inquiry, that his word shall stand in life or death.*

D. 3. *Such demonstrative providences are occasion of greater hardning to sinners.*

D. 4. *Malignous wickednes hardens men against such eminent works of God.*

D. 5. *Aggravated rebellion followeth such heart hardning in the wicked. Ver. 7.*

2. The next general is the history of the 6th plague sent upon Pharaoh after his 5th fold hardning of his heart against Gods judgments. And this is of the boil upon man and beast wherein these 3 heads are observable.

1. Gods preparation for this by his command. Ver. 8. 9.

2. The

2. The execution of it by his instruments. Ver. 10.

3. The events following on magicians and Pharaoh. Ver. 11. 12.

In the first are considerable these two heads,

1. Gods command to his instruments. Ver. 8. Herein,

1. The term connecting, *And or then*, that is upon his former hardning without any more warning, God giveth order for another plague immediately to follow upon the former, see Exod. 8. 16.

2. The matter connected, wherein also,

1. The authority bespoken, *Jehovah.*

2. The instruments bespoken, *Moses and Aaron.*

3. The speech itself which is a double command.

Ver. 8.

1. *Take to you your handfulls of the ashes of the furnace.* No real difference in readings. Some read ashes of the furnace, some of the Chimney. So some render your hands full, others as much as your hands can hold, to the same purpose. This command concern's them both, they were to fill all their hands with ashes of the furnace. No difficulty.

Ver. 8.

2. The next command, *And let Moses sprinkle it towards the heavens, in the eyes of Pharaoh.* Readings agree. The 70 adde, *And before his servants.*

1. Here Moses is commanded only, so God will do.

2. His worke, to scatter the ashes heaven-ward, which might note whence this plague was to come.

3. His special order, to do it in the sight of Pharaoh. The words are plain, God will have Pharaoh see what Moses could do from him. Ver. 8.

Ver. 9.

2. Gods prediction of the event hereupon, twofold.

1. *And it shall be small dust upon all the land of Egypt.* Readings the same, onely some read this in the former verse, others in the beginning of this 9th, as in the Hebrew, this is the first transmutation of the ashes, the issue of fire, into dust.

Ver. 9.

2. *And it shall be upon man and upon beast to a boil breaking forth with scalding blains in all the land of Egypt.* Readings much to the same. Onely about the phrase noting the plague, the 70 read boils, soars, or botches.

A mangee bringing forth swellings. Onk. —. An ulcer breeding tumors. Sam. —. Breaking forth and boiling. Ar. —. An ulcer of tumors. Syr. Boils and rising botches, as Vulg. A boil breaking forth with scalding blains or blisters or bringing forth tumors, swellings. This word is noted to be used no where but about this plague of Egypt, conceived to be an extraordinary and incurable boile. Deut. 28. 27. We have here to note,

1. The plague, a dreadful botch or swelling.

2. The object of it, man and beast, therefore all the beasts were not formerly destroyed.

3. The extent of it thorough all the land. E'ak. —. Revel. 6. 2.

Learn we hence.

D. 1. *Vpon former warnings despised God falls suddenly on the wicked with vengeance unawares.*

D. 2. *Though God can plague his enemies without instruments, yet sometimes he will use them.*

D. 3. *God gives command out of the ashes to bring sferie plagues on the wicked sometimes, at his pleasure.*

D. 4. *Hands full of ashes are to note full measure of vengeance on Gods enemies.*

D. 5. *Signal actions (as here the sprinkling ashes) God sometimes useth for men to see and fear.*

D. 6. *God can make ashes dust, and dust boils, to plague his enemies.*

D. 7. *God foretells his servants that his command obeyed shall not be in vain.*

D. 8. *Man and beast are joined together in plagues, when sinners are not warned by smiting beasts alone.*

D. 9. *God giveth out threatnings of judgment for manner and measure as he will.*

D. 10. *The botch or blain on Egypt is a memorable plague. God appropriats it. Ver. 9.*

In the second head which is the execution, note,

1. The obedience of Moses and Aaron in these particulars.

1. *And they tooke ashes of the furnace.* Ver. 10. Readings agree and the words are plain. This answers Gods first command unto them. He took. Sept.

2. *And they stood before Pharaoh.* All Ver. 10. readings have this, but onely the 70. This answers Gods word to do his work before Pharaoh himself.

3. *And Moses sprinkled it toward the heavens.* Readings concur, this answers Gods command also expressly.

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Ver. 10.

2. The issue in the execution of the plague. *And it was a boil bringing forth blains upon man and upon beast.* — Burning on men and beasts. Sep. — Breaking out upon, &c. Ar. — It fled upon men, &c. Syr. — And there were made boils swelling in man, &c. Vulg. This issue answers Gods former prediction of the plague in all particulars noted before.

And instructs us.

D. 1. Exact obedience must Gods instruments give as to matters and actions in executing Gods plagues.

D. 2. Exact performance doth God make of his word upon obedience of his servants in plaguing his enemies.

D. 3. Man and beast in Egypt are the memorials of Gods faithfulness in his vengeance. Ver. 10.

In the third head we have these two events.

Ver. 11.

1. Upon the magicians thus expressed, *And the magicians could not stand before Moses because of the boyl, for the boyl was upon the magicians, and upon all the Egyptians.* Readings agree to the main, only the several naming of the magicians, which are rendered forcerers; witches, doctors, wizards, &c. The names have bin touched here before.

1. It is supposed that Pharaoh tried still to counterwork God by forcerers.

2. It is expressed that the plague of boil and ulcer fell upon them & upon Pharaoh; now God toucheth him and his servants in their flesh.

3. It is evident that none of them were able to stand before Moses, nor work any longer, no not by the help of the Devil himself, Gods hand was now so heavy upon them. This is the event on them, they are vanquished. Ver. 11.

Ver. 12.

2. The other event is on Pharaoh, *And Jehovah made strong the heart of Pharaoh and he hearkned not unto them as Jehovah had said unto Moses, or spoken.* — Ordered to Moses, Sept. All other readings to the same scope. This event is a sixfold hardening of Pharaoh.

1. The author of it is Jehovah in vengeance giving him up to his own lust.

2. The event, his heart grew fixe times stronger and more stubborn against God.

3. The consequent, he hearkned not to Moses and Aaron for dismissing Israel.

4. The rule of this proceeding, Gods

word to Moses, God so foretold and so it came to passe. Ver. 12.

Learn we.

D. 1. Expertence of the Devils helplesnes against God, will not perswade the wicked to desist from him.

D. 2. Gods boyl shall come upon these wicked instruments, do the Devil what he can against it.

D. 3. All Satans instruments are vanquished at the appearance of Gods plague. Ver. 11.

D. 4. The great God observes and judgeth to obdurate sinners, who harden themselves against his judgments.

D. 5. Obduration from Gods giving men up to their own lusts makes them more to stop, their ears, and turn their hearts, from his word.

D. 6. Gods foreseeing, and foresaying, order (or limit) the issues of rebellion in the wicked against himself. Ver. 12.

To this the Spirit alludes as to spiritual Egypt. Revel. 16. 11. — There is the like effect upon those forcerers of Rome spiritual, boyles come upon them whence they blaspeme the Spirit of God.

The last head general of this Chapter is the history of the seventh plague which God sent upon Egypt. Whereabout three particulars considerable.

1. The word of warning about it. ver. 13. 21.

2. The word of command for execution. Ver. 22. 26.

3. The events following thereupon. Ver. 27. 35.

In the first, which is the warning word are three things.

1. A word of demand, requiring Pharaoh on the seventh plague and before it come, to dismiss Israel out of bondage. Here we may note,

1. The authority charging, Jehovah. Ver. 13.

2. The person charged, Moses.

3. The charge itself.

1. To be early up.

2. To present himself to Pharaoh.

3. To deliver his message. Thus faith, &c. The same have bin opened. Ver. 1. Of,

Of this Chap. and ver. 20th of the former, and therefore no need of further dealing on them here, only from the connection of this to the former, and from the order of time something may be noted. As,

D. 1. God pursueth persecutors early, in multiplyng his plagues upon their rebellions against him.

D. 2. Seven times, yea and seven, will God demand his Church out of oppressors hands, untill he deliver them. Ver. 13.

1. A word of threatening, to second his demand. Ver. 14. 15. 16. 17. 18. Wherein also occurre.

Ver. 14.

1. A general menacing. Ver. 14. For at this time I send all my plagues upon thy heart, and upon thy servants, and upon thy people, that thou mayest know, that there is not any as I am in all the earth, who may contend with me. All my crosse meetings with thee together. Sept. — No ruler like me. Onkel. Sam. Ar. Vulg. to the same. — My scourge, &c. Syr. Here I shall note,

1. The threatening itself, wherein are these terms.

1. The season of it, instant, at this time and turn, when I now come to deal with thee.

2. The evil threatened, I will send, or I am sending all my plagues, my violent strokes or contrary works altogether, where,

1. The menacer, Jehovah I myself.

2. The act, I send immediately.

3. The evil in the nature of it, plagues, strokes scourges, and in the universality, all my plagues, a full number and measure, they were all these that follow Pharaoh in his sin, untill he was destroyed.

3. The object of this evil threatened in 3 sorts of persons.

1. The King himself.

2. His immediat servant, Nobles and Captains, as the Arabick.

3. His people of lower rank. And again the more special object was the hearts of them; *On thy heart, and so subtly on the hearts of thy servants, &c.* Which noeth to us,

1. The scorn of the plagues, that they should grind the very heart and soul of them. Or,

2. The kind of plagues, not only external but spiritual plagues & curses on the soul.

Ver. 14.

2. The end of this threatening. That thou mayest know that there is not any as I am in the earth, or none like unto me. The summe is,

1. The manifestation of the singleness of God in his being and powerfull wor-

king unto Pharaoh and the Egyptians, the shall know that he is Gods, and none els.

2. The knowledge of the universality of his dominion even through all the earth.

We conclude.

D. 1. God usually taketh an account of his demands by his threatnings.

D. 2. God hath a time of mustering up all his plagues together, when single ones are despised.

D. 3. God makes hearts sicke with smiting, when blowes will do no good upon the outward man.

D. 4. Heart evils are most grievous plagues from God upon men.

D. 5. In general, sins of the hearts of Kings and nobles and people are plagued together.

D. 6. Heart plagues are signals to make proud sinners acknowledge God to be above them.

D. 7. God will be known by his judgment to be the one Lord in all the earth. Ver. 14.

2. The reason of the threatening of these plagues at this time, which seems here to be 3 fold.

1. Gods dealing with him for times past. Ver. 15.

2. Gods purpose in contesting with him further. Ver. 16.

3. Pharaohs pride notwithstanding. Ver. 17.

1. The first reason doth appear in reading the words, Ver. 15. with respect to time past; however ours and some others read it in the future; in the letter thus, *For*

I have already sent forth my hand, And I might have smitten thee and thy people with the plague, and thou wouldest have bin cut off from the earth. Thus I have done, I have plagued beasts and spared you, and this works not, therefore this time I will deal with thee once for all, in bringing all my succeeding plagues upon thy heart. Thus the reason is strong and the reading natural. Most of the readings are in the future, as if they aggravated the former threatening. But the Ar. *Calvin. Iunius*, render the first part of the verse in the time past, by which the other must be understood. The 70 read *For having now or already sent my hand.* I will smite thee and thou shalt be worn out of the earth Or washed. — For now it is neer before me to send the stroke of

Gcccc 2 my

my strength, &c. And thou shalt be consumed, &c. — Syr. reads all in the future, and so Vulg. — And thou shalt perish, &c. I choose rather to read it as Gods act past, and so it giveth the reason of his present judgments, because God had spared him in the former threatening, even to the cutting of him from the earth. B. Uzziel read all as past. And the word rendered here plague is that which was used to note the murrain upon beasts; but here was no pestilence executed at this time, but the judgment of hail and its adjuncts. Thus reading, we note,

1. Gods remembering Pharaoh of his own hand, work upon the beasts, as Ver. 3.
2. Gods minding him what he might have done upon him and his people smiting him with the same pestilence to destruction and cutting off from the earth. But all this judgment and mercy did no good upon him. This seems to be the plain sense of this verse.

Note we have.

- D. 1.** God remembers former judgments inflicted though men forget them.
D. 2. God minds his enemies sometimes of plagues and destruction which they have escaped.
D. 3. Wicked mens forgetfulness of judgment makes God to mind them.

These from the reading in the time past.
At we read in the time to come, observe.

D. 4. Where Gods former judgments prevail not on enemies, he will plague at last to cutting off V. 15.

2. The next reason is Gods purpose and scope in all these dealings with Pharaoh, why he would send all his plagues upon his heart, in these words, *But in very deed for this very cause have I made thee stand, that I might make thee see my power, and that my name may be declared in all the earth.* Sam. Ar. Syr. — And for this cause hast thou bin preserved, that I might shew in thee my power, &c. Sept. — Yet for this have I sustained thee, that I might shew to thee my strength, and they might shew the power of my name; &c. Onkel. — *Posui te.* Vulg. This renders a reason why God spared him all this while, and now was resolved fully to plague him; it was his purpose concerning him, where- in note,

1. A narration of what God had done,

But in very deed for this cause have I raised thee up.

1. The form of this expression is solemn. *But in very deed or truly*, so God bespeaks men.

2. The matter declared. I have made thee stand or raised thee up, which word is referred, either to Gods promoting of him to be a King, or Gods keeping him from falling by other judgments; or els Gods appointing him by secret purpose or determination to be the mark of his judgments; as the Apostle doth apply it. Rom. 9. God would bring him forth upon the stage of all the world to deal with him.

2. The end of this Gods letting him up, is,
1. To shew in him, or make him see his power both prerogative, and arm to deal with sinners.

2. To make his name to be declared in all the earth, that is, that his power, wildom, patience, and justice towards sinners may be known and admired in all the earth.

Which teacheth us.

- D. 1.** Though God spare sinners a time, he will order them in the mark at last.
D. 2. Gods als as truly with the wicked in judgment, as with his people in mercy.
D. 3. God sets up some in his purposes and reserves them from some plagues, to keep them unto worse.
D. 4. Whom God appoints to destruction, it is to perish in their sins.
D. 5. God will make sinners see his power glorified in their ruine.
D. 6. God will have the whole earth know his name in his judgments. Ver. 16.

3. The next reason of Gods threatening is the pride of Pharaoh notwithstanding, *And yet exaltest thou thy self against my people, that thou wilt not send them away.* Some read positively this verse, others interrogatively; both tend to the same purpose, but the expostulation is more emphatical, whereby the check seems the sharper. — *Retardes.* Arab. *qumti.* Sept. *reinas.* Onkel. — *Insurges.* Sam. — *Dr.* *times.* Syr.

1. The manner of speech is keen by way of expostulation.
2. The matter is a crimination of Pharaoh of two evils, notwithstanding Gods severity and mercy to him.

1. That

1. That he insulted and lifted up himself against Gods people Israel. This he had done by word and deed scorning them and their God.

2. That he refused to listen to them after so many demands of God, he would not send them away.

Learn hence.

- D. 1.** God expostulates with highest powers on earth for insulting over his Church.
D. 2. Oppressing Gods people after his severity and goodness is a great provocation. Yet.
D. 3. Such provocations draw on more vengeance upon proud persecutors. Ver. 17.

2. The more special threatening followes, *Behold I am making it to rain by the time to morrow a very grievous hail, such as hath not bin like it in Egypt, from the day it was founded, even until now.* Sam. Onk. the same. — very much hail, &c. Since it was created, &c. Sept. — At the like time to morrow too great hail, &c. Ar. — To morrow by this time a very vehement hail, &c. Syr.

1. The term demonstrating this threat, *Behold.* so, see what I will do next, look, and slight it not.

2. The power threatening, Jehovah. *Behold* is I that am coming with another plague.

3. The plague threatened, here expressed.

1. In the nature of it hail, which carrieth the adjuncts with it, storms, tempests, thundring, lightning and fire mingled.

2. In the greatness of it, set out by the highest superlative in Hebr. and by Sept. &c. Overgrown hail, as Revel. 16. 12.

3. In the unparalleled state of it, such as was not in Egypt, since it was founded to that day.

4. In the time of it, according to this time to morrow; and it was very early, when Moses spake now with Pharaoh.

We observe.

- D. 1.** God demonstrates judgments sometimes to the wicked before he sends them.
D. 2. Jehovah is the Father of rain in judgment as well as mercy.
D. 3. God can greatness hail to make his plague grievous upon sinners. Rev. 16. 2.

D. 4. God hath time in his hand to determine events of judgment at his pleasure.

D. 5. The morrow events for judgment are only in Gods hand.

D. 6. Unparalleled judgments doth God inflict upon unparalleled sinners. Ver. 18.

3. In Gods warning a word of advice is sent to Pharaoh, and his servants also, besides those of demand and threatening. Ver. 19. 20. 21. Herein note,

1. The word of advice given upon the former threatening, *And now send, gather thy cattle, and all that thou hast in the field, every man and beast which shall be found in the field, and shall not be gathered into the house, the hail shall even come down upon them, and they shall dye.* — Send speedily, Sept. — And the hail shall upon them, &c. Sept. Onk. Sam. — Defend thy beasts and all, &c. Ar. — Drive together thy cattle and whatever thou hast in the desert. Syr. Herein we have to note,

1. The advice given Pharaoh, which is twofold.
1. To send away and dispatch his messengers.
2. To gather all men and cattle into houses.

2. The reason of this advice, which was the certain death of man and beast left abroad in the field.

1. The supposition of all these, left abroad.

2. The position of judgment, they shall dye.

Learn we.

- D. 1.** Gods advice to escape judgment goeth along with threatnings of it to some sinners.
D. 2. God teacheth men providence to hide themselves and cattle from the stroke of judgment.
D. 3. God foretells that all despisers of providence, and presumers on God, shall perish. Ver. 19.

3. The success of this advice appears in a twofold event upon a double subject, or two sorts of men.

1. Upon such as feared God, He that feared the word of Jehovah among the servants of Pharaoh, made his servants and his cattle flee into the houses. Sept. and Onk. gathered. Sam. Syr. Ar. Vulg. more to the Hebr. made to fly or drive, &c. Where note, Ccccc 3 1. The

Ver. 20.

1. The subject of this event. Such of the Egyptians who feared the Lord, which is not to be taken of the true fear of God, but slavish trembling at his threatenings, having called of former plagues.

2. The worke consequent upon this fear, they made servants and cattle flye to houses, that is, to make all speed, they had but a little time, the next morning was hastning, and the plague was up early, good cause then for them to make halt.

Ver. 20.

Ver. 21.

2. Upon Atheistical Spirits, *And he who set not his heart to the word of Jehovah he even left his servants and cattle in the field.* Onk. same. Sept. omit's servants. In his mind attend. — He that laid not the word to heart or to his mind. Syr. — He that neglected. Vulg. Sam. and Ar. as Hebr.

1. The subject here was the unbelieving sort of Pharaoh's nobles, who heard the threatening, yet laid none of Gods threatenings to heart, but made a jest of them, or slighted them.

2. The fruit of their unbelief, they left servants and cattle to perish by the hail, cruel masters to men and beasts, when they might have saved them.

It instruct's us.

D. 1. Humane faith of Gods threatenings may make men fear and tremble at Gods word. (Humane it may be called in respect of the principle though the testimony on which it was grounded were divine.)

D. 2. Such fear may make men careful to shun temporal judgments.

D. 3. Wicked men through fear may flee from temporal plagues but not eternal. Ver. 20.

D. 4. Among wicked men some may refuse humane faith, which some embrace.

D. 5. Unbelief will not suffer men to lay any of Gods words to heart.

D. 6. Regardlesnes of Gods threatenings maketh men leave them and theirs to vengeance. Ver. 21.

Now followeth the word of execution, which is the issue of it. Ver. 22. 26. Wherein note,

Ver. 22.

1. Gods word to Moses commanding him to his work, *And Jehovah said to Moses, stretch forth thy hand to the heavens, and there shall be hail in all the land of Egypt, upon man and upon beast, and upon every herb*

of the field in the land of Egypt. Readings all agree, the words are plain. Herein,

1. The word of command to Moses for this signe, *Jehovah said, &c. Stretch forth thy hand,* Here again God makes use of his instrument, to make Moses dreadful to Pharaoh as well as himself; the hand of Moses, as the hand of God.

2. The word of predition for the event. *And there shall be hail, &c.* wherein read,

1. Gods command carried certainty of effect in the judgment to come.

2. The particulars of the plague enumerated, thus.

1. The nature of the plague. *Hail,* this is put for all other the prodigious adjuncts, sent therewith as after is expressed.

2. The object of it set forth under three names,

1. Men, such as were abroad.

2. Beasts also, such as were left out.

3. The herb and trees of the field.

3. The extent of this plague, threatened, which is twice expressed in this verse. In all the land of Egypt throughout the land of Egypt.

Learn we hence.

D. 1. Gods warnings of judgment being not regarded, he quickly gives the word for execution.

D. 2. To encourage faith, God calleth his servants to assist in working vengeance.

D. 3. God makes use of signals to induce judgments sometimes by the hand of his instruments.

D. 4. Gods word maketh such signes effectual that they may be feared.

D. 5. Gods word creat's hail for vengeance, as sometimes in mercy.

D. 6. Man and beast, herbs and all to the utmost extent, are subjected to Gods hail, at his command. Ver. 22.

2. The obedience of Moses to this word of Jehovah, wherein we have to consider,

1. The worke of Moses, *And Moses stretched forth his rod to heaven.* Ver. 23.

Sept. his hand. All other readings agree, his rod or staffe. The worke of Moses was onely signal, to lift up his hand with his rod toward heaven.

1. The term connecting knits his obedience to the command of God. Immediately he doth Gods will.

2. The

2. The obedience itself is the signal act, where,

1. Moses the agent.

2. The act, stretching forth or lifting up his hand with his rod.

3. The rule of action, it was toward heaven, the air or middle region, from whence the plague was to proceed, as others were brought from earth, &c.

2. The worke of God, which was the execution itself, Moses did the sign, but God effected the thing intended, wherein we have to note,

1. The matter of execution set out in part. Ver. 23. and Ver. 24. *And Jehovah gave voices, and hails, and the fire walked on the earth and Jehovah rained hail upon the land of Egypt.* Ver. 23. *And there was hail and fire betaking itself in the midst of the hail, ver. grievous, such as was not as it, in all the land of Egypt since it was a nation.* 24. The readings in Ver. 23. agree, onely some read thunders for voices, which was the meaning of that word, and that the fire did run upon the ground in flood of going or walking. In the 24th verse readings change not the sense, but in variety open each other, as fire was flaming in the hail very much, &c. From the day that a nation was in it. Sept. — A people in it. Onkel.

2. Mingle with fire, or in the midst. Sam Ar. — And the fire burnt with in the hail. Syr. — It was of so great bigness as, &c. vulg. In all this these special terms are considerable.

1. The inflictor Jehovah himself, twice named.

2. The plague inflicted, expressed in several terms.

1. Voices, which were terrible thunder-claps. Rev. 10. 3.

2. Hail very great, and grievous superlatively. *Job. 2. 10. 11. and 1. 19. Job. 38. 22. 23.*

3. Fire catching in the midst of the hail, mingled with it, burning in it; so the phrase is, and walking or running as balls of fire on the ground.

3. The infliction itself, God gave it, and rained down violently in storm this plague.

4. The unparalleldness of it, none was ever seen the like, an unheard of plague and vengeance.

5. The object where on it was inflicted, Egypt.

2. The effect of this execution, which is twofold.

1. Destroying upon Egypt. Ver. 25. Thus written, *And the hail smote in all the land of Egypt all that was in the field, from man even to beast, and the hail smote every herb of the field, and brake every tree of the field.* Readings all agree here. Wherein note,

1. The effect produced, which is smiting and that to death and destruction; breaking.

2. The object of it, man and

beast, trees, all that were in the field, that is, not singularly all trees, but some of all sorts. It was a great stroke for ruin. Exod. 10. 5.

3. The extent of this, it was universally in all the land of Egypt; this was a direful plague, and the like is threatened upon spiritual Egypt. Revel. 16. 17. 18. 19. 20. 21.

2. Discriminating upon Israel. Ver. 26. *Only in the land of Goshen, where the sons of Israel were, there was no hail.* All readings agree here; onely one read's, no hail fell, others, there was no hail, to the letter. Here note,

1. The exceptive or discriminating term, with respect to this execution, yet, onely, as it is read.

2. The subject excepted or discriminated, Goshen where the Israelites dwelt, with all the sons or children of Israel, when they walked abroad without fear.

3. The exemption or discrimination itself, there was no hail, nor fire, nor tempest with them, when their neighbours were thus destroyed. They had calm and quiet weather and safety in their houses. Ver. 26.

Quest. Might not this hail be natural? Answ. 1. It is noted that Egypt generally was a stranger to hail. 2. In kind it might be the same. 3. But in its sudden creation, greatness, terrible execution, to such destruction, with such an eminent discrimination of Gods Church from Egypt, it was no natural event, but a miraculous act of vengeance upon Pharaoh and his conspired people.

And inform'es us.

D. 1. Gods servants are ready with hand and signe to prosecute his commands exactly.

D. 2. Gods hand is with the hand of his servants to effect the work which they signify.

D. 3. Jehovah alone hath thunder, & hail and fire at command to give and send on enemies which he pleaseth.

D. 4. Showers of hail and fire God can command to come and run upon the earth at his pleasure. Ver. 23.

D. 5. Contrary elements God useth together to make his judgments more terrible. Fire and hail.

D. 6. Most grievous and unparalleld vengeance

vengeance God hath determined on Egypt literal, and spiritual.

D. 7. The posterity of sinful nations may see greater plagues than all their fathers from the beginning of them. Ver. 24.

D. 8. Gods avenging hail is smiling hail even to destruction.

D. 9. Man, beast, herb, trees, shall perish by hail and fire when he command it.

D. 10. Smiting and breaking are Egypts portion by Gods hail and fire, and that general. Ver. 25.

D. 11. Discrimination of persons in judgement is Gods peculiar prerogative.

D. 12. No avenging hail or fire shall hurt Gods Israel.

D. 13. Gods portion are kept in peace and safety, when his hail and fire fall upon the world. Ver. 26.

3. The last thing in the history of the seventh plague is the events following which are various.

1. Pharaohs yielding once more to Moses. Ver. 27. 28.

2. The reply of Moses unto Pharaoh. Ver. 29. 30.

3. The hurt done by the hail described. Ver. 31. 32.

4. The cessation of hail by the prayer of Moses. Ver. 33.

5. The further hardning of Pharaohs heart. Ver. 34. 35.

1. Pharaohs yielding upon this plague is reported. Wherein,

1. His acceſſion or calling for Moses and Aaron, And Pharaoh ſent and called for Moses and Aaron. All readings agree, herein we may note,

1. The occasion of this call to them, in the term of connection, he saw and heard terrible destruction on Egypt by thunder, fire, and hail, and none of these upon Goshen, hereupon he crieth out for Moses and Aaron once more to come to him.

2. The call itself, he doubtless speeded messengers to them to bring them to his presence, having no other means to help him but these, to whom he did the greatest wrong.

Ver. 27. 2. His confession to them, And he said unto them, I have sinned at this time. Jehovah is the just one, and I and my people are the wicked ones. Ungodly. Sept. All readings to the same. Here we have as fair a confession in word as a sinner could make in order to repentance, but it was in

word only, and not in truth as the event proved.

1. He justifies God as due is, Jehovah is righteous or the just one. An emphatical letter seem's to note, that he was eminently just, that is, in this and in all other judgments which he inflicted on him.

2. He condemneth himself and his people for the most eminently wicked ones who did provoke God to this by hardness of heart, the same letter (H) notes, that all this is spoken like a penitent, but they were vain words as in the issue is evident. Ver. 27.

3. His supplication unto them. Intreat ye or pray ye unto Jehovah, it is even much or enough, that there be no more voices of God and hail. Let them cease, Sept. Fire added. That there be much refreshing for us from his presence, and that there be no more thunder of the curse and hail upon us. Onk. and Ben. Uz. There is much delay of long suffering with him. Syr. Herein note,

1. He begs their intercession by way of deprecation, that the voices of God, or the mighty thunders, and hail might be no more, but some refreshing yet granted to them; he deprecates only the plague incumbent, but not Gods displeasure nor the wrath provoked.

2. He suggests a reason of his own, for it is much, or it is enough of this hail and thunder, so sinners judge a little of vengeance much or enough, but much of sin but a little.

4. His promise to them hereupon, And I will send you away, and ye shall add no more to stand, or ye shall stay no longer. Readings to the same. Here he promiseth two things to them.

1. Certain dismissal.

2. Speedy dismissal, I will surely send you away, and I will retain you no longer, as Onk. Ye shall not add to remain or abide any more, Sept. That is, ye shall depart presently. Ver. 28.

Observe we.

D. 1. Gods discriminating vengeance considered, maketh the vilest sinners seek out for help.

D. 2. The cruellest persecutors are sometimes forced to call in the persecuted for their helpers.

D. 3. Lip-confession of sin may be extracted by judgment from the greatest sinners.

D. 4. Justification of God in judgment is wrestled out of the mouths of his bitterest enemies.

D. 5.

D. 5. Self-condemnation for sin is wrought by Gods vengeance upon most hardened sinners.

D. 6. Such works in order to repentance may be upon those souls, which never truly do repent. V. 27.

D. 7. Prayers from the righteous to God may be desired by the wicked in their straits.

D. 8. It is the character of a wicked soul to think judgement much, but sin little.

D. 9. Deprecation of plagues, but neither of sin, nor wrath, is the care of wicked souls.

D. 10. The voice of God in thunder and hail is terrible to make proudest Totenists to tremble.

D. 11. Under judgement wicked souls promise much, truly and speedily to depart from evil.

D. 12. Churches liberty will be granted, when God oppresseth the oppressors. Ver. 28.

2. The next event is the reply of Moses to all this which carrieth in it these particulars.

Ver. 29. 1. His grant immediately to go and pray for him. And Moses said unto him, In my going out of the city, I will stretch forth my hands to Jehovah, Readings mostly agree.

When I am gone out, &c. I will stretch forth my hands in prayer. Onkel. Here,

1. The season expressed, immediately upon his going out of the city; the place and time at that instant were not convenient for that work.

2. The act itself promised, which was the stretching forth of his hands, a signal of prayer, the Caldee paraphrase expresseth it a stretching out of hands in prayer unto God upon the account of removing the plague from Pharaoh.

Ver. 29. 2. His assurance of the effect. The thunder shall cease, and the hail shall be no more, that thou mayst know that the earth is Jehovahs. All readings are to the same. Herein observe,

1. The promise of assurance, the thunders shall cease, and the hail shall be no more; this doubtless he spake by revelation from God, otherwise he could not.

2. The reason of this issue, the manifestation of Jehovahs propriety and sovereignty, not only over Egypt, but over the whole earth, and by this work of mercy upon the prayer of Moses Pharaoh himself should know this power of God over all creatures. Ver. 29.

3. His prediction of the sad event of mercy upon Pharaoh, But thou and thy servants I know, that ye will not as yet fear before Jehovah, God. Sep. to the same.

Have feared, one copy of the 70. that ye are not humbled, &c. Onk. That ye have not as yet feared the Lord, Sam. Know thou and thy servants that before ye feared the Lord, the flame, &c. Ar.

There is one word נחם which maketh divers translations, some read by understanding the word (I pray) I know before I pray, you and your servants fear the Lord, but afterward when I have prayed and the thunders cease, then ye will be hardened; but, the term is better read not as yet; so the sense is plain without defect. Wherein note,

1. Moses informeth Pharaoh that he was well acquainted with him and his servants what frames of Spirit they had by former trials.

2. He tells them what they would be after this judgment was over, that they would not fear God, nor yield, whatever Pharaoh had promised.

Quest. How did Moses know this of Pharaoh?

Ans. 1. By former experience of his mockery with God. 2. By Gods own revelations to him that this plague would not yet prevail with them.

Observe we from it.

D. 1. Gracious souls are willing to yield to vilest persecutors to help them though they deceive them.

D. 2. Time and place convenient, Gods servants take to answer the desires of the wicked.

D. 3. Heart and hand do Gods saints lay out in prayer to God for their enemies.

D. 4. Under Gods revelation his ministers may assure the wicked of his mercies.

D. 5. Such discoveries are made to wicked men that they might acknowledge his propriety and sovereignty over all. Ver. 29.

D. 6. Though Gods servants know how the wicked will afterward behave themselves, yet they may pray for them.

D. 7. God doth foretell by his servants sometimes the incorrigibility of the wicked under judgment and mercy.

D d d d

D. 8.

D. 8. Wicked men may tremble under vengeance, but never fear the Lord God when it is removed. Ver. 30.

3. The next event is the hurt done by the hail on the herb of the field recorded, and that two ways.

Ver. 31.

1. By what was smitten, *And the flaxe and thurly was smitten, for the barley was green (or eared) and the flaxe was bolted or ept.* As the word noteth. The barley sprouting, and the flaxe seed-bearing. Sept. — The flaxe gave out leaves. Onk. Sam. — Barly was almost ripe. Ar. — The barley yielded a firm bafe, and the flax gave seed, Syr Wherein we have to note,

1. The creatures destroyed, flaxe and barley, these were smitten, i. e. Unto destruction.

2. The reason given, for the barley was in the ear as ours, and others, or green as the word is, which notes the first moneth with him, even *March*, wherein all seeds grow green. Again, the flaxe was cup't or bolted, come to that head which perfected seed, ready almost to yeeld it as some read.

Ver. 31.

Ver. 32.

2. By what escaped the plague. *But the wheat and the rye were not smitten, for they were hidden or dark;* That is kept under ground. — They were latter seed. Sept. and Onk. All readings agree with these; and our translatours expresse it well, they were not grown up. Here note,

1. The creatures exempted from destruction, *wheat and rye* or spelt *Sept. 70. Zea* by some. Of the former there is no controversy; of the latter much, but rye is most probably intended, as a grain between wheat and barley, and most contemporary with wheat.

2. The reason natural under providence of this preservation, they were hid or in the darke, that is, they were kept yet under ground. Ver. 32.

Quest. How could the barley be up before the wheat?

Answer. It was the custom there, that wheat and barley were sown about the same time; and wheat usually lyeth longer under ground than barley. The same counse is reported in some parts of our own country in England. This being so, there is no difficulty in this case.

But it teacheth us.

D. 1. God in his own prerogative determines what creature to destroy for the punishment of sinners.

D. 2. When creatures grow neereſt

for mans comforth, he takes them away for mans sinne. Ver. 31.

D. 3. God orders any creature on the ground to be preserved at his pleasure.

D. 4. Providence appoints the way and means for their preservation. Ver. 32. To be hid.

4. The next event is the performance of Moses his promise unto Pharaoh, wherein note,

1. His egress from him, *And Moses went out from being with Pharaoh in the city.* Ver. 33.

He went from Pharaoh out of the city, so most readings agree. — From the sight of Pharaoh out of the city. Ar. Here is nothing related but the departure of Moses to this place from Pharaoh and his city.

2. His attempt on God, on his behalf, *And he stretched forth his hands to Jehovah.* Readings mostly agree. In prayer. Onk. Here is the performance of his promise, where,

1. His truth and fidelity is evident unto Pharaoh.

2. His servency in the worke, noted by his action, he sets heart and hand to it.

3. His success, *And the thunder ceased and the hail, and the rain was not given upon the earth.* Or poured out. — Stilled not Sep. — Came not. Onk. — Not showed. Ar. Syr. Sam. This was the making good of the word of Moses by God himself. That upon his prayer the plague ceased.

Ver. 33.

We Learn.

D. 1. Gods servants set about the work to do what they ingage to the very wicked.

D. 2. Mightily do Gods servants intreat him even for their enemies.

D. 3. God doth give successe to the prayers of his own sometimes, and spares the wicked. Ver. 33.

3. The last event is the further hardning of Pharaohs heart, reported. Ver. 34. 35. Wherein observe,

1. Pharaohs sense of the plague ceasing, *And Pharaoh saw that the rain ceased, & the hail & voices or thunders.* Readings to the same. In this we have this occasion of his future hardning, which was sense of mercy, without faith in Gods word sent with it.

2. His practise thereupon, *And he added*

Ver. 34.

added to sin and made his heart heavy, himself and his servants. Onk. Sam. Ar. — His heart was hard. Vulg. Syr. — He hardened his own heart and his servants. Sept. The issue is a seventh time more hardning of himself and his servants against God. Note,

1. He hardens himself.
2. He is the means of hardning others also, such as followed him. Ver. 34.
3. Gods judgment spiritual upon him, wherein note,

1. His sin set on him, *And the heart of Pharaoh waxed strong, and he sent not away the sons or children of Israel.* Most readings the same. — God hardened the heart of Pharaoh. Ar. Here vengeance seals up a soul in his own obduration; the cause of his hardning, and the effect, which is, his oppression of Gods Church are still joined together.

Ver. 35.

2. Gods word verified, *As Jehovah spake by the hand of Moses.* All readings to the same purpose. God had foretold his hardning, and so it fell out.

We conclude.

Ver. 35.

D. 1. Sense of judgment and mercy without faith worketh more evil in sinners against God.

D. 2. Mercies may proove occasions of hardning unto wicked souls; but no causes of their sin.

D. 3. Wicked powers by unbelief harden themselves and others. Ver. 34.

D. 4. God sets on hardning when sinners chuse to be stubborn against God.

D. 5. Breach of promise with God is nothing with sinners.

D. 6. Gods foretelling of sinners wayes aggravates that sin abundantly. Ver. 15.

PPP. The 55 Section Hebr.

CHAP. X.

In this Moses continueth the history of Gods proceeding in his plagues with Egypt. And we have two more here related,

which divide this Chapter into two heads.

1. The history of the 8th plague in locusts. Ver. 1. 20.

2. The history of the 9th plague in darkness. Ver. 21. 29.

In the first we have these particulars considerable,

1. Gods word for warning. Ver. 1. 11.
2. Gods word for execution. V. 12. 15.
3. The events of this plague. V. 16. 20.
In the former these particulars occur in special.

1. Gods charge unto Moses. Ver. 1. 2.
2. The address of Moses and Aaron to Pharaoh. Ver. 3. 6.
3. The fruit of this address. Ver. 7. 11.

1. In that which is Gods charge unto Moses note,

1. His command for entrance unto him, *And Jehovah said unto Moses, go in unto Pharaoh.* Readings agree, only here observe,

Ver. 1.

1. The connection of a new command unto Pharaohs former rebellion, and or then, immediately upon his treacherous dealing, God will not let Moses sit still, but dispatcheth him again with an 8th message.

2. The matter connected, which is a charge to go in unto Pharaoh for discovering further his mind, although Pharaoh did not send for him. Go in unto him. Pursue the tyrant.

2. The reason of this command, in what followeth, *For I have made heavy his heart, and the heart of his servants that I may set these my signes in the midst of him.* Ver. 1.

— Yet, or hereafter my signes may come upon them, Sept. — That I may set these my signes in the midst of them. Onk. — Send upon them. Ar. — That I might do these my signes among them. Syr. — These signes in him. Vulg. Sam. as Hebr.

1. The term rational is considerable for, to this sense, go to him, because I have made heavy his heart, &c. Others read it, although I have made heavy his heart, &c.

2. The reason inferred, wherein are two things,

1. Gods judicial act now past, I have hardened or made heavy his heart, not by infusing such an evil, but by withholding his work of grace, and giving him up to be hardened by Satan. Herein,

1. The agent, God.
2. The object, the hearts of Pharaoh and his servants, his neereſt retinue.

3. The act making heavy, or dull to hear, which is rightly paraphrased by hardning.

2. The end of this judicial act, 1. On Pharaoh. *That I may set these my signes* D d d d 2 nos

ness in the midst of him or of them, as most read. Wherein,

1. The work aimed at is *signes*, or wonders.
2. The posture of them, and that is Gods *sitting* them fast.
3. The place of their fixing, *in the midst* or *inwards* of him. So to the letter, and if so, these *signes* are set upon his heart to plague him. Our translators read *before him*; others, *in the midst of them*, or *among them*, that is, in their view and sense, as the plagues were general.

Quest. Why doth God send meane to any that are hardened whole hearts are heavy?

Ans. 1. It is rendred by some, *Although*, and so it seemes more reasonable. Go to him though I have made his heart heavy. But this alters not the matter much. 2. It is therefore Gods mind herein to aggravate Pharaohs sin, go, for I have made his heart heavy and by thy comming he will take occasion to make it yet more hard, go therefore for I will set my wonders of judgment on his heart. ver. 1.

Ver. 2.

2. The next concern's Israel, *And that thou maist declare in the ears of thy son, and of thy sons son, what things I have wrought in Egypt, and my signes which I have put among them, and that ye may know that I am Jehovah.* How much I have mockt the Egyptians. Sept. and Sam. How hardly I have handled the Egyptians. Ar. How often I have broken the Egyptians. Vulg. Onk. as Hebr. This end with respect to the Church carrieth in it these 2 branches.

1. A declaration to successive generations of Gods prodigious plagues on Egypt to sons and sons sons, &c.
2. An acknowledgment of him to be Jehovah alone, who make's all events to be according to his own pleasure. viz. judgments on his enemies, and mercies on his people. Pf. 78. 5. 6. 7. Ver. 2.

Learn we.

- D. 1. As Gods words are verified by sinners obstinacy, so his charge is renewed to stop their fury.
- D. 2. God doth send his Ministers unto hardened souls so often as it seemes good to him.
- D. 3. God doth send meane sometimes to aggravate the sin of hardened spirits.
- D. 4. God sometimes hardens hearts of Kings and servants together.
- D. 5. Gods end toward the wicked

in hardning, is to make his judgments wonderful.

- D. 6. Grievous plagues are they which are not onely in sight, but in the very hearts of sinners. Ver. 1.
- D. 7. Successive declaration of Gods plagues on the wicked is the main end of his executions.
- D. 8. The acknowledgment of God to be Jehovah in his Church in the end of his wonderful plagues on their enemies. Ver. 2.

2. The obedience of Moses and Aaron to Gods charge for going in unto Pharaoh now followeth, wherein are these particulars observable.

1. Their ingresse into his presence, *And Moses and Aaron came in unto Pharaoh.* Readings agree, only the Samarit. reads this verbe also as a part of Gods charge to Moses, but the Hebr. determines it to be his act and Aarons, there is nothing of difficulty here; the dispatch of Gods charge by Moses and Aaron is the onely thing here observable. They delay not to do Gods commandment.

Ver. 3.

2. Their message which they deliver unto him from God consists of several heads.

1. Of expostulation with him in Gods name, *And they said unto him, thus saith Jehovah the God of the Hebrewes, how long wilt thou be humble thyself, or be humbled before me?* Wilt thou not fear me? Sept. The God of the Jewes. Onkel. To obey. Ar. Wilt thou not be subject? Vulg. Sam. as Hebr.

Ver. 4.

1. Their authority urged is the same Jehovah the God of the Hebrewes, as before.

2. Their first word from him, is by sharpe expostulation to convince him of

1. Delay, how long?
2. Of denial to stoop or yeeld to Gods command, and be humbled for his sin.

3. Of impudence in denying this to Jehovah, wilt thou not fear me? Such is the sense of this expostulation.

2. The word of demand, *Send away my people and let them serve me, or that they may serve me,* Sept. Onk. Sam. to the same. That they may worship. Ar. Syr. Sacrifice. Vulg. This demand is now made again before the 8th plague.

Ver. 5.

1. The word is from God, challenging the diffision of his own people.

2. The end of it, that they may serve God. Of these mention hath bin before. Ver. 3.

3. The

3. The word of threatening followeth if Pharaoh yeeld not Gods demand, where two things are to be noted.

1. The evil or plague itself threatened, *For if thou refuse to send away my people, behold I bring to morrow the locust into thy coast, or upon thy borders.* Readings agree. Here,

1. The sin suggested, a continued denial to dismisse Gods people, though demanded.

2. The demonstration of the plague threatened, *Behold I am bringing to morrow the locust into thy coast.* Herein occurre,

1. The term demonstrating, *Behold, look to it.*
2. The immediat act, *I am bringing now.*

3. The evil itself, *The locust*, the grasshopper some make it, it comes from a word that notes multitude, and the 70 read *אקידה* *אקידה*, and they are noted to go forth in heaps or bands. Pro. 30. 27. Wist. 16. 9. Their condition and mischief followeth.

4. The time stated. *To morrow will I do this thing.* About this houre to morrow. Sep. Ver. 4.

2. The consequents of this plague threatened are

Ver. 5.

1. The very darkning of the earth with them, *And they shall cover the eye of the earth and one shall not be able to see the earth.* Thou shalt not be able to see earth, 70. That the sun, beames shall not come to the earth. Onkel. Sam. Ar. Syr. Vulg. much to the Hebr. This was a sad event, that not so much as an inch of ground should be visible, by reason of the multitude of locusts covering it. Nay as the Cald. the sun-beams should not pierce thorough them unto it. A dismal plague.

Ver. 5.

2. The devouring of every green thing that was left. *And they shall eat the residue of that which escaped which remaineth unto you from the hail, & shall eat every tree which groweth for you out of the field.* Readings are to the same sense. Some words onely varied. Grammatical difference is little but in the preposition belonging to the last word *in* which variab. makes to be from *2. From*, for in the field, but the sense is good either way. Here note.

1. The worke of these locusts devouring.

2. The object devoured set out. 1. It is the residue left from the hail, that is of herbs and grasse.

2. A very tree which grew in the field; some say that they eat the very body of the trees, but all agree that they eat all that was green, leaves and rind and so destroyed all the trees of the field. Ver. 5.

Ver. 3.

3. The mischief done to men in their houses. *And they shall fill thy houses and the houses of all thy servants, and the houses of all Egyptians; which thy*

fathers & thy fathers fathers have not seen from their day of being upon the ground unto this day. Onk. Sam. Vulg. same. Sep. Ar. Syr. Thy houses shall be filled with fathers. Here note.

1. The oppressours, locusts, huge, hideous creatures, worse than an host of armed men; that could not be resisted.

2. The act of annoyance, they filled all places, and fell upon men and bit and slew them; all these pernicious effects are aggravated from that word *They filled*, that is abundantly they thus annoyed and killed.

3. The object, houses of three degrees.

1. The kings houses.

2. The nobles houses which were his nearest servants.

3. The houses of all the Egyptians, which are not meant of the fabricks of building, but of all that dwell in those houses, families and households.

4. The unparalleled adjunct, such a plague of locusts, that neither fathers nor the grand-fathers to many generations had ever seen from their day of being.

Ver. 6.

3. The egress of them after this message done, *And he turned himself or his face and went out from Pharaoh.* Onk. Ar. Vulg. same. — Moses turning away, 70. — They returning back, &c. Syr. The Samaritan repeats all foregoing and then reads, *Afterward he returned*, &c. The whole carriage casteth disrespect on Pharaoh.

1. Not to look upon him.
2. To fling out from him, and leave him to think upon this message sent him, God in all this carriage of Moses and Aaron casteth contempt on a proud persecutor, as leaving him to feel what he would not believe. Ver. 6.

And by it teacheth us.

D. 1. Gods true servants make no delay in keeping his commandments. Psalm. 119. 6.

D. 2. Gods instruments vouch his name in their message which the wicked make a reproach.

D. 3. God by his ministers expostulates bitterly with stubborn sinners for their delay of humbling themselves under judgment.

D. 4. God will never leave demanding his Church from the wicked world till it be freed. Ver. 3.

D. 5. God foreseeth and suppresseth some

some wicked oppressors will not yeeld to his demands.

D. 6. *Vpon such fore sight God threatens his eightfold plague, at his morrow time and fails not.* V. 4.

D. 7. *The plague of locusts is very grievous in burdening the earth, devouring the fruit, and destroying houses at Gods word.* V. 5. 6.

D. 8. *The latter ages for their wickednes may see those plagues, which their fore fathers never saw.*

D. 9. *God orders his servants when they have done his message, to turn from sinners who hear not.*

D. 10. *God casts contempt upon wicked powers, when he turn's the face of his servants from them.* Ver. 6.

3. In this word of warning we have to note the fruit and issue of it. Ver. 7. 8. 9. 10. 11. Wherein,

1. The resentment which Pharaohs servants have of it. Ver. 7.

2. The recalling of Moses and Aaron unto Pharaoh with his quere to them. V. 8.

3. The reply of Moses unto his question. Ver. 9.

4. Pharaohs answer and discharge of them. Ver. 10. 11.

In the first which is the resentment of Pharaohs servants, we have to observe these particulars,

1. Their serious application unto Pharaoh by way of question, *And the servants of Pharaoh said unto him, how long shall this man be for a snare unto us?* Sam. same. Ar. — Moses. — This thing be a scandall. Sept. Onk. Ar. Syr. Vulg.

1. The term connecting knits this to the word of warning very closely, there was a present impression doubtles, which the word of threatening made.

2. The subjects affected, and applying themselves were Pharaohs servants, his nobles, his captains, or chiftains, or some of them as Arab. reads.

3. The object of their application, Pharaoh hardened beyond sense, he was not toucht at all with the word of threatening.

4. The application made, was by speech to him, as is presumed after they had heard the threatening of Moses then they said, *How long shall this man be for a snare unto us,* wherein they suppose him the cause of all their evil.

1. That he had bin a snare to destroy them in great part already; as a snare to birds.

2. They complain that he had bin so too long.

3. They imply a desire that he might be so no longer, they having suffered so much by him, and now he had threatened the speeding of another snare to greater destruction. A snare is but an instrument to destroy. Pl. 11. 6.

2. By way of petition or request, *Send away the men that they may serve Iehovah* Ver. 7. *their God,* Sept. Onk. Sam. same. — That they may worship the most high. Ar. Syr. — That they may sacrifice, &c.

1. Their petition is for dismissal of Israel, being so much plagued for holding them.

2. Their end is, that they might have liberty of conscience to worship God as he required them.

3. By timely caution against future ruine, *Wilt thou not as yet know that Egypt is destroyed?* Sept. same. — Or dost thou not know yet? &c. Syr. Sam. — Dost thou not see? &c. Vulg. — Before we see Egypt overthrown. Ara. *Wilt thou not know before Egypt perish?* Wherein they suggest,

1. That Egypt in great part was destroyed already.

2. That further ruin was at hand on the morrow.

3. The stupidity of Pharaoh that he would not yet take notice of it; nor know Gods hand; this they speake out of a slavish fear of further plagues threatened, not out of any true respect to God, or love to Israel, as may appear in their carriage.

We observe.

D. 1. *Threatning from God may touch hearts of servants and not of rulers.*

D. 2. *God useth Kings own servants to moove them, when his ministers can avall nothing.*

D. 3. *Fear of plagues may moove wicked ones to yeeld, where the feare of God is not.*

D. 4. *It is usual for wicked men to charge Gods servants to be snarers, when their sins make them.*

D. 5. *When God makes his servants Ministers of wrath, the wicked are willing to be rid of them.*

D. 6. *Idolatrours persecutours may tolerate Gods Church to serve him, when vengeance forceth them.*

D. 7.

D. 7. *Experience of destruction past, and fear of more to come, may cause enemies to moove for the Churches liberty.*

D. 8. *Persecuting powers are apt to be stupid and willingly ignorant of such destructions.* Ver. 7.

In the second which is the recal of Moses, &c. note,

Ver. 8. 1. Their reduction, *And Moses was brought back and Aaron unto Pharaoh,* Onk. Ar. same. — And they brought back or turned back, Sept. Sam. — And they called back Moses, Syr. Vulg.

1. The connection notes a prevailing of their motion.

2. The parties bringing back, &c. were the servants of Pharaoh.

3. The parties reduced, Moses and Aaron.

Ver. 8. 4. The terme of reduction, Pharaoh. 2. Pharaohs concession to them, *Go serve Iehovah your God,* Sept. Onk. Sam. the same. — Go worship, &c. Ar. Syr. go sacrifice. Vulg.

1. The authority gratifying is Pharaoh the King.

2. The grant itself, *Go serve Iehovah your God.* It was as much as was desired, if he had said no more,

Ver. 8. 3. Pharaohs capitulation upon this grant to Moses by way of jeere, *Who & who are going or shall go?* All readings concur. This question bounds his grant as if he had said, I will let you go, but I mean not all of you, therefore tell me who, and who will ye have to go? A limiting denying quere to his grant. Ver. 8.

Note we from it.

D. 1. *Vpon importunity of men, wicked powers may be mooved to recal and treat further with Gods ministers, when his own word is slighted by them.*

D. 2. *Vpon carnal considerations powers may license the Church to serve its God.*

D. 3. *Such wicked powers bound their grants of liberty with provisoes destructive to Gods will.* Ver. 8.

In the third which is the reply of Moses we may note,

Ver. 9. 1. His answer to the quere, *And Moses said, with our young and with our old will we go, with our sons and with our daughters, with our flocks and with our herds will we go, or with our sheep and oxen.* Readings agree. Herein we may note,

1. His faithfulness unto God and his charge, he leaveth not out any whom he had in charge to deliver; so God commanded him to bring forth all, old and young, son and daughter, sheep and oxen and all their substance.

2. His boldnes to Pharaoh, that he should keep no reserves of Israel, neither man nor beast, but all must go, for God had so commanded.

2. His reason of this resolution, *For we have a feast to Iehovah.* Readings agree in sense. Onely some read *Feast*, Sept. Some a *solemnity.* Onk. Some a *holy-day.* Syr. But the festival, as for Gods service is the ground, where young and old, little and great, who were in covenant with God, were to appear, and for materials, their flocks and substance must go with them, Gods worship was their festival.

And teacheth us.

D. 1. *Captious questions from wicked are answered with plain answers by Gods servants.*

D. 2. *Faithfulness to God, will not suffer his servants to hide his mind to the wicked.*

D. 3. *Gods instruments have encouragement from him to deliver his demands to greatest powers.*

D. 4. *Little ones as well as great must be carried along with the Church of God to their rest.*

D. 5. *The Churches portion in this life as to outward estate God is pleased to have free as well as themselves, that they may comfortably serve him there-with.*

D. 6. *The Churches work after redemption is to serve Iehovah, or keep a feast to him.* Ver. 9.

In the 4th which is Pharaohs peremptory answer.

1. A scornful reflection upon Iehovah and Moses for this demand of all to go. So we may read, *So shall Iehovah be with you as I shall send you away and your little ones.* Sept. Sam. Ar. the same. — Let the word of the Lord be your help, &c. Onk. various conceits have made these words difficult.

1. Some read it literally and plainly as a wish, that Iehovah would be with them, even as he would dismiss them, that is, not at all.

2. Others figuratively or ironically, which is most proper here, to this sense, shall

shall I send away you and your little ones? Jehovah shall be with you to do it, before I send you and them away, which doth sure with what follows of his threatening and denial, best of all. See if your God can bring about that, it is an abrupt speech coming from an angry soul, and carrieth indignation in it toward God and his people.

Ver. 10. 2. An upbraiding threat, *See for evil in before your faces.* Wickedness Sept. The evil which you think to do stands against your faces. Onk. Evil against your faces. Samar. Least evil meet your faces. Syr. Lo I see evil before your faces. Ar. Who doubts but that you mind the worst. Vulg.

Two senses are made of this word evil.

1. Evil of sin which he chargeth on them and upbraids them withall, that they meant to steal away with their little ones, and to deny allegiance.

2. Evil of judgement, as of some plague to meet them in their way, for this contrivement to take away their little ones and flocks, so it is by way of threatening to them, both may stand. Ver. 10.

Ver. 11. 3. A denial of the demand of Moses, *Not so, ye men and serve Jehovah, for this you did seek.* Most readings agree. Ye seek idleness. Syr. Where notes,

1. An absolute denial, *Not so,* your little ones shall not go, they shall be pledged behind.

2. A false ground suggested, that this was the only thing at first demanded, which was false, for God required all his people.

4. A driving them away with this answer, *And he drove them out from the face of Pharaoh.* Onk. Ar. same. They cast them, or led them out. Sept. Syr. Or they were cast out. Vulg. Here is course of usage as well as bad answer to Gods command.

1. The agent, likely some of Pharaohs servants.

2. The patient, Moses and Aaron, who were recalled.

3. The term from whence, from Pharaohs face. And that with indignation as those that had offended in delivering Gods will to him.

Learn we.

D. 1. Proud persecutors terrified with judgements though they yield a little to God, yet scorn to give him his terms; let Jehovah be with you to help you as he can, otherwise than as I will dismiss you.

D. 2. It is the policy and cruelty of

persecutors to keep in thralldom the little ones of the Church.

D. 3. Wicked Powers charge sin to Gods servants upon their demands from him. Ye intend evil.

D. 4. Persecuting powers threaten the Church with evil, as God threatens them.

D. 5. What ever persecuting powers seem to yield to the Church, they resolve it shall not be so, as God would have it.

D. 6. Persecuting powers will tell God who shall serve him and allow no more.

D. 7. Unjust powers care not to falsify Gods demands to take occasion against his people.

D. 8. Gods servants are driven out with contempt from powers when they serve not their turn. Ver. 11.

2. The next particular in the first head of this Chapter is Gods word for execution, & the effect thereupon. Ver. 12. 13. 14. 15. Wherein we have to note,

1. The word to Moses for giving the sign. Ver. 12.

1. The Authority is declared, *And Jehovah said to Moses.* Readings agree. Onely observe,

1. The immediat connection of this word to the driving out of Moses, God presently giveth it forth to Moses, he followes Pharaoh close.

2. The Authority is Jehovahs word, who doth his pleasure and cannot be resisted.

2. The sign is commanded, *stretch forth thy hand over the land of Egypt for the locust.* Sam. Ar. Syr. Vulg. to the same. Let the locust come. 70. —

That it may come. Onk.

1. The work enjoyned was but to give the sign, to stretch forth his hand over the land of Egypt, that is to put forth hand with rod, in the place where he was, which signally reached all Egypt.

2. The end of this signal was to bring the plague of locusts, which is singularly expressed, for the plural, for the locust is here taken for a noen of multitude; the word notes so much.

3. The event expressed, *And they shall come up over the land of Egypt, and shall eat every herb of the land, all which the hail hath left.* Readings agree; onely some adde, fruit of the trees, and all things els. Sept. Onk. Herein is Gods promise that the thing

thing threatned shall follow the signe; and it shall not be empty.

1. The locusts shall come.

2. They shall devour all green things left, besides the annoyance and mischief done to men. Ver. 12.

Which informeth us.

D. 1. When persecutors drive out Gods servants, he hastens determined plagues on them.

D. 2. The hand of man, stretched out at Gods word for plagues is a terrible signe to his enemies.

D. 3. The plague signified shall come by Gods word to verify the signe given.

D. 4. The plague coming shall do full execution upon Gods enemies, and creatures for their sakes.

D. 5. God can make a latter plague finish, that which a former plague onely began to destroy. V. 12.

2. The obedience of Moses: whereabout note,

Ver. 13. 1. The act of Moses, *And Moses stretched out his rod over the land of Egypt:* all readings agree, onely the 70. He stretched out his rod to Heaven which was over the land of Egypt, though acted but in one place, where Moses stood. No difficulty is here. The ready and exact obedience of Moses onely is herein observable.

2. The act of God assisting Moses is obvious, whereabout also we may observe,

Ver. 13. 1. The production of the cause of this plague, *And Jehovah brought an Eastwind upon the land all that day, and all that night,* Onk. same. A Southwind, Sept. That burning wind, Syr. vulg. In which,

1. The first cause is Jehovah.

2. The second, *the Eastwind,* which is said upon this occasion to be hot; therefore some read *the Southwind.*

3. The continuance, *all that day, and all that night* before the morrow.

Ver. 13. 4. The act, *he brought,* the word is he lead and ruled as a Captain.

2. The production of the effect by this second cause, *It was morning, and the Eastwind brought up the locust,* Onk. Sam. same, South, &c. Syr. Arab.

The burning rushing wind lifted up the locusts, Syr. Vulg. Not to discourse curiously about the wind, it is certain, that it was such, as was fully disposed to bring forth these effects. Secondary causes so God useth to produce his plagues, though supernatural, on his enemies.

3. The evil of this effect, of the locusts produced.

1. In the extent, *And the locust ascended over all the land of Egypt, and rested in every border of Egypt.* Readings differ not much. They rested, so Hebr. & Sept. They remained, Arab. Stayed, Syr. Sat down in the coasts of Egypt, vulg. Here note,

1. The space possessed, all that land and coasts of Egypt.

2. The possession of these locusts.

1. By ascending or coming upon the land.

2. By resting in it as the quiet habitation.

2. In the description of their nature, *Very grievous was it, before it, there was not such a locust as it, and after it there shall not be such.* Readings alter not the sense though they have various expressions. Some read, very many, very great, innumerable; such locusts they were unparallelled in that present & future ages. Some adde that clause, very grievous, to their sitting or resting on the land; but it is distinctly read, no difference will be about this. Onely note,

1. They were a very grievous plague.

2. That they were unparallelled.

Ver. 14. 3. In the darkening of the very land, *And it covered the eye of the whole land, and the land was darkened.* Land was corrupted, The sun-beams could not pierce, Onk. Sam. Syr. Ar. as Hebr. Here are recorded,

1. Their covering the land all over, that not the sun-beam could pierce to it.

2. Their darkening of the Land, that it became black with them. This was an heavy plague.

Ver. 15. 4. In the devouring of the land by them, *And it devoured every herb of the land, and all the fruit of the tree, which the hails had left, and there remained no greens in the tree, and in the herb of the field through all the Land of Egypt.* Readings most agree. And there remained not a leaf on the tree, nor an herb in the field, &c. Syr. Apples, Vulg.

1. Here is a totall destruction of all the fruit of the earth, none was left.

2. A killing of the very plants, for nothing green was remaining. This was the 8th plague.

And teacheth us.

D. 1. At Gods command of signals to denote his word, his servants must use them.

D. 2. Gods true Ministers shew readiness and exactness in giving forth

Eeece forth

forth signes commanded by him.
D. 3. The virtue of Gods signalls is larger then the sign itself exhibited; Over all the land is the plague to be.

D. 4. God himself works, that which signes do but signify unto us.

D. 5. God creat's second causes to produce his heavy judgements on sinners.

D. 6. The second causes are continued by God until the effect of evil be produced.

D. 7. As Gods set time his plagues do come and are not delayed. V. 13.

D. 8. Locust-plagues as well as others, extend themselves, and rest where God will have them.

D. 9. Incomparable vermin God can create to plague persecutors of his Israel. Ver. 14.

D. 10. Locust-plagues & the like cover over and transform the face of the earth at Gods word.

D. 11. Devouring and killing plagues to creatures, God sends upon bloody persecutors. Ver. 15.

3. The last head in the history of the 8th plague containeth the events after execution, which are 3.

1. Pharaohs partial yeelding upon this execution of the locusts, which is expressed.
1. By his accession of Moses. And Pharaoh hastened to call for Moses and Aaron. All readings agree. Here we may note,

Ver. 16.

1. The connection of this hast to the execution of vengeance, present terrors puts him upon present hast to have them removed.

2. The act connected. He hastened to send for Moses, he drove them away in haste but erewhile, and now in as great haste he calls for them; he feels their threatenings true; hasty judgments work in him hasty passions.

Ver. 16.

2. By his confession. And he said, I have sinned against Jehovah your God and against you. All readings agree. Where see the shape of an hypocrit.

1. Here is a second confession of his sin, as Ch. 9. 17.

2. The confession is enlarged, that their sin was not onely against God, but against Moses and Israel.

3. By his request and supplication,
Ver. 17. And now take away, or forgive, I pray thee, my sin onely this once, and pray to Jehovah your

God that he remove from me this death onely. Forgive, is singular, pray ye is plural. Onkel. same. Sept. Sam. Ar. Syr. Vulg. read all plural.

Take up or away, tolerate ye. Ar. Forgive; so all the rest; here are two p. tions made to them;

1. That they would pardon him for his denial and cruel dealings, and that but this one time more, and then he would never do so again; this is understood.

2. That they would pray Jehovah to remove this plague, which he calleth, this death onely. As if he had said, let God give me my life but this time onely, and I shal beg no more; pittifull was his intreaty now, but all hypocritical, intending onely his self-preservation. He makes no promise here expressly of sending Israel away hereupon, but it is all implied.

We learn from it.

D. 1. Gods hasty judgments may work hasty passions in sinners, though no repentance.

D. 2. Vengeance may make persecutors call in Gods servants for help as hastily as they drove them out.

D. 3. Double confession of sin may Hypocrits make under plagues, yet not in truth.

D. 4. Proud persecutors may be forced to confesse their guilt against men as well as against God. V. 16.

D. 5. Hypocritical oppressors may desire forgiveness of Gods people under plagues, as if they would sin no more.

D. 6. Wicked persecutors under judgment are earnest with Gods servants to intercede earnestly for them.

D. 7. It is onely death which wicked sinners deprecate.

D. 8. Hypocrits pretend upon deliverance from death, as if they would sin no more, or desire no more mercy. Ver. 17.

2. The next event is the concession of Moses to his desire, where we have to note,

1. His egress, And he went out from Pharaoh. All readings agree in the main.

They went out. Ar. He leaveth him as not to be prayed with, but goeth out to pray for him unto God.

Ver. 18.

2. His

2. His answer to Pharaohs request, And he intreated Jehovah. All readings to the same. They prayed. Ar. Moses doubts in the power of Gods Spirit mightily called on God to take of this plague also. Ver. 18.

Ver. 19.

3. The issue of prayer followeth, And Jehovah turned a very strong sea-wind, and took away the locust, and fastned it in the red sea, there remained not one locust in all the coast of Egypt. All readings agree. A westwind. Onk. and others. Opposit to the wind that brought them, pitched them, cast them, &c. In this effect of prayer note,

1. God create's the second cause. He turned the points of the wind from east to west, and makes it very mighty or vehement to do the worke.

2. God produceth the effect, he took away the locusts and fastned them in the red sea called Suph in Hebr. from sedg growing by the banks of it. By the Greeck. Aët. 7. 36. it is read, λευκή θάλασσα. There God pitched them and fastned them as any thing with a nail, not to be moved; in which sea afterward Pharaoh perished.

3. The evidence miraculous of this effect, there was not left one locust in all the coasts of Egypt. This is all miraculous. Ver. 19.

And instructs us, that,

D. 1. By Gods leave his Prophets may yeeld to the desires of the enemies, and go about to perform them.

D. 2. Under the same grace they deprecate mightily vengeance from the wicked. Ver. 18.

D. 3. Jehovah hear's the prayer of his and yeelds to spare the wicked sometimes. Ps. 30. 4.

D. 4. The winds are in Gods fists to turn them.

D. 5. God can make winds take away plagues as well as bring them.

D. 6. Miraculous is Gods healing, as well as plaguing, at the desires of his servants. Ver. 19.

Ver. 20.

3. The last event is the 8th time of hardning Pharaohs heart, And Jehovah made strong the heart of Pharaoh, and he sent not away the sons of Israel. All readings agree. Herein are related by Moses two things.

1. An act of judgment from God on Pharaohs heart annexed to the answer of mercy given in unto the prayer of Moses for him; the locusts are gone, and his

heart is hardened. this judicial act of God followeth Pharaohs 8th obduration of himself under all these plagues.

2. A further act of sin from Pharaoh. He sent not away the children of Israel. Though he desired onely to be tried this one time, yet the plague being over, he returned to his former oppression of Gods people, and would not diminish them.

Which Learn's us.

D. 1. Judgment of removing and heart hardning from God may be coupled together in the wicked.

D. 2. God justly hardens sinners so often as they harden themselves.

D. 3. Multiplied hardning worketh multiplied rebellion against God, and oppression of his Church. Ver. 20.

2. The next general head of this Chapter contains the history of the 9th plague upon Egypt even that of darknes, wherein note,

1. Gods word for execution. Ver. 21.

2. The obedience of Moses in the execution. Ver. 22. 23.

3. The events of this plague. Ver. 24. 29.

1. The former is thus expressed to the letter, And Jehovah said to Moses, stretch out thy hand toward the heavens, and there shall be darknes over the land of Egypt, and one shall feel the darknes. Or that one may feel, &c. Let there be darknes, palpable darknes, Sept.

Ver. 21.

even after the darknes of the night is gone. Onkel. Ar. Darknes shall be felt. Sam. The darknes shall be darkened. Syr. So thick that they may be felt, Vulg. Herein we have to note,

1. The authority commanding, Jehovah.

2. The subj. t enjoined, Moses.

3. The word of command, to give the sign, stretch forth thy hand, as in some former plagues. Here God giveth Pharaoh no warning as sometimes he did.

4. The word of predication annexed to the signe, Wherein,

1. The certainty of the event, And there shall be darknes,

2. The extent of it, over all the land of Egypt.

3. The greatnes of the evil. Even palpable darknes, such as may be felt.

Quest. Is not darknes peculiarly discernable by the eye, how then could it be felt by touching?

Ans. 1. Darknes, taken simply, as a privation of light, is only to be
Eccce 2 per-

perceived by the eye; but 2. Herein it is not so barely to be considered, but as accompanied with thick mists or fogs, whose moisture and weight were tangible; therefore here needs no interpretation by hyperbole, as elsewhere must be granted that the Spirit useth. 3. Another sense is suggested from the signification of the verb in the Caldee, to remove, after the darknes of the night was gon; darknes should be instead of day; but in the Hebr. the sense is to feel, and no difficulty is in the reading.

Note we.

- D. 1. God falls upon sinners without warning where they deal falsely with him.** Connection.
- D. 2. The same signal God may command for several uses.**
- D. 3. Gods word determin's the end unto which all signals are appointed.**
- D. 4. Mens hand lifted up to heaven God may make use of to bring evils on the earth.**
- D. 5. It is Gods word to make a Kingdom the land of darknes.**
- D. 6. Palpable darknes is a judgment of Gods own making.** Ver. 21.

2. The obediential act of Moses unto Gods command brings on the execution, wherein observe,

1. His act, *And Moses stretched out his hand towards the heavens*, Readings agree. Herein onely doth Moses give the sign commanded.

2. The execution consequent, *And there was*, &c.

In the description whereof we may note,

1. The evil now put into being, *And there was darknes*, or *obscure darknes*. Onk. Darknes and blacknes. Syr. Darknes, blacknes and tempest. Sept. Horrible darknes. Vulg. Where,

1. The nature of it is darknes which is a privation of light, the sweetest thing that man can enjoy, it is pleasant to see the light. Ecclef. Therefore darknes must be very tedious.

2. The adjunct of it is darknes of darknes, which is expressed by extremity of darknes, darknes that may be felt, it was darknes unparallel'd, which is a paraphrase to set out the greatest misery. Jer. 13, 16, &c.

3. The suddenesse of it, at the lifting up of the hand of Moses, God for-

med this darknes to fall upon his adversaries.

4. The event of this evil, *Over all the land of Egypt*. It did universally possess the Egyptians houses and places where they were, not a corner had any light at all.

3. The duration of this plague; it was for *three dayes* that God continued this torment. Readings all agree. Neither is any difficulty in the letter, Ver. 22.

4. The sad effect of this plague produced.

1. *They saw not any man his brother*. Ver. 23. Sept. Onk. Syr. Vulg. fame. One another. Sam. A man his neighbour. Ar. This was a sad case, to be all in a house or room, and not one man see another.

2. *Neither did they arise any one from that which was under him, for three dayes*. Onk. Sam. Ar. Syr. Vulg. fame. Out of his bed. Sept. Hence it is evident that they were chains of darknes wherewith the Egyptians were bound to their places. And this was a very grievous plague to be fastned and bound up by darknes from moving.

Quest. Had they no help by artificial light?

Ans. According to the letter of Scripture they had none, for then they might have seen and moved from their places, but so they did not, therefore it is certain that the darknes by its moisture & thicknes did put out the candle and fire, that they could not be serviceable unto them.

3. The discrimination or distinction made in this execution is considerable so noted, *But to all the sons of Israel there was light in their habitations*. Onk. Sam. Ar. Syr. fame. In all places where they were; Sept. Where they dwelt Vulg. In which note,

1. The discretive particle, makes difference between Egypt and Israel.

2. The Author of this difference is God, and so here implied.

3. The subject, the sons of Israel, whom God owned.

4. The matter of discrimination, light, contrary to Egyptian darknes, and all comforts of it, which the Egyptians wanted. Thus God shewed his prerogative over light and darknes, for his Church, and against his enemies.

Quest. Why did not Israel now escape when the Egyptians could not see them, and they had three dayes space?

Ans. 1. Gods time of deliverance was not come. 2. Pharaohs sin was not yet full. 3. Gods judgments were not yet compleat on Egypt. 4. God would not have them steal away, but go out with victory.

Ver. 23.

We

We observe here.

D. 1. Obedience to Gods signal commands must be given by his servants.

D. 2. Signal obedience by Gods Ministers is not in vain. God giveth the effect.

D. 3. Horrid darknes can God send upon souls darkned thorough sin.

D. 4. Egyptian darknes is Gods exemplary vengeance to the World.

D. 5. The place and duration of darknes are at Gods appointment. Ver. 22.

D. 6. Dismal darknes is that, which takes from men the use of sense, and motion.

D. 7. Chains of darknes can God make to hold fast sinners in prison.

D. 8. God executes his judgments on the World with discrimination to his people.

D. 9. Egypts darknes is Israels light. Ver. 23.

3. The events of this plague now follow,

1. The impression made upon Pharaoh, Ver. 24.

2. The dissatisfaction of Moses, Ver. 25, 26.

3. The obduration of Pharaoh hereupon, Ver. 27, 28.

4. The last reply of Moses about this, Ver. 29.

In the first you may see what impression this plague made upon Pharaoh by these effects,

1. By his calling again for Moses, *And Pharaoh called for Moses*, all readings the same. Here,

1. The term of connection, and or then.

2. The act connected is to be observed. One question.

Quest. How could Pharaoh call for him, when no man stirred out of his place for three dayes, or when was this done?

Ans. To solve this doubt several men walk several ways.

1. Some thinke that Pharaoh sent for him while the darknes was upon him, and this conjecture wants not a reason, for it is supposed if the plague had bin gone, he would not have called for him at all; therefore these grant an hyperbole in the dark-

Ver. 24.

nes, to note it great, but not so but some meanes might be used to send for Moses.

2. Others think it to be done at the three dayes end, and that some light was restored, and then so soon as he could, he sent for Moses, fearing it might prove an everlasting darknes; this also hath its probability from the time of the plague, and its sad effects for three dayes, that there was no way to send to him before.

3. Between these it may be said, that however the Egyptians saw not one another; yet they might hear one another, and so meanes might be made for Moses to come who wanted no light to bring him. However the matter is not great. This is certain, that Moses was now called unto Pharaoh.

2. By his granting to him, *And he sayd*, Ver. 24. *go ye serve Jehovah, only your flocks; and your herds shall be staid, your family, or your little ones also shall go with you*. Onk. Sam. Ar. Syr. Vulg. to the same, Let your flocks run, &c. Sept.

1. His grant is for themselves and families, let the little ones, and all, go, & serve the Lord.

2. His limitation is upon their sheep and oxen, which were necessary materials for their feast, Ver. 24.

Learn we hence.

D. 1. Frequent plagues may cause frequent applications of the wicked to Gods servants.

D. 2. Persecutors may upon Gods plagues give leave to the persons of Gods people to go free, and serve God.

D. 3. Hardned oppressors deny meanes of serving God, when they grant liberty to do it. Ver. 24.

In the second the dissatisfaction of Moses appears.

1. In his demand with the end of it, *And Moses said thou shalt give also into our hands sacrifices and burnt offerings or ascensions.* And we shall, or that we may do, or offer them to Jehovah our God. Sept. Sam. Syr. Ar. Onk. Vulg. to the same. Holy sacrifices. Onk.

1. His demand from Pharaoh is, to have meanes of worship, as well as leave, which must be sheep and oxen, the matter of their sacrifices.

2. The end, that they may do to Jehovah their duties, and worship according to his will. Ver. 25.

2. In his resolution with the reason of it. *And our cattel also shall go with us, there shall not be left an hoof, for thereof shall we* Eccc 3 take

Ver. 25.

take to serve Jehovah our God, and we know not with what we shall serve him before we come thither. All readings to the same purpose.

1. His resolution is in two points,
 1. That their flocks and herds shall go with them.
 2. That not an hoof shall be left behind. Things are clear.
2. His reason is twofold,
 1. The necessity of them for sacrifice to serve the Lord.
 2. The present ignorance of what would suffice until they came to the place whereunto God called them. Therefore he was resolved to have all.

Observe we here.

- D. 1.** Gods instruments of redemption seek not onely liberty of persons but of means to serve him.
- D. 2.** Due worship and true sacrifice to God are the scope of all Gods redeemed. Ver. 25.
- D. 3.** Gods Ministers must be resolute for all, and not bate a jot of what God requires. Not a hoof.
- D. 4.** All the exactions of Gods instruments must be aimed at Gods service truly.
- D. 5.** Gods servants know not themselves, but depend upon his discovery for what they must offer to him. Ver. 26.

In the third we have to note these particulars,

- Ver. 27.
1. Gods spiritual vengeance upon Pharaoh this 9th time, And Jehovah made strong the heart of Pharaoh. Hardened or made strong and obstinate, all readings agree. Which is Gods judicial act as before, upon Pharaohs making himself obstinate.

2. The effects of this spirituall judgment, are two,

- לא אנה
1. A denial to dismiss Israel, And he would not send them away. Readings concur. Here is a word would not, never used in this matter before, it note's he desired not, neither had any inclination to dismiss Israel, notwithstanding these 9 plagues past; it note's his wilful obstinacy. V. 27.
 2. A threatening of Moses upon the close, And Pharaoh said unto him, get thee from me take heed to thy self, add not to see my face; for in the day thou shalt see my face thou shalt dye. All readings agree in this, some read, Thou shalt be slain. Herein see the wretchedness of Pharaoh.

- Ver. 28.
1. He rebids him his presence, Be gone, be gone.

2. He items him maliciously, Look to yourself.

3. He inhibits him any more to looko him in the face, Add no more to see my face, 4. He threatens him bloodily, In the day thou shalt see me thou shalt dye; no mercy shall be shewn thee; see the desperate madness of a man hardened unto perdition. Ver. 28.

And observe.

- D. 1.** Gods discontenting demands from sinners by his servants, occasions them to harden themselves.
- D. 2.** God in justice giveth up to 9 times more hardness where sinners resist his judgments.
- D. 3.** The more Persecutors are hardened, the more they oppress Gods Church. Ver. 27.
- D. 4.** Desperate hardness makes men command Gods Ministers from them, when they faithfully speake for God.
- D. 5.** Dogged items are the usual farewells of the wicked to Gods Servants.
- D. 6.** Expulsion from their presence & threats of death are the usage of hardened sinners against Gods faithful messengers. Ver. 28.

In the fourth is the last reply of Moses in part, but not in whole, for before he leaveth him he gives him notice of the tenth plague at hand, which would get victory over him, Chap. 11. But here he onely complieth to his threats, yet in order to a further message which God gave him while he was standing there. We may note herein,

- Ver. 29.
1. An ironical commendation of his speech, And Moses said, thou hast spoken well, or right, Onkel. Sam. to the same, — So thou hast said, 70. It is well that thou saidst, &c. Ar. — Very well hast thou spoken, Syr. So let it be as thou hast spoken, Vulg. It is a sarcasm, or ironical scorn to him, it is very well said, agreed.

2. His bold resolution, I will not add more to see thy face, All readings concur. In this God confirms by Moses the word of Pharaoh, as a Prophecy, for he would not, and did not see him any more, unless when perished in the sea. And thus the Apostle writes of him, that he feared not the wrath

wrath of the King, being so encouraged by faith in God.

And instructs us.

- D. 1.** Under Gods directions Gods Servants may scorn the taunts of persecutors.
- D. 2.** In justice God gives wicked men their desire sometimes, that his Servants shall not see them.
- D. 3.** Undaunted courage doth God give by faith to his, against threats of proudest persecutors.
- D. 4.** It is a sad farewell when God in his Ministers refuseth to see the face of the wicked, Ver. 29.

CHAP. XI.

Herein is continued the further reply of Moses unto Pharaoh before he went from him, concerning the tenth plague. Wherein must be observed,

1. The warning which God gave of it, Chap. 11. ver. 1, 8.
2. The issue of that warning foretold in a threefold event,

Concerning { 1. Phar. servants.
2. Moses.
3. Pharaoh.

3. The disposition of Israel to prepare themselves to be gone at the tenth plague, Chap. 12. ver. 1, 28.
4. The execution done, ver. 29, 30.
5. The events following, ver. 31, &c.
1. In the word of warning we have to consider,

1. What God spake to Moses, Cha. 11. ver. 1, 2, 3.
2. What Moses spake to Pharaoh, ver. 4, 8.

1. That which God spake to Moses about the tenth plague is in two particulars, 1. The prediction of the plague, ver. 1.

2. The direction which God gave him thereupon, ver. 2, 3.

1. The prediction which God gave Moses about the last plague runs thus, And Jehovah said to Moses, yet one plague will I bring upon Pharaoh and upon Egypt, afterward he will send you from hence; when he send you away, he shall thrusting thrust you out altogether. Sept. Onk. Sam. to the same, — There remains one calamity, &c. — They shall expel you hence. Syr. — with one plague I will touch, &c. And he shall compell you to go out. Vulg. Wherein note,

1. The prediction of the stroke, and therein,

1. The Author of it, Jehovah.

2. The subject to whom it was given, Moses.

3. The matter foretold, Yet I will bring one plague more upon Pharaoh and upon Egypt.

1. The inflictour, I, Jehovah.

2. The subject, Pharaoh and Egypt.

3. The infliction, One plague more.

Here it is expressed indefinitely, but afterward Moses tells it in special,

2. The prediction of the effect, two wayes,

1. Generally, after that he will send you hence.

2. Specially, When he shall dismiss you, He shall thrusting thrust you out altogether.

1. The earnestness of their dismissal.

2. The thoroughness of it is here discovered. A total full deliverance of Israel shall follow upon this.

Quest. When did God reveal this to Moses?

Answer. 1. It is thought by some at his first appearance, but not so likely, for God did not reveal all particulars at one and the same time, but at their several seasons to keep him up in believing and expecting. 2. It is most likely God gave him this discovery upon his last coming to Pharaoh; whereupon he gave him that peremptory answer that he would see his face no more. Thus God could and did appear.

Quest. What means this hast in thrusting them out?

Answer. A ready and full discharge of them without any further capitulation.

Note we.

- D. 1.** When God warrants his Servants, they may well refuse to see the face of tyrans. Connection.
- D. 2.** God hath his plagues in reserve which shall do, what none had done before on sinners.
- D. 3.** One plague determined of God shall do more then 9 foregoing on his enemies.
- D. 4.** Combined persecutors are joined in Gods plagues. Pharaoh and Egypt
- D. 5.** In Gods own time he will get victory over his enemies, they shall yeeld.

D. 6.

D. 6. *At Gods word oppressours shall be forced to dismisſe his Church readily and fully. Ver. 1.*

2. Gods direction now followeth unto Moses for a message unto the people of Israel, upon this last plague discovered, where note,

Ver. 2.

1. The word directing him what to do, *Speak now in the ears of the people, and they shall or let them ask a man from his neighbour, and a woman from her neighbour, vessels of silver and vessels of gold.* Onk. Ar. Syr. Vulg. fame. — Privily, &c. — Garments. Sept. Sam. Herein note,

1. A commission for Moses to speak in the hearing of the people, which he must needs do by others among so many thousands, and the matter of his speech was to order the people, to do what God foretold. Ch. 3. 22.

2. The obedience required which was that men from their companions, and women from their neighbours should aske vessels of silver and gold, which are read *Jewels*, but probably they were instruments of several sorts, some greater and some lesse, these they were to aske. Ours, and most say by borrowing, and it may be so, yet it is not so necessary, for the word signifieth asking in several ways; and God had said before they should spoil the Egyptians, which might be by another kind of asking at that time. But take it as it is ordinarily conceived.

Quest. Was this a righteous act?

Ans. 1. It was Gods command, who can call that unjust? 2. God was disposer of all the earth, and therefore justly might appoint his people to demand and have. This can be no unrighteousness from the Lord of all.

2. The success attending this word is twofold,

Ver. 3.

1. Concerning the people, *And Jehovah gave the people favour in the eyes of the Egyptians.* Most readings agree. — I will give. Sam. Herein note.

1. The power ingratiating, *Jehovah.*
2. The subject ingratiated, *Israel.*
3. The grace itself, favour in the eyes of the Egyptians, to give what they would ask of them, this was Gods word. *Shall give, &c.*

Ver. 3.

2. Concerning Moses, *Also the man Moses was very great in the land of Egypt in the eyes of Pharaohs servants, and in the eyes of the people.* Onk. Vulg. fame. — Before the Egyptians, &c. Sept. — Was honorable, &c. Syr. — Moses was a very great Apostle in the land of Egypt with Pharaohs Captains, &c. Ar. Here the Samaritan edition inserts all spoken from God which afterward Moses declared unto Pharaoh; in these is not reported any favour shewed to Moses but that he was great, and so feared by

them, though they loved him not. Here

1. The term of connection also, notes this to be of a different nature from the former, God gave them favour, but made Moses great.

2. The matter connected is the narration of the state of Moses, wherein may be noted,

1. The subject spoken of, *the man Moses*, not a despicable but an honorable man.

2. The condition spoken of him, that he was very great, and indeed by greatness terrible.

3. The witnesses of this greatness, *Pharaoh, &c.*

1. The land of Egypt.

2. Pharaoh.

3. All his servants, for unto them is Moses sent, small and great were afraid of him.

Learn we.

D. 1. *God at his pleasure doth not onely give freedom to his people but fulner.*

D. 2. *God may command his servants to ask and have of their very enemies.*

D. 3. *It is no wrong to aske and take what God commands his people.*

D. 4. *The silver and gold of enemies God can give to his Church at his will. Ver. 2.*

D. 5. *Where God giveth charge to ask he mooveth hearts of enemies to give.*

D. 6. *God can make his servants not onely favorable to some, but terrible to others. Ver. 3.*

2. The word of warning, which Moses from God delivered to Pharaoh followeth. Ver. 4. 5. 6. 7. 8. Wherein,

1. He declares Gods midnight-walk in Egypt. Ver. 4.

2. Gods midnight-judgment. Ver. 5.

3. The midnight-cry of the Egyptians. Ver. 6.

4. Gods discrimination of Israel from Egypt. Ver. 7.

1. Gods egress or walk in Egypt is foretold, *And Moses said, thus saith Jehovah, about midnight I am going out into the midst of Egypt.* Sept. Sam. Syr. Vulg. fame.

— At midnight I will make my Angel walk thorough the country of Egypt. Ar. here note,

1. The messengers readiness to expresse Gods revelation annexed to his command.

2. The

2. The word of Jehovah himself now manifested.

1. The speaker. Thus saith Jehovah, not Moses, but the mighty Lord himself speaketh all that followeth in the 4 next heads noted, so that there is no doubt of them.

2. The speech which is a propheticall warning in all the particulars forenamed, 25.

1. His walk, and herein,

1. The party mooving, Jehovah himself.

2. The place of his walk, *the midst of Egypt*, the whole country.

3. The motion itself, *I am going*, which carrieth doubtles the dismal end of it, a going out to kill, as that passage be- hold I come as a thief. Such a motion is it, and that to destroy.

4. The time of this walk, at midnight, which was after the same day (wherein Moses spake to Pharaoh the 14 day of the month *Nisan*), a more terrible visitation it was by being in the dead of the night, when all thought themselves secure in their beds. This is the first word of warning.

Note we hence.

D. 1. *When God reveals his mind to his Prophets they must speak it, and are ready.*

D. 2. *Gods true Prophets tell onely that which the Lord said himself.*

D. 3. *When visitations by creatures will not moove the wicked, God will come himself.*

D. 4. *It is easy for God to visit a whole land at once thorough and thorough.*

D. 5. *God takes his time at midnight sometimes to visit his enemies.*

D. 6. *Gods midnight-walks are dreadful visitations unto sinners. V. 4.*

2. The next word which God speak's by Moses to Pharaoh is about the midnight judgement, *And every first born in the land of Egypt shall dye from the first born of Pharaoh who sitteth on his throne, to the first born of the bond woman which is behind the mill, and all the first born of beasts.* Sept. Sam. Ar. Syr. Vulg. fame. — First-born of Pharaoh which was to come to sit upon his throne. Herein is foretold the fatal issue of Gods midnight walk.

1. Generally, the death of all the first born in Egypt.

2. Specially,

1. The first born of the King who

was to succeed in the throne and kingdom.

2. The first born of the poorest vassal of Egypt, set out by that proverbial phrase. A bondwoman or prisoner grinding in the prison house; this notes the lowest rank of all the Egyptians. Ex. 12. 29. Judg. 16. 21. Such is said to be behind the mill because she turned it before her.

3. The first born of the beasts; and all these universally were slain and dyed.

3. The next word of God speaks of the midnight cry, *And there shall be a great cry in all the land of Egypt, such as there hath bin none like it, neither shall there be added any* at that. Sept. Onk. Sam. Syr. Ar. Vulg. to the same. Wherein,

1. God threatens a deep sense of this plague; implied.

2. A grievous horror and howling among the Egyptians.

3. An unparalleled character, none should be like it to come, neither was any past. Ver. 6.

Quest. Did Jehovah go forth and do this himself?

Ans. 1. He himself doubtles was the first cause and author of it. 2. This hindered not but by his Angel he might execute it. 3. Yea and by good Angels, for the redemption of the Church. See Genes. 19.

Quest. Was it just to kill the children and let the fathers live who provoked God?

Ans. 1. The righteous Lord cannot but do righteously. 2. The Children as well as fathers are known to him, and the cause of his dealing with them. 3. He hath threatened to visit sins of fathers on Children, as the race of wickedness. 4. God did but reserve their fathers to another destruction. Chap. 14. 27.

Quest. Why were the beasts slain with them?

Ans. 1. It is Gods prerogative over creatures to make and destroye, punish them which way, and with what circumstance he pleaseth. 2. It was to take greater vengeance on the wicked possessors of them, beasts being considerable helps, and thereby they were the more plagued.

Quest. Why did God strike the first born?

Ans. 1. It is at Gods liberty to choose his mark for judgment, none may aske him why? 2. Yet God had threatened this before, because they oppressed Israel, Gods first born. Ex. 4. 22. 23.

Quest. Was there a first born in every house?

Ans. 1. No need is of pressing that. 2. In all houses where they were, they Fffff slain

slain. 3. Where were none it is likely the chief of the family were smitten.

Which teacheth us.

D. 1. Gods midnight visitation aims at the first born and choicest of the wicked.

D. 2. Heirs of Kings and peasants God takes away in his midnight walk.

D. 3. The generations of the wicked perish before them, or with them.

D. 4. The first-born and choise of beasts God culls out and kills for the sins of men. Ver. 5.

D. 5. The grievousness of plagues is in the deep sense of and bitter cries under them.

D. 6. Unparallel'd horrors and cries hath God allotted to Egypt literal and spiritual. Ver. 6.

4. The next word of God is for discrimination of Israel under this plague on Egypt. Here,

1. The privilege of Israel is expressed, *But against any of the sons of Israel shall not a dog move his tongue, against man or beast, Sam. same, ——— Shall not snarle or bark w. h. his tongue, Septuag. ——— The barking dog shall not hurt any, Onk. Syr. ——— Apud eos, &c. non mutiet, &c. Vulg.*

1. The subject of this privilege, the sons of Israel Gods Church and choise portion.

2. The privilege itself expressed in a proverbial speech, A dog shall not move his tongue against man or beast in Israels tents, *i. e.* They shall be all at peace and in quietness. The dog is the wicked man here properly, *Hof. 10. 21. Pl. 22. 16. 20. It lures with that, Job. 5. 16.*

2. The reason of this privilege, *That ye may know Jehovah doth marvellously separate between Egypt and Israel, Onk. Sam. Syr. Vulg. same, ——— What great things God will make glorious, Septua. ——— In what matter God distinguisheth the sons of Israel from the Egyptians, Ar. Herein the end of this privilege is shewed,*

1. Generally, that God puts a difference between Israel and Egypt.

2. That he works wonderfully for Israels peace.

3. That he wonderfully separates Egypt to destruction.

Thus farre God speaks,

And instructs us.

D. 1. Gods determining in the midst of the cries of the wicked, his people shall be quiet.

D. 2. The dog -barking of the wicked against Gods Israel is restrained upon Gods Word.

D. 3. The Church of God and all theirs are in security when enemies are in the midst of shakings. Their bowels are in safety under Gods commands.

D. 4. In executing judgments God makes a wonderful difference between his Church and enemies. Sometimes in present, but alwayes at last.

D. 5. Gods mind is that hereby men should know him to be the discernor between the just and unjust. Ver. 7.

2. The last thing noted in this warning is the event of it, and this is threefold, delivered in the words of Moses,

1. The event concerning the Egyptians, *And all thy servants shall come down to me, and shall bow themselves to me, saying, Go thou out, and all the people that is at thy feet, and after that I will go out, Whom thou leadest, Sept. ——— Ask me which is with thee, Onk. Ar. ———*

Worship me, *Ar. Syr. Vulg. which sometimes to render the Hebr. word. Wherein,*

1. He foretels the case will be altered, and that those Nobles of Pharaoh, who together with himself were taunting at him, and the God of Israel, and hitherto had dared 9. plagues, yet now at last should yeeld, and that in 4. expressions,

1. They should come down to him, he was resolved to come at them no more.

2. That they should cringe and bow to him, who were usually taunting and despising him.

3. That they should desire him and Israel to be gon out of their coasts having felt Gods hand.

4. That upon this he was resolved to go, and not before, *Then will I go out.*

2. The event concerning Moses, *And he went out from Pharaoh in heat of anger, Onk. Sam. to the same, ——— With vehemency of anger raised for him, Arab. ——— With great anger, Sept. ——— To angry, Vulg. ——— Septuagint. Herein are related,*

1. The

1. The departure of Moses having done his last message from God to Pharaoh, he now tells him before he departs, what would be the event of this last plague, and withall giveth Pharaoh his desire and goeth away from him.

2. The manner of his departure, it was with rage and burning anger against such hardened and incorrigible sinners; this meek man was iraged with these hardened persecutors, and flung away in fury.

Quest. Did Moses well to be so angry? *Ans. Yea.* 1. The principle of it was the zeal of God. 2. The object of it was the most milchievous pride, obstinacy and rebellion against God, and cruel persecution of the Church. 3. The end of it was Gods glory in in scorning the scorner.

Learn we hence.

D. 1. Gods instruments having done his message in his name, may well mind the event to enemies & themselves.

D. 2. Divine vengeance will make them come to his servants, who have discharged them their fight.

D. 3. Brow-beating persecutors may be made to stoop and bow to Gods despised servants.

D. 4. Powers that hold the Church captive may be forced to desire their departure full and free.

D. 5. Gods instruments will go and lead his Church from bondage, when he commands, and that victoriously.

D. 6. Highest anger against sin becomes the best of Gods servants.

D. 7. God makes his despicable instruments victoriously to scorn the powers that scorn him, Ver. 8.

3. The last event foretold is concerning Pharaoh, and that by Gods own discovery to Moses. Wherein,

1. His sin is discovered, *And Jehovah said to Moses, Pharaoh shall not hear you, Ar. Vulg. to the same, ——— Will not acquiesce in you, or yeeld to you, Onkelos.*

1. The discoverer of this sinful event is Jehovah.

2. The subject to whom it is discovered is Moses, that he might not be discouraged.

3. The sinner and the sin discovered *Pharaoh, shall not hear you, that is, so as to believe this plague will come upon his first born; he will regard none of your words, he will by unbelief reject you and me.*

2. Gods end in suffering and ordering this sin is discovered, *That my wonders may be multiplied in the land of Egypt, Sam. Ar. Vulg. to the same, ——— That I may multiply my signes, &c. Sept. Onk. Syr. In general, the end is the manifestation of Gods glory in his judgments upon such prodigious sinners,*

1. The matter to be manifested, Gods prodigious and wonderful signes of vengeance, his monstrous plagues and unheard of judgments.

2. The manner of manifestation, by multiplication of them, sending one wave or billow upon the neck of another, even to tenfold partial plagues, and then the sweeping vengeance at the red sea.

3. The place of this manifestation, the land of Egypt, from Pharaoh on the throne, to the captive on the dungeon; this God was resolved to make the stage or theatre of his vengeance, for a memorial to unbelieving hardened sinners, *Ver. 9.*

3. The means of bringing such prodigious vengeance upon such sinners is reported, which was the ministry of Moses and Aaron, *And Moses and Aaron did all the wonders before Pharaoh, Readings do agree: Wherein is related,*

1. The Ministers by name, *Moses and Aaron.*

2. The work of their ministry, they did all these prodigious things commanded them from the first to the last.

3. The presence wherein they were done. In the eyes of Pharaoh: they did them signally before him, but God did really and effectually; yet all these done in the sight of such a sinner, are an occasion to him of greater unbelief.

4. The judgment spiritual, which God notwithstanding in justice bringeth on him, *And Jehovah made strong the heart of Pharaoh, and he sent not away the sons of Israel out of his land, ——— The Lord hardened, &c. Al readings agree. Here,*

1. The Judge, Jehovah himself.

2. The subject of the judgment, in general Pharaoh, and in special his heart.

3. The judgment itself hardening, stiffning, making it obdurate and stubborn, not by infusing evil, but in justice giving him over to his own hearts lust, and to be hardened by Satan.

4. The fruit of this judgment, the further oppression of Gods Church. He would not send Israel away, but hold them captive. Thus farre is the word of warning about the tenth plague, and the events thereof foretold.

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Which teacheth us.

- D. 1. *God foreseeth, and sometimes maketh known that wicked sinners will not hear his Ministers sent to them.*
- D. 2. *Such refusal of the wicked to hear Gods Word foreruns usually some strange plagues.*
- D. 3. *God sometimes aims at the multiplying of prodigious judgments upon multiplied unbelief.*
- D. 4. *God makes the Theatre of his vengeance where he pleaseth.*
- D. 5. *Egypt's prodigious sin and vengeance are made exemplary by God to all ages. V. 8.*
- D. 6. *Gods Ministers do but his work and deliver his word, and sinners harden themselves by the same.*
- D. 7. *Ocular demonstration of Gods strongest plagues will not persuade sinners to believe.*
- D. 8. *Vpon such wilful hardning against his word, God justly hardens to destruction.*
- D. 9. *Sinners hardened by God will do all the mischief they can against him and his people, Ver. 10.*

CHAP. XII.

IN this Chapter is finished former head of the first general part noted in the first division of this Book; which was into 2 general parts,

1. The history of Gods acts in Israels deliverance from the first to the nineteenth Chapter.

2. The history of the Churches state in Covenant, &c. settled.

Hitherto we have received the history of many events and acts of providence tending to Israels deliverance, we have the last here recorded, which is about the tenth plague, whereabout from Chap. XI. we have noted,

1. The warning of it. Chap. 11. from Ver. 1. to 8.

2. The issue of that warning. Ver. 8. 9. 10.

Now in order should follow the execution, but Moses inserts before it the

history of Gods preparing Israel for their deliverance, upon this last plague, from Ver. 1. of Ch. 12. to the 28.

3. Here then followeth, Gods preparation of Israel to depart, which is done,

1. By Gods charge to Moses thereabout. Ver. 1. 20.

2. By Moses his charge to Israel. Ver. 21. 28.

In the former we may again observe,

1. Gods order in stating to Israel, their proper account of the year. Ver. 1. 2.

2. Gods charge to dispose them for deliverance by instituting for them a double ordinance unto their sanctification.

1. That of the passover. V. 3. 14.

2. The feast of unleavened bread. Ver. 15. 20.

1. God takes occasion before Israels departure to instruct and settle them as to a special account of the beginning of their year, distinct from the Egyptian account, and that to carry the memorial of their deliverance, And Jehovah had said to Moses and to Aaron in the land of Egypt, saying. Ver. 1. This month shall be unto you the head of the months; this shall be unto you the first month of the year. Ver. 2. Readings agree. In this passage we may fitly consider,

1. The term of connection and, which is properly copulative to the order of the history related by Moses, but not denoting the order of time, as if it did immediately follow in event upon that which was last spoken; for so it did not, as we shall see hereafter.

2. The matter connected is Gods institution or renovation of the Churches account of the year distinct from that observed in Egypt. Hereabout we may note,

1. The authority instituting and declaring it. Jehovah himself, the author of all time, and just disposer of the points of it unto creatures.

2. The trustees to whom God communicates this institution to be made known unto his Church, these are Moses and Aaron.

3. The place whence this is first promulgated, it was in the land of Egypt, before Israel was departed thence.

4. The manner of discovery; it was by speech, Jehovah spake to them, saying, or indeed rather had spoken to them, in the preterpluperfect tense, noting some longer time past than the preter-tense.

5. The matter discovered by God to them, which is a double injunction concerning their new account of the year.

1. This month shall be order it be the head of months. Ver. 2.

Herein considers

1. The subject spoken of demonstratively, this month, the name whereof in the Hebrew is Abib. Ex. 13. 4. and in the Caldee Nisam. Neh. 2. 1. This was about the vernal equinoctial usually containing part of four March and April.

2. The

2. The attributes spoken of it, and fastned upon it by God, it shall be to you my Israel, the head of months; therefore let it be so accounted by you; the nation of heads, though it be rendered by the beginning, and so truly often, as if it should note the order of the years beginning; yet it seems to note primacy and excellency of time here, it is the head, that is the chief and choise and best of months; which was made so of God by this present deliverance from Egypt, it was the best time of the year to them. So it seems most proper to note, for the next attribution seem's to note the order of beginning.

2. This shall be the first of the months of the year.

1. The subject is the same as before.

2. The attribute here is a term of order, which is, that it shall be the first of all the months in the year, that from thence the beginning of the year shall arise, and be accounted, the first of the 12 months, as to the Churches account.

Some Queries arise here,
Quest. When did Jehovah say this to Moses?

Ans. 1. Not on that day when he left Pharaoh, for the slaughter of the first born was to be that night. 2. Moses seems to insert all this passage from Ver. 1. to the 28 by a parenthesis between the warning and the execution of the 10th plague, which so well he could not report before.

3. The injunction for preparing the Lamb for passover on the 10th day of this month which was 4 days before, plainly sheweth that God spake this to Moses about the beginning of the 9th plague that they might have the Lamb in readiness on the 14th which was the day wherein Moses parted away in wrath from Pharaoh, and so of great trouble in Egypt.

Quest. Was this the first time of making this the first month of the year?

Ans. About this interpreters are divided, some think this was the first institution of it as a memorial of Israels deliverance out of Egypt. Others judge it only to be the restitution of the old account from the creation which by Israels dwelling in Egypt was very much lost and forgotten. To this Junius and others incline, to the former many others. The matter may be undetermined without much prejudice, because computations of times are so uncertain among men and something obscure in sacred record. The reasons for a supposed restitution are,

1. Noahs opening the Ark the first day of the first month judged to be in the spring equinoctial. Gen. 8. 13. If so, the account was before.

2. It is conceived that the Hebrews

kept the same account, as the Caldees from whom they came, who begin from the vernal equinox.

3. It stands with as great reason that God may restore a day or time for a memorial of mercy as well as make one; but this is certain, that God did make this month eminent for Israels deliverance out of the house of bondage, therefore puts a title on it, to that of creation; if this were the first month from thence. And Christ also suffered for mans redemption in this month, wherein the passover was kept, he being the truth of it. John. 18. 28.

It instructs us.

D. 1. *The method of Gods Spirit is arbitrary in relating one thing before, and another after.*

D. 2. *Jehovah usually by his Ministers makes known his mind unto his Church.*

D. 3. *God is pleased to order the Churches reformation sometimes in the place of their corruption. Ver. 1.*

D. 4. *The ordering of months and years is proper to God.*

D. 5. *To set one time before another and make it eminent for good is Gods prerogative.*

D. 6. *God is pleased to set a special account of time unto his Church. Ver. 2. And this may be demonstrated both in the law and Gospel, that it may know when to Worship him.*

Now followeth Gods charge to Moses about instituting a twofold ordinance to sanctify his Israel before its removal at this time,

1. That of the passover. Ver. 3. 13.

2. That of unleavened bread. Ver. 14.

20. Thus farre God speaks in the former of these, we have to consider generally the institution of the second ordinance Sacramental to the Jewes, even the passover, about which note,

1. The authority instituting, Jehovah himself, who commands his Ministers to speak his mind.

2. The ministers to whom this institution is first declared, Moses and Aaron, they receive it from the Lord.

3. The subject for whom this institution was made, and to whom it was now

Ffff 3

declared. *The congregation of Israel*, the Church of God, setled among them, with a partition wall to all other nations.

Ver. 3. 4. The commillion to the former Ministers, *Speak ye to all the congregation of Israel, saying*, Readings do most agree. The 70 read, *Speak thou*, &c.

5. The matter in commillion to be spoken is Gods will about the institution of the paschever in all the words following to the end of the 13th verse. Wherein Gods will is revealed.

1. About preparation of it. V. 3. 4. 5.
2. About administration and use of it. Ver. 6. 12.

In the former we have to note these particulars.

Ver. 3. 1. The time of preparation named, *In the tenth of this month*, that is the 10th day. Readings agree. This was the season now appointed to prepare the matter of this paschever, whence we may see, that if Israel must begin this preparation on the 10th day, then this was spoken by God to Moses and by him to the people at least 4 dayes before, therefore the order of words doth not here note the order of time. This day is memorable for Israels going thorough Jordan. Ios. 4. 19. And, as may be gathered, Christ, on this day entered Jerusalem, to make out the truth of this paschever. Joh. 12. 1. 12.

Quest. Why is it terminated to the 10th day here?

Ans. 1. For time to prepare for this ordinance. 2. To type out what Christ fulfilled in it.

2. The will of God is here revealed about the substance of preparation, which is here twofold.

1. The principal and chief that must prepare this, noted under that title *A man*, that is, the chief ruling man, or head of the house and family.

2. The accessories that must joine in this preparation, and for whom it is prepared, and that is expressed under the notion for *an house or household*. This is also specified with a double proviso.]

Quest. Why one for an household and not more?

Ans. 1. Not to multiply paschevers.
2. That the whole of it might be eaten that night. 3. Yet allowing enough for the greatest. 4. To fit the truth. Christ one sacrifice for the whole household of faith.

Ver. 4. 1. That one lamb should be for one household which were sufficient for the eating of it. Ver. 3.

2. That if the household were too little for the eating of the lamb, then the next neighbours family was to be joined, and that care taken, that according to so many soules as were, the paschever might be fitted for them. Ver. 4.

Quest. How many were enough for one lamb?

Ans. 1. Some say ten was the number appointed. It is likely. 2. Discretion was to guide in choosing a sufficient one. 3. The will of God is discovered about the matter of the paschever to be prepared, and that in respect,

1. Of the kind of the creature, *a lamb, or kid*, of the sheepe, or goats. Ver. 3. 5. A little beast.

2. Of the quality, *without blemish*, perfect.

3. Of the sexe, it must be *a male*. Quest. Why a male, and that without blemish?

Ans. To signify Christ the truth, who was perfect in all. 1 Pet. 1. 19.

4. Of the age, it was to be the *son of an year*, that is, of the first year; this is the more remote matter or remotely considered, for all this as yet makes it not a paschever.

4. The will of God about the acts of preparation, which are here two,

1. Of separation from the *flocks* Ver. 3. 4. 5.

2. Of reservation, *it was to be kept to the 14th day*. Ver. 6.

In the latter discovery of administration, note.

1. Gods will about the subject of it, *The whole Church of the congregation of Israel*. Onkel. same. All the multitude.

Sept. Vulg. Congregation of the Synagogue, &c. Sam. All the people. Syr. *Turba cæus*. Ar. They are much to the same purpose, but

the whole Church of the congregation of Israel is to the letter. Where note,

That this universal subject must be distinguished according to the work of administration, as each was capable of its part; for all were not fit to kill, though all might have their several privileges about the killing of it, for it was killed for all the congregation of Israel, though not by every one of it; the Church therefore generally is the *subjectum cui*, not the *subjectum quod*. Not all did minister in killing. For the head was to do it.

2. Gods will about the administration of this ordinance which doth consist in divers actions.

1. In killing it.

2. In striking the blood on the posts.

3. In eating it.

1. About the killing of it God hath determined.

1. The time, *Between the two evenings*. Sam. Toward the evening or sun setting. Sept. Syr. Vulg. Between the two settings. Ar. The afternoon, so the Jewes divided because of several services which they were bound to do before sun set. This seems to be about 3 a clock with us in the afternoon; that is about the 9th houre of the day, at which time Christ the true paschever died also. See the agreement with the type and truth. Matth. 27. 46. 50. Quest.

Quest. Was this 4th day the necessary time for this ordinance?

Answer. Yea, but in this case noted, when God dispensed with it. Numb. 9. ver. 11.

Ver. 6. 2. The action, *They shall kill it*. That is, cut the throat of the lamb thorough & thorough, and let out the blood with the life of it, which was also in way of sacrifice, though not by the hand of a Priest, as afterward the law required. So Christ our paschever was sacrificed for us. 1 Cor. 5. ver. 17.

2. Gods will in this administration is about striking of the blood, *And they shall take of the blood, and give it upon the two sideposts, and the upper dore posts upon the house where they shall eat it*. Sept. Onk. Sam. Syr. Ar. and Vulg. same.

1. The action commanded is twofold.

1. To take of the blood with a bunch of hyssop out of the basin, where it was saved, as Ver. 22.

2. To strike or sprinkle the two sideposts, &c. This doubtles was to be done by the head of the family, or his order. This typed Christs blood sprinkled.

2. The place was the houses, every one of them, wherein the Israelites did eat the paschever, and the special parts were the posts supporting the dore, and the upper dore posts, not the threshold. No blood to be trampled under foot.

3. The next thing commanded in the administration is about eating the paschever after it was slain and the blood sprinkled on the frontispice of the house, and hereabout now God commands,

1. The reason of eating it, *And they shall eat the flesh in that night*. Readings agree, i.e. about midnight after they could prepare and dress it, the night after the 14th day; wherein God took his walk about Egypt.

2. The manner of dressing it to be eaten.

1. Negatively, *Not raw nor sodden at all with water*, or in seething sodden with water. Readings agree.

2. Affirmatively, *Roast with fire* twice recorded, ver. 8. 9. Well setting out Christ his hot sufferings, and their speed.

3. The adjuncts to it, *And with unleavened bread and bitter herbs shall they eat it*. Or cakes. Ver. 39. Unleavened upon bitternes's they shall eat it: Letter. Sept. Sam. Ar. Syr. Same. With wild lettuce. Vulg. no difficulty is in the words; in the letter these things are adjoined; of which the truth typed out was afterward manifested in Christ. 1 Cor. 5. v. 7. 8.

4. The portion of it to be eaten, *The head thereof with the legs thereof, and with the purtenance or inwards thereof*. Readings agree. The meaning is that the whole was to be eaten; And thereby is set out

for us the whole Christ to be believed and enjoyed. Ver. 9. No peccemal injoying of Christ.

5. The proviso added.

1. Prohibitive, *And ye shall let no thing remaine of it untill the morning*. Readings agree. All must be eaten at that supper. It may note present injoyment of Christ.

2. Corrective, *And the remainder of it till the morning ye shall burn with fire*. Readings to the same. This kept that from pollution; and may note the spirit of burning to consume all in us dissonant from Gods truth. Ver. 10.

6. The manner of eating is with respect to the subjects partaking, and herein are two things,

1. The mode itself, *And thus shall ye eat it, with your loins girded, your shoes on your feet and your staves in your hand, and ye shall eat it in haste*. Readings agree. In the letter this noted readines and speed in this ordinance to do Gods will, as they were to be ready to depart from Egypt.

Quest. Why is it called a Paschever?

Answer. Not from Gods passing thorough Egypt but over Israel, sparing them in that judgment.

2. The reason added, *It is the Lords Paschever*. Readings agree.

1. Jehovah was the Author of it.

2. Jehovah was the end of it.

3. Jehovahs grace was the meaning of it. Therefore just was it that they should manage it according to his will. Ver. 11.

1. The subject is the lamb signal.

2. The attribute, the truth. Christ.

3. Gods discovery of the reason of this institution which is expressly threefold.

1. The work of justice threatned that night on Egypt. *And I will passe thorough the land of Egypt in this night, and will smite every first born in the land of Egypt from man even unto beast, and against all the Gods of Egypt will I do judgment*. Here is a double threatning,

1. Against the first born of Egypt man and beast.

2. Against the Gods and Idols of Egypt who had bin set up against him, death and destruction to both.

2. The being of God asserted, *I am Jehovah*. Which confirms the judgment foregoing and the promise following; and withall warrants the institution of this ordinance thereupon. Ver. 12.

3. The promise of Israels deliverance in Egypts destruction expressed.

1. Signally, *And the blood shall be to you for a signe upon the houses where you are*. Readings the same. This is promised as a token to them for their comfort and assurance;

2. Litterally, and that is expressed.

1. Af,

Ver. 12;

Ver. 12;

Ver. 12;

Ver. 12;

Ver. 12;

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Ver. 12;

Ver. 12;

Ver. 12;

Ver. 12;

Ver. 12;

Ver. 12;

Ver. 13.

1. Affirmatively, *And I will see the blood and will passe over you.* Syr. and Sam. the same. — Will protect. Sept. — Will pity you. Onk. My Angel shall see and pity you. Ar.

1. God seeth the signal.
2. He passeth over in mercy his poor people.

Ver. 13.

2. Negatively, *And the plague shall not be upon you to destruction in my sitting upon the land of Egypt.* Sam. Sept. to the same. — Death to destruction. Syr. Onk. — Destroying plague. Ar. Vulg. This was Gods discriminating grace to Israel, whereupon this passeeover was made the constant memorial. Ver. 13.

Quest. Were all these prescriptions always requisite to the right administration in this Sacrament?

Ans. 1. It is certain they were now necessarily requisite, and therefore must be performed. 2. Several things were not afterward in the law established, and therefore were occasionally enjoined at this time; as the taking it up the 10th day; which the law afterward mentions not, neither these circumstances of eating it with loins girded, &c. For the law required them not; and Christ himself did not so observe all. 3. All therefore that by the standing law was required, that was necessary to make the lamb the proper matter of this ordinance and to keep the administration pure.

And teacheth us.

- D. 1. *Gods sovereignty onely can give power to ordain Sacraments, so doth he to Moses.*
- D. 2. *Ordinances are appointed for the good of all in the Church but not to be ministered by all.*
- D. 3. *Set dayes or times for duties can onely be constantly appointed by God.*
- D. 4. *Special applications would God have persons and families to make of one true passeeover, by many signals.*
- D. 5. *God leaveth to prudence some smaller circumstances in worship, which nature and reason may judge fit.* Ver. 3. 4.
- D. 6. *Legal perfection in the lambe for passeeover teacheth necessity of true perfection in the true passeeover.*

D. 7. *Gods will determineth the kind of creatures for passeeover, which representeth the true.* Ver. 5.

D. 8. *In straits of time God may command some actions of worship which after law binds not unto. As to keep from the tenth to the 14th day which was not enjoined in the law afterward.*

D. 9. *Gods priviledge it is to injoin or dispense with times of his passeeover.* Numb. 9.

D. 10. *The Church may be said to do that, which by some ministers is done for them.*

D. 11. *Killing must passe upon the passeeover signal and real.*

D. 12. *The passeeover signal and real is an evening sacrifice sweet to God.* Ps. 141. 2. Ver. 6.

D. 13. *Passeeover-blood must be sprinkled to give benefit unto the Church.*

D. 14. *Passeeover-blood must not be on the threshold, but upper place.*

D. 15. *Houses in the law but soules in the Gospel must be sprinkled with blood.* Ver. 7.

D. 16. *The night of death to enemies God maketh the night of feasting to the Church.*

D. 17. *Passeeover-feasting must carry sense of unfortunateness and bitter bondage to sin.* Ver. 8.

D. 18. *Passeeover-nourishment must not be taken rawly nor strangely dressed, but as ordered by God.*

D. 19. *The whole passeeover must be eaten at all times appointed to have a full blessing.* Ver. 9.

D. 20. *No reserves will God have either to defile his ordinances, or superstitiously to abuse them.*

D. 21. *Gods fire must consume any thing of mans reserve from duty required by God.* Ver. 10.

D. 22. *Gods rules must qualify persons at all times for his passeeover-communion.*

D. 23.

D. 23. *Speed in use of Gods ordinance must be used when God commands it.*

D. 24. *Signalls have truly the very grace and truth of God attributed to them.* Ver. 11.

D. 25. *Gods destruction of his Churches enemies, and of the false Gods is just cause of Passeeover feasting.*

D. 26. *The consideration of Gods being, destroying of enemies and saving his Church, calleth him to feasts.* Ver. 12.

D. 27. *Signal blood in passeeover is comfortable, and helpfull to faith to look upon.*

D. 28. *God seeth and answer's his own signes, and will spare his people in destroying sinners.* V. 13.

Ver. 14.

4. The last thing added to this administration is an injunction from God to perpetuate this service, *And this day shall be to you for a memorial, and ye shall feast it a feast to Jehovah throughout your generations; it is an everlasting statute, ye shall joyfully keep it, or by a statute of eternity.* Onk. to the same. Sept. *eternum dominum.* — Ye shall celebrate a feast, &c. By an eternal decree. Sam. — Make it an everlasting law. Syr. — Celebrate in it a solemnity to God, &c. By eternal constitution. Ar. Ye shall celebrate by a perpetual worship. Vulg. In these we have a double statute concerning this ordinance of the Passeeover.

1. The first respect's time past, *And this shall be unto you for a memorial.* All readings agree in this, wherein the use of this ordinance is made memorative to keep in remembrance the literal deliverance of the Church from the Egyptian bondage; and this figurative unto deliverance from Egyptians spiritual bondage and hell.

2. The second statute respect's time to come, *Ye shall joyfully feast it.* &c. Wherein note,

1. The injunction, ye shall feast the feast to Jehovah.

1. Subject, ye.

2. Act, feast.

3. Term, Jehovah.

2. The subject enlarged, ye in your generations.

3. The authority satting this, it is by statute.

4. The duration of it, is by an everlasting statute.

Quest. Was the passeeover to endure for ever?

Ans. 1. Not simply for ever. 2. It was for the ever of their generations,

which had an end. 3. It was for the ever, until the true passeeover was revealed. 4. In him, as the truth it is perpetuated, so long as God hath a Church on earth, for in him it is perfected.

And by it instructs us.

D. 1. *Sacramental times and ordinances are monuments of mercies past.*

D. 2. *Such ordinances are made for future observation and benefit of souls in Christ.*

D. 3. *Passeeover-ordinances are feasts and joyfull repasts with God.*

D. 4. *Jehovah is the end terminating all passeeover-festivals, signal and real.*

D. 5. *Succeeding generations should be made better by passeeover-injoiments.*

D. 6. *Gods statute giveth forth a durance of passeeover-comforts for ever.* Ver. 14.

2. The next charge of God to Moses is about another festival ordinance, which, how ever neerly adjoynted to the passeeover, yet was an ordinance distinct from it. This was the feast of unleavened bread for 7 days, by the observation of which also, God would have Israel sanctified and their deliverance from Egypt perfected. Within the compass of them, for on the seventh day following, it is gathered, that Pharaoh and his host were drowned in the sea, and on the same day Israel sang to God, as Ch. 15. *Fun. Anal.*

In the whole tract about this, we may observe, from Ver. 15. to 20th these particulars,

1. Gods commandment about the matter of this duty expressed several times

1. *Seven dayes shall ye eat unleavened (cakes) as is expressed.* Ver. 39. *Even the first day ye shall make to cease the old leaven out of your houses.* Ver. 15. Sept. Onk.

2. *In the first on the 14th day of the month, at even ye shall eat unleavened (cakes) unto the 21st day of the month at even.* Ver. 18.

— The 14th day beginning, 70 which was at even before. — In the month Nisan. Onk.

3. *Seven dayes old leaven shall not be found in your houses.* Sept. Onk. Ver. 19.

4. *Ye shall not eat any thing leavened in all your habitations, ye shall eat unleavened bread, or cakes.* Ver. 20. Sept. Onk.

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Ver. 15.

Ver. 18.

Ver. 19.

Ver. 20.

The same. In all which we have the same law expressed; wherein may also be considered.

1. The law itself delivered two ways,

1. Affirmatively, *Ye shall eat unleavened cakes.* Ver. 15. 17.

2. Negatively, and that in two particulars,

1. That leaven be not found in the houses of any of them. Ver. 19.

2. That leaven be not eaten by any soul among them. Ver. 20.

2. The time and space of this observation, expressed also two ways,

1. Generally, seven days shall this be observed. Ver. 15. 19.

2. Specially, by the beginning and end, the first and last of those seven.

Quest. Why was this feast to be kept seven days?

Ans. 1. Gods will was sufficient to terminate it to this time. 2. In these days God wrought out full deliverance for them. 3. As their temporal deliverance from Egypt was by a weeks memorial; our deliverance from spiritual Egypt and hell deserves and requires, as this types out, all our time.

1. The beginning was the 14th day of the first month at even when they killed the passover, which was the entrance upon the 15th day as to their account.

2. The end was the 21 day of the same month at even; which begun the 22 from the first to the 7th was it to be strictly observed. Ver. 15. 18.

2. Gods command as to the form of this ordinance which was to be an holy feast, *And in the first day there shall be a convocation of holiness, and in the seventh day a convocation of holiness, shall be unto you, no work shall be done in them: only that which shall be eaten of every soul, that only shall be done by you.*

And the first day shall be called holy, and the 7th day shall be holy to you, no servile work shall be done in them, besides what things shall be done for every soul, &c. Sept. — An holy solemnity, &c. to the which. Hebr. Onk. Sam. agreeeth. — The first day shall be solemn, and holy, and the seventh, &c. Syr. — The first day shall be an holy name, &c. Ar. — Holy solemn and venerable, &c. Vulg. In general this feast in the whole was intended for sanctification, and therefore the two extreme days, the first & the last are specially sanctified. Herein we have to note these particulars,

1. The law affirmative for the sanctification of the two days, *There shall be in them a convocation or assembly of holiness*, that is an holy assembly as the adjunct, or an assembly to sanctify God, as the end, or an assembly for holiness to be sanctified in the use of holy ordinances, as the object.

2. The law negative, *No servile work must be done therein.* Not common services.

3. The law exceptive which provides that labour only to be admitted, which was to provide food for every soul. V. 16.

Quest. Why were these two days appointed holy?

Ans. 1. Gods will is sufficient reason for any of his appointments. 2. Yet as is probably conjectured, the first day which was the 14th the sons of Israel went out of Egypt, which was the first of their deliverance; and one the last day, which was the 21st, Israel passed through the red sea, and the Egyptians were drowned and then the deliverance of Israel was perfected, for which they sang. Ex. 15. So it is conceived that on the 15th day they came to Succoth, on the 17th to Etham, on the 18th to Pi-hahiroth, where they stayed; on the 20th Pharaoh and his host appeared; and on the 21st Israel passed thorough the red sea and the Egyptians were all drowned. *Im. in Com.* Hereupon therefore rationally, the times of the initiation and perfection of this deliverance for Israel were made holy days for memorial by God.

Quest. Was this liberty allowed only to these holy days, might they not provide meat on the weekly Sabbath?

Ans. 1. It is thought by some Jews they might not, from that of Exod. 16. 23. 2. It is true they were forbidden to gather Manna that day. 3. But they were not forbidden to dress it, for had the portion for the sabbath been baked the day before, it had bin no miracle to have the manna preserved from corruption; which was Gods signal work to discriminate times and duties. Ver. 16.

3. Gods will is revealed about the reason of this command and feast enjoined, Ver. 17.

*And ye shall observe the unleavened cakes (or the feast of them) because in the body of the day, or in the self same day, I brought forth your armies out of the land of Egypt, therefore shall ye observe this day in your generations by an everlasting statute, or statute of eternity, by everlasting covenant. Onk. — Ye shall keep this command, &c. I will bring forth your power, &c. Sept. Sam. Syr. and Ar. agree with Hebr. — *Ritu perpetuo.* Vulg.*

1. Here we have the same command for matter and time and form twice inculcated.

2. The reason of it, Gods present act of delivering the armies of Israel out of Egypt.

3. The subject to whom, Israel in all their generations.

4. The authority injoining, which is Gods everlasting statute as was expressed before about the passover; that is, it was Gods statute for them, so long as the Church was included within their generations Ver. 17.

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4. Gods will is here annexed about the penalty of transgressing this command, *For every one who eateth leavened bread even that soul shall be cut off from Israel.* Ver. 15.

Ver. 19. *For every one that eateth that which is leavened even that soul shall be cut off from the congregation of Israel, in the stranger and in the home-born of the land.* Ver. 19. Readings agree. — Perish, rooted out, cut off and the like, utterly destroyed. Sept. Herein are expressed,

1. The sin, eating leavened bread.

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Q. What is it to be cut off? כרתה.

Ans. 1. It is generally conceived by the Hebrews that it was a cutting off by death. 2. The word is rendered by some elsewhere a cutting off from communion, and here, V. 19. *He shall be cut off from the congregation of Israel*, which word verse the sixth with another is rendered *the Church of the congregation*. 3. Yet in some causes of high contempt of God and his ordinances, as God hath sometimes cut off by death some with his own hands, so he hath commanded in some cases such presumptuous sinners to be taken away from the earth by the Magistrate.

Quest. Is not this too heavy a doom?

Ans. 1. God alone is the judge of proportions in penalty. 2. The life of creatures is dear to God. He is not expensive of them. 3. Sins of infirmity in this kind are not so dangerous. 4. Presumptuous contempt of God both after past mercies, and when future salvation is held forth, and deserves it, what man must not justify God upon this account?

Learn we here.

D. 1. *Passover and unleavened duties are joined together by the Lord.*

D. 2. *Gods full time must be kept in unleavened duties toward him. 7 days.*

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Ver. 21.

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To the first. In this charge we have to note,

1. The accession of the elders by Moses, *And Moses called for all the elders of Israel.* Sam. Onk. *וְכָל זְקֵנֵי יִשְׂרָאֵל* Sept. Elders of the sons of Israel. Syr. Vulg. — Sons of Israel. Ar.

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1. The term of connection here knits the obedience of Moses unto Gods command.

2. The matter connected immediately, is his call of assistants, wherein,

1. The power calling, *Moses* deputed of God, as we read before, V. 3.

2. The parties called, *The elders of Israel*, who were not so filed for age as for place, being the heads of the tribes.

3. The call itself was a convocation of them to come unto him.

Quest. Why did he call for these?

Answer. 1. For assistance in so general a work, as his orders before directed him. 2. For convenience he called no more but these, that might speak to all the families under them, which was not possible for Moses himself to do.

3. The charge which he giveth them about the Passover, which is twofold though here joined,

Ver. 21. 1. A charge for preparing it, *Draw out & take for you the little beast, the lamb or kid* for, or according to your families. Sam. same.

Go and take a lamb for your selves according to your kindreds, Sept. Vulg. — Of the sons of the sheep by your families, Onk. — Quickly take for your selves sheep, &c. Syr. — Arise and take to your selves sheep, &c. Ar. Here we have to observe these terms,

1. The act commanded, twofold,

1. Separation from others, *Draw out*,

2. Reception for Gods use, *Take it*, i. e. Sequester from common to spiritual use.

183 2. The object, a little beast of sheep or kids, here it notes not an individual, but the creature in its kind designed to his use. This lamb or kid spoken of, Ver. 3. 4.

3. The subject for whom this was to be taken, *For your selves*. All you seed of Israel.

4. The regulation of the work, according to your families, that is so fitted for the eating of it by a convenient number, as Ver. 4.

Ver. 21. 2. A charge for execution, *And kill the passover*, Sept. Onk. Sam. Syr. Ar. Vulg. the same.

1. The act here, is the first, about administration, which was killing or sacrificing, cutting the throat of lamb or kid, and letting out the blood into a basin.

2. The object of this act is figuratively express, *the passover*; now this was Gods act in passing over the houses of the Israelites in his slaughter of the Egyptian first born; this could not be slain; but this is metonymically applied to the lamb which was the signal of the promise, which God made to pass over them which is a sacramental expression and is usual with Gods Spirit in the Scripture, sometimes calling the sign by the name of the thing signified, as here; and sometimes attributing to the truth the name of the sign, as 1. Cor. 5. 7.

Quest. Were these actions of preparation and execution charged together?

Answer. Surely we must presume, and that on good grounds, that Moses gave his charge to Israel according to Gods charge unto him; which though given together at one and the same time; yet the work of preparation was to be done on the 10th and the execution upon the 14th day, which was the expresse charge of God to Moses, Ver. 3. 6.

We observe hence.

D. 1. Faithfulness in Gods Ministers binds them to present obedience and discharge of trust. Connect.

D. 2. Instruments called of God to rule and teach the Church may call others to assist.

D. 3. Multitudes of soules cannot be informed of Gods will, without order in some over them to guide them.

D. 4. Commands from God to heads of families reach to all under them. Eldership is needful.

D. 5. Preparation to and execution of Gods lawes for worship must be observed in his time.

D. 6. Passover-preparation and administration must be made by Gods rule. Ver. 21.

Now followeth the charge of Moses about the sprinkling of blood according as he received it, wherein we have,

1. The command from God repeated and amplified for their understanding. ver. 22. Herein,

1. The charge about sprinkling the blood, *And ye shall take a bunch of hyssop, and shall dip in the blood which is in the basin or vessels, and ye shall make it touch or come to the upper dore post and to both the side posts of the blood which is in the basin*. Onk. Sam. Syr. Ar. the same. — Of the blood of the dore, Sept. — Threshold. Vulg.

1. Here we have specified the instrument of sprinkling, a bunch of hyssop; however this word be controverted among the Hebrewes, the Apostle so expresseth it Heb. 11. 28.

2. The actions commanded.

1. Dipping the hyssop into the blood in the basin.

2. Striking it upon the upper lintel and two side posts.

2. The charge of keeping close within dores,

Ver. 22. dores, *And none of you shall go out of the dore of his house until the morning*. Readings agree. This was implied in Gods charge to Moses, but he expresseth it more punctually to Israel, that they might not rush upon the destroyer. Ver. 22.

Quest. Why doth God so confine them to the house now?

Answer. 1. God could save any where, his power is not limited. 2. God chooseth this course to save them, from the destroyer, as fit and rational when no more extraordinary course was necessary.

Ver. 23. 2. The reason of this charge he giveth, as God gave him, *For Jehovah will passe through to smite Egypt, and he will see the blood upon the upper dore post, and on the two side posts, and Jehovah will passe over the dore, and will not grant the destroyer to come into your houses to smite*. Sam. Vulg. to the same, Sept. same. &c. & after. And the Lord shall be revealed, &c. and will have mercy on the dore, &c. Onk. Syr. — On him that is gone into it. Ar. It is the same reason which God gave. Ver. 12. and 13. Herein note,

1. Gods passage over Egypt to destroy.

2. Gods passe over to Israel for salvation. This discrimination of Gods motion among his enemies and to his Church is the reason of his command for sprinkling blood. Ver. 23.

Learn we.

D. 1. In passover-sacrifice blood sprinkled must be used to apply its virtue.

D. 2. Faith is the true bunch of hyssop to sprinkle souls with passover-blood. Ps. 51. 7.

D. 3. Dore and posts are sprinkled onely with respect to souls within.

D. 4. Such as expect Gods salvation must keep in that place where God will give it. Ver. 22.

D. 5. God hath his passe of vengeance as of mercy, as he pleaseth, a thorough passe to kill, and an overpasse to save.

D. 6. Gods eyes are upon his signals of Covenant, when obediently observed for good.

D. 7. No destroyer can smite until God grant a commission to him. Ver. 23.

3. The next charge of Moses is for a

perpetual observation of the passover-ordinance, and all its attendants such as he received from Jehovah. ver. 24. 27. Herein we may note,

1. The command for observation, and that two ways,

1. Generally to all Israel without respect to place, *And ye shall keep or observe this word or thing for a statute to thee, and to thy sons for ever*. Sept. same. Paktum. Onk. Sam. — And this law, Syr. — Keep this command. Ar. — Legitimum. Vulg. from Sept. Here occurs to observation these terms,

1. The subject of this charge, ye and your posterity, as the Church of God then surviving.

2. The injunction, which commands these particulars,

1. A duty, to observe this thing, i. e. the whole will of God about the least of passover, and unleavened bread, this must be kept.

2. The specification of it, by statutes, it is not a work to be done arbitrarily, but upon Gods statute, so it is said, keep it as an ordinance or statute; that which God command's.

3. The duration of it, for ever must this be kept, i. e. for the ever of that Church-state: for longer it could not continue. Ver. 24.

2. Specially is this commanded with respect unto a special place, *And it shall be when ye come into the land which Jehovah will give you, as he hath spoken, then ye shall keep this service*, Sept. Onk. Worship service. — This worship in this month, Sam. Syr. Ar. — These ceremonies. Vulg. Herein are obvious,

1. The accomplishment of a promise supposed.

1. The promise supposed, Jehovah spake it.

2. The performance supposed, *Jehovah will give you*.

3. The supposition supposed, *When ye come to that land*.

2. A duty enjoined thereupon. That ye shall keep this service, i. e. in that land ye shall observe this ordinance of worship.

Quest. Was all that to be observed which was here given in charge?

Answer. 1. Not these of sprinkling blood and keeping within dores, for these and some others concerned this time onely. 2. All other things about this ordinance confirmed by the law.

Num. 9. were observed in their generations.

Quest. Were they not to observe this until they came into the land of promise?

Answer. Yea they did keep it in the second year after they came out of Egypt by command. Num. 9.

2. After this it is not read of their keeping

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ping it untill their entrance into Canaan by Joshua. Chap. 3. 10.

3. Both this and circumcision were long intermitted, and the cause likely might be Israels temptations and Gods wrath as to the time appointed.

This informeth us:

- D. 1. *Gods redeemed Israel are bound to observe his statutes.*
 D. 2. *All that Gods law require's must be returned to him without failing in any thing.*
 D. 3. *Posterity are engaged to observe Gods will, as well as surviving souls, for ever. Ver. 24.*
 D. 4. *Gods word is the rule of his performance to his Church for Canaan in type and truth.*
 D. 5. *Gods performance is exact according to the word that he hath spoken.*
 D. 6. *Gods promise performed in engaging souls to observe the duty commanded. Ver. 25.*

2. Direction for observation of this in due manner as to posterity: where we have also to note,

Ver. 26. 1. A case supposed, *And it shall be when your sons shall say unto you, what is this worship? Septua. Onk. Syr. Ar. Service, Sam. Religion, Vulg. Herein note,*

1. It is supposed that posterity must be informed about this matter.

2. It is supposed that souls may question the service now enjoined, Ver. 26.

Ver. 27. 2. A resolution provided, *And ye shall say, or then, It is the Sacrifice of the Passeever to Jehovah, who passed over the houses of the sons of Israel in Egypt, when he smote the Egyptians, and delivered our houses, Sep. Vulg. Sam. fame. The Sacrifice for mercy, Onk. Of propitiation, Ar. Syr. When God was propitious, &c. Syr. Here note,*

1. The nature of this ordinance described, *It is the Sacrifice of the Passeever to Jehovah.*

1. The general nature, a Sacrifice, herein was propitiation held out in type, Christ being the truth.

2. The special nature of the Passeever Sacrifice, which is a Sacrament as well as a Sacrifice.

3. The object of all terminating it, Jehovah.

2. The reason of it, which carrieth two branches,

1. Smiting the Egyptians, the Churches oppressors.

2. Saving Israel in the midst of all dangers, delivering them and their houses from the Destroyer.

Quest. Were parents to expect their children asking?

Ans. 1. That may not be conceived, for nature taught parents to instruct them first. 2. It imports children should be put in a way of inquiring after religion. 3. The summe is that parents should catechize children, and fit them for Gods worship.

Quest. Why was this answer ordered?

Ans. To join doctrine, word, and instruction to signals, which maketh such to be Sacraments.

Quest. Were all these children admitted?

Ans. Not all, but such as did understand the ordinance and reason of it; as may be reasonably gathered from hence, that God would have them instructed so soon as they were capable of observing these Ordinances of God.

Note we hence.

- D. 1. *Gods wisdom foreseeth the succeeding generations of his Church, and provide's for their instruction.*
 D. 2. *It is accounted meet by God that children should aske and receive instruction about his holy Worship.*
 D. 3. *It is Gods mind that from infancy the children of the Church be taught to serve God with understanding, Ver. 26.*
 D. 4. *Parents are bound to know the nature of Gods ordinances, and to teach their children.*
 D. 5. *The doctrine of Sacraments must be declared, as well as the signals used to make them true.*
 D. 6. *In the Passeever was a Sacrifice for propitiation as well as a sacramental memorial.*
 D. 7. *Deliverance from wrath and destruction is the full blessing of the Passeever in type and truth.*
 D. 8. *Jehovah must terminate all Passeever Worship, legal and evangelical.*
 D. 9. *Not onely Worship, but the reason of it, must be known by all that*

that will give God reasonable service, Ver. 27.

2. The next thing obvious is Israels return to the charge of Moses, which is evident in two heads,

Ver. 27. 1. In their worship of God and thankfulness to him, *And the people bowed the head; and bowed themselves, Hebr. Samar. Bowing down worshipped, Sept. Onk. Vulg. Bowed their knees, and worshipped the Lord, Ar.*

1. The subject of this return is laid to be the people, that is, such of them who heard of this command of God unto them.

2. The return itself, which was the glorifying God upon the account of all these discoveries, Wherein note,

1. The matter of it was divine worship and adoration, expressed unto Jehovah.

2. The manner of performing it,

1. In faith, they eye God in it.

2. In humility, bowing souls and bodies.

3. In integrity, worshipping God with the whole man, Ver. 27.

Ver. 28. 2. In their obedience, *And the sons of Israel went away, and did as Jehovah commanded Moses and Aaron, so did they.* All readings agree;

1. The term of connection knits obedience unto worship.

2. The matter connected, Israels obedience, where are,

1. The subject, the sons of Israel, Members of the Church.

2. The object of this obedience, Jehovah, who gave law and command unto Israel.

3. The rule of obedience, Gods command to Moses and Aaron, they went away with dispatch, and

4. The obedience itself, they did the will of God in all things commanded about the Passeever and unleavened bread fully.

We observe.

- D. 1. *Worship of God in faith, humility, and integrity, is the fittest way of expressing thanks to him.*
 D. 2. *Gods revelation of grace in providences & ordinances deserve praise from his people.*
 D. 3. *Worship of God and obedience to him are well coupled, Ver. 27.*
 D. 4. *Dispatch in obedience is very requisite in Gods Israel.*
 D. 5. *Sons of Israel are fit to give worship and obedience, & Jehovah onely to receive it.*

D. 6. *Obedience and worship must be regulated by Gods Word onely.*

D. 7. *As God gives to Ministers, so the Church must receive, & do exactly, Ver. 28.*

4. In this history of the tenth plague threatened to Egypt, we have the execution of it reported, Ver. 29, 30. Wherein we have to note,

1. The history of the execution itself, *And it was at midnight, and Jehovah smote every first born in the land of Egypt, from the first born of Pharaoh, that was sitting on the Throne, unto the first born of the captive which was in the house of prisons, and every first born of the beast, S. pt. Sam. Syr. Ar. Vulg. same, Killed, &c. Who was to sit on the throne of the Kingdom, Onk. The word of the Lord killed, Targ. Jonathan. In the house of prisoners, Onkelos. Here the execution answered the threatening as it was foretold, Chap. 11. ver. 4. 5. Wherein these terms are obvious,* Ver. 29.

1. The time of execution, *And it was in the midst of the night.* The secure time for sleeping, the darke time, the unexpected time, Matt. 25. 5. 6. 1. Thess. 5. 1. 2. Job. 34. 20. Gods time of advantage it was, his midnight visitation.

2. The execution itself, wherein we may note,

1. The author of it, Jehovah by his destroying Angels; the action is here attributed to him.

2. The act of execution, which is a smiting unto death; he killed or slaughtered.

3. The object of this execution set forth,

1. Generally, every first born in the land of Egypt.

2. Specially, three sorts expressed,

1. The first born of Pharaoh, sitting on the throne, or who was to sit on it.

2. The first born of the poor beggar, the captive in the prison house.

3. The first born of beasts, all were slaughtered in one hour, Ver. 29.

2. The narrative of the evidence of it by the impression made on Pharaoh, and the Egyptians testifying it, *And Pharaoh rose up in that very night or he and all his servants, and all the Egyptians, and there was a great cry in Egypt, for there was not an house where was not a dead. Readings agree. There lay not one dead; Vulg. Herein we have to note,* Ver. 30.

1. The rousing of Pharaoh and the Egyptians at midnight; destruction giveth them an alarm, and their beds cannot hold them, King, Princes and people, a sad night waking.

2. Their cry and howling all over Egypt;

gypt; wo and alas to us, this is a doleful night.

3. The reason of it was, the evident execution universally made throughout Egypt, expressed exclusively or by way of denial, there was not an house, where there was not in that hour, one found dead, an unheard of execution evidenced by their cry.

Quest. Was there but one dead in an house?

Answer. There might be all the first born, men, women and children.

Quest. Might not this be usually by common plague?

Answer. No, this was miraculous by God himself.

1. In singularity of it. None but the first born and chief of men and beasts were slain Pl. 105. 16. Pl. 71. 51. Pl. 135. 8. Pl. 136. 10.

2. In the universality of the execution on these only; in every house this execution was done where they were, and not one excepted.

It instructs us.

D. 1. Gods vengeance is as surely executed on enemies as threatened, when he hath secured his own.

D. 2. Midnight-threatnings must have midnight-executions.

D. 3. Jehovah himself will see that his judgments threatened be executed.

D. 4. It is Gods miraculous distinguishing judgments to kill the first born only.

D. 5. King and beggar fare alike for sin in the time of Gods vengeance.

D. 6. Choice of beasts as well as men God striketh for mans sin. Ver. 29.

D. 7. Vengeance makes a terrible rousing to the wicked from their midnight rest.

D. 8. Gods wrath makes the wicked howl in their midnight wakings.

D. 9. It is Gods eminent stroke when no house escapes without the slaughter of some. Ver. 30.

5. The events consequent unto the 10th plague is the last thing noted in the history of it which begun with the 11th Chapter; now the events were these,

1. Israels egress from Egypt with the first dayes stage. Ver. 31. to 36. from Ver. 37. to the ver. 19. of Ch. 13.

2. Gods moving with them to the second stage.

3. Gods moving with them to their third stage. Ch. 13. Ver. 20. 22.

4. Gods ordering their fourth stage and events there. Ch. 14. Ver. 1. 14 To Pihahiroth.

5. Gods moving them thence through the red sea together with providences annexed, from Ver. 15. of Chap. 14. to Ver. 21. of Ch. 15. And also Gods conducting them from the red sea unto the wilderness of Shur and therein to Marah. Ex. 15. 22. 26. All was to one stage.

6. Gods conveying them from thence to Elim. Ver. 27.

7. Gods carrying them from Elim to the wilderness of Sin with events there; Chap. 16.

8. Gods directing their journey from Sin to Rephidim, with the providences there, Chapters 17. 18.

9. Gods guiding them from thence to the wilderness of Sinai, even to the mount of God with all the discoveries of God there, Chap. 19. and to the end of this book, wherein we have the delivery of Gods Covenant which was the second general part observed in the first division of this book. Of these in their order.

To the first event Israels egress out of Egypt to their first stage. Ver. 31. 36. Wherein,

1. Their full dismissal is given. Ver. 31. 32. 33.

2. Israels preparation to march. V. 34.

3. Israels spoil of the Egyptians at their departure. Ver. 35. 36.

In the former of these we have to note, 1. The call to Moses, And he called for Moses and Aaron by night, and said, Call them, &c. Readings agree. Where are obvious,

1. The connecting this call and the consequent thereof unto the dread execution and its impression it follows speedily.

2. The call itself. Wherein observe, 1. The party calling, Pharaoh not by himself, but by his servants, Nobles and the like.

2. The parties called unto, Moses and Aaron, whom he had forbidden his presence upon pain of death, yet now is he forced to seek unto them, though it is probable they saw not his face any more.

3. The time of calling, In the very same hour of the night when vengeance roused the Egyptians.

4. The manner of calling or license to depart. Wherein he giveth them,

1. Liberty for their bodies, Rise up, go forth from the midst of my people, both you and the sons of Israel. Readings agree. Here there

their persons are set at liberty from bondage and slavery in Egypt from the greatest to the least; you and yours go hastily.

Ver. 31. 2. Liberty of conscience, And go serve ye Jehovah as ye have spoken. Or according to your words, or go Woship, Readings are the same. Now he begins to yield God his due, and let his people worship him according to his will; the terrors of the almighty made him yield. ver. 31.

Ver. 32. 3. Liberty of their estates is granted, Also take your flocks and your herds as ye have spoken, Your sheep and your oxen. Readings agree. As ye desired. Vulg. Nothing of difficulty is here, but a free licence is given Israel to go out with all their substance.

Ver. 32. 4. He makes petition for a blessing from them at their departure, And go and bless me also, Sept. Sam. Syr. Vulg. same. Pray for me, Onk. Cause me to obtain mercy. Ar. wherein note,

1. His connection of Israels interest in God.

2. His sense of injury in detaining them.

3. His hypocrisy in desiring a blessing from them, for he fought nothing but present deliverance from death, being now terrified by Gods mighty work. Ver. 32.

Ver. 33. 3. The urgency of them to haste out of Egypt, And Egypt was urgent upon the people, &c. Ver. 33. Wherein we have further to consider.

1. Their work, And the Egyptians were urgent or prevalent on the people, to speed or send them away out of the land. Readings are to the same purpose. Only variety of expressions; they forced, pressed, prevailed, put stress upon the people, even thrusting them out to depart from Egypt.

1. The parties urging, Egyptians, oppressors.

2. The parties urged, the people of Israel hitherto kept in slavery.

3. The urgency itself, they used a kind of violence by intreating and persuading.

4. The issue was to speed them out of the country. Ex. 11. 8.

Ver. 33. 2. The reason of this urgency, For they said we are all dead men. Readings to the same. Some Rabbinis adde; within an howre we shall die, if these be not gone; the reason implies,

1. That they were sensible the detaining of Israel was the cause of the slaughter in their houses.

2. The terrible impressions of the fear of death upon their Spirits. Pl. 105. 38.

3. The great desire of escaping this plague.

Which instructs us

D. 1. Vengeance from God can make

his rebellious servants to be called for by his enemies.

D. 2. Persecutors may invite, and the persecuted be invited by them, upon Gods overruling judgment.

D. 3. Powers persecuting overpowered may command liberty to the persons of Gods Israel, whom they have restrained.

D. 4. As grace separates the Church from the world, so vengeance makes the world separate from Gods Church.

D. 5. Gods prediction of the liberty of his Church exactly is performed in his time.

D. 6. God can and will make worldly powers give liberty of conscience to his Church for worshipping of him, as God commands, and they desire. Ver. 31.

D. 7. God at his pleasure freeth not only persons but estates and substance for his Churches comfort.

D. 8. Persecuting powers by Gods judgments may be convinced that Gods Israel is a blessed, and a blessing people, so as to desire a part with them. Ver. 32.

D. 9. God can make persecutors not only hypocritically willing, but urgent to set the Church speedily at liberty.

D. 10. Apprehension of guilt injuring Gods Church, and of death executed therefore by God, may force oppressors to speed Israels deliverance. Ver. 33.

2. Now followeth Israels preparation to be gone according to the urgency of the Egyptians, And the people took up their dough or kneading troughs, bound up in their cloaths upon their shoulders. V. 34. Readings are much to the same. — Only as it was in their troughs. Syr. — Their cold meat being bound up in towells and put on their shoulders. Ar. — And their baking vessels being tied in their cloaths about their necks.

Herein is made good that of Moses that they would leave nothing behind them, their very dough they carry with them. We may note,

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1. The

1. The term connecting Israel's readiness to go upon the Egyptians' urgency.
2. The actions here connected, which are these,

1. They took their dough before it was leavened, they had not time to leaven it much less to bake; raw dough they take up.
2. They bind up their lumps of dough, or pans wherein it was made, in cloaths.
3. They take it on their shoulders, not staying for any other help in carriage.

Note hence.

D. 1. The Churches readiness to go out of bondage, follows close upon the world's urgency.

D. 2. Gods people to have their liberty, will be glad to go out with raw dough.

D. 3. Honest shifts Gods people may make to carry food in their cloaths rather than leave it.

D. 4. It is a good change to take Israel's shoulders from burdens of brick to carry their own food. V. 34.

3. In this first removal to Ramesses the last event mentioned is the spoiling of the Egyptians. Ver. 35, 36. Wherein we have to note,

Ver. 35. 1. Israel's act authorized, *And the sons of Israel did according to the word of Moses.* All readings agree. Wherein generally,

1. The power authorizing is Moses or God by him.
2. The subject authorized, *The sons of Israel.*

3. The rule of this work, Gods word by Moses.

4. The work warranted, they did as followeth.

Ver. 35. 2. The act done by them, *And they asked of the Egyptians vessels of silver, and vessels of gold and garments.* All readings agree. Onely some read *borrowed* or *asked to borrow*.

1. Their act here is postulation or desiring.

2. The matter of the petition, silver, Gold, and raiment.

3. The subject desired, the Egyptians, such as were their respective neighbours, and had such precious things, v. 35. nor onely servants of their Masters.

3. Gods approbation and furtherance of this work, *And Jehovah gave the people grace in the eyes of the Egyptians, and they lent them.* Readings agree. Here we find,

Ver. 36.

1. God warranting and approving this action.

2. God inclining hearts of the Egyptians to it.

3. God favouring his people Israel.

4. Egyptians giving or lending the things desired. *ἔδωκεν αὐτοῖς* Sept.

4. The account of this work in the issue, *And they spoiled the Egyptians.* Readings agree. — rooted up, Ar. — Robbed, Syr. — Left empty, Onk. all to the same sense. Not here,

1. The spoilers, sons of Israel.
2. The spoiled, the Egyptians.
3. The act itself, they took away and left the Egyptians empty, it notes sometimes spoiling of enemies, and may be so here intended.

Quest. Did the Israelites aske to borrow?

Anf. 1. That kind of asking may not be forced on the word, in the Hebr. It may note to beg rather, which they needed not to do now. 2. Neither doth reason force it, for they had a command by God to aske, not by lone. 3. Neither doth the Egyptian act imply necessarily *lending*, but to give to the asker. 4. The same word Hannah useth, 1 Sam. 1. 28. of giving Samuel to the Lord; she giveth him not to have him again, so here. 5. Reason may plead, that the Egyptians would give them any thing to save their lives, no cause therefore is there to make this borrowing. 6. God made his people aske, and the Egyptians give.

Quest. When did the Israelites aske these things?

Anf. It is most likely after the execution of the first born, when they were all in fear of their lives, so was the order before at their very going out, directed from God by Moses to them.

Quest. Did they deceive or wrong the Egyptians?

Anf. No, for, 1. They did onely Gods command which is no cause of evil, what he commands is good. 2. There is no sound reason from the text to prove that they borrowed to deceive them; but asked and it was given them.

Quest. What is carried in Gods giving favour?

Anf. 1. It notes Gods sovereignty over hearts of enemies, as formerly he turned their hearts to hate his people. Pl. 105. 25. So now he turns them to favour them. 2. It carrieth in it his power to make the Egyptians give his people what he pleased. 3. It argueth no change of hearts by grace, but a constraint by power.

Quest. Why did God so work to fill Israel?

Answer. 1. His own pleasure as the highest cause. 2. It was to fulfil his word to Abraham, Gen. 15. 14. 3. It is probable, hereby God enabled them to offer to the making of his tabernacle in the wilderness afterward.

Hence

Hence we Learn.

D. 1. It is safe for Israel to do onely that which is warranted by the word of God.

D. 2. When God bids his people to aske and demand of enemies sub- stance, it is just to do it.

D. 3. Gold and silver and precious things God allow's his people to look after by his word. Ver. 35.

D. 4. It is Gods prerogative to turn hearts of enemies to favour or hate his Church.

D. 5. Enemies favoring the Church will give them all their desires.

D. 6. God turns the favour of the wicked to their own spoil, and the Churches fulnes. Ver. 36.

Thus farre of their way to Ramesses & the events noted therein; which however it were in the land of Egypt, the very country, where Joseph first by Pharaohs favour placed his father and familie. Gen. 47. 11. Yet it is safely to be presumed, that the Israelites were scattered afterward in other parts of Egypt, whither at their first motion they were gathered together from all other parts, it being the utmost border of Egypt toward Canaan; thither it is plain they were all at first driven by the importunity of the Egyptians.

2. Now we come to their next motion general of all the tribes of Israel together, and that was from *Ramesses to Succoth*. The history of this, and several occurrences, while they staid there, we have recorded from ver. 37. of the 12. Chap. to the 19th ver. of the 13. Chap.

The main passages reported within this compass are these which follow,

1. Israel's motion or journey hitherto, ver. 37, 38, 39.

2. Moses his animadversion hereupon, ver. 40, 41, 42.

3. Gods further order about the Passover, ver. 43, 5.

4. Gods stating a double memorial of this worship, Chap. 13. ver. 1, 16.

5. Gods manuduction or convoy of Israel, ver. 17, 18, 19.

In the first of these we have to observe,

1. The motion or march described, ver. 37, 38.

2. The work upon which they fell presently, ver. 39.

1. As to the motion, we have herein to consider,

1. The subject of it, set out in three degrees,

1. The principal, and they are described,

1. By their line or descent, *The sons of Israel*, Readings agree. These were the seed of Abraham, Isaac, and Jacob, to whom the promise of deliverance did belong.

2. By their number, *About 600000. on foot being men besides little ones*, Footmen, Readings agree. Herein may be noted,

1. The positive number of grown men fit for arms 600000.

2. The number indefinite besides these, all the little ones among whom the women being the weaker sexe must be counted. Not one feeble, Plal. 105. v. 37. Ver. 37.

2. The accessories, *And also much mixture were with them*, i. e. a multitude of mixed people, *Vulgus promiscuum*, Sept. Sam. Ar. Vulg. read it so, A mixture, Syr. as Hebr. — Many strangers, Onkelos.

1. Their kind or nature, they were of strange nations, doubtles terrified and convinced with the miraculous plagues of Egypt.

2. Their number, it was very much.

3. Their readiness to associate, they went up voluntarily with them.

3. The train carried with them, *And flocks and herds a very great possession*. Reading agree. Sam. Beasts very many. No difficulty in the words; but the matter itself sheweth the fulfilling of Gods word. Gen. 15. 14.

2. Their motion, *And they journeyed from Ramesses to Succoth*. Wherein are related.

1. The terms, { *A quo*, Ramesses. *Ad quem*, Succoth.

2. The motion between them, they went forward or journeyed until they came to Succoth. Ver. 20.

2. The work which they set upon after their journey to their stage, which was to provide bread. Herein,

1. The work itself, *And they baked the dough which they brought forth out of Egypt, cakes unleavened*. Onk. Ar. Syr.

1. The matter, *dough unleavened*.

2. The form, *cakes unleavened*.

3. The work, *they baked them*, as well as they could on embers, or upon a stone or slate, or some materials which were at hand.

2. The reason of this work three-fold subordinat.

1. *Because it was not leavened*, therefore they bake it as it was. Readings agree. Hhhhh 2 2. B.

Ver. 39.

2. Because they were thrust out of Egypt and could not tarry. Readings are to the same purpose. They could not leave because they could not stay, yet God ordered this also.

3. Because of their necessity, And also they had not made food for themselves. Readings the same. *transiens eis id est Sept. Italicum. Onk. Sam. Ar. Syr. Nec pulmenti quicquam occurrerat preponere. Vulg. The hate which the Egyptians made to get them out of the land, kept them from making provision for their journey; so providence ordered to carry them into the wilderness, hat they might have experience of his power afterward.*

Ver. 39.

Quest. 1. What was this Rameses mentioned from whence they journeyed?

Answer. This was a county or province named the land written Rameses. Gen. 47. 11. Not that city which the Israelites built for Pharaoh. Ex. 1. 11. Which might be in the same Province; for doubtless that could not contain the congregation of Israel.

Quest. What is meant by Succoth?

Answer. Though the name be the same with that place where Jacob pitched his tents when he came out of Syria, yet it is not the same with that Gen. 33. 17. But another place leading from Egypt toward the red sea, and by anticipation it is called Succoth from the booths, or tents of Israel first pitched there; of which God ordered a memorial in the yearly feast of tabernacles. Levit. 23. 42.

Quest. 3. Upon what account went this mixed company with them?

Answer. 1. It is noted they were a mixture of several nations, and probably some Egyptians, either turned proselyts or els terrified with Gods signes of vengeance on Egypt. 2. Their own safety seemed to move them. 3. No true love to Gods Church, for afterward we shall find them lusting, and tempting Israel to go back to Egypt. Num. 11. 4. 4. Gods providence ordered this for trial of his people, and the glory of his own name, which was gotten by his judgments on them. Num. 11. 33.

From which we Learn.

- D. 1. The sons of Israel or Church of God are in a moving state below.
D. 2. From countries and cities with habitations God lead his people sometimes to pitch in booths.
D. 3. The number of the seed of Gods visible Church is great and multi-

plied according to his word.

D. 4. Men, women and children God numbers with his Church or Israel. Ver. 37.

D. 5. Providence so ordering, all sorts of people may join themselves to Gods Church, though not in truth.

D. 6. Gods word failes not in giving his Church great substance when he seeth it good. Ver. 38.

D. 7. Liberty from Egypt is Israels good portion with unleavened cakes.

D. 8. Sufficiency and contentation God giveth his people in their streights.

D. 9. In working liberty for his Church God may put them upon some hardship.

D. 10. God sometimes prevents the providence of his Church for themselves, that he may provide for them. Ver. 39.

2. The next thing that occurs in the history of this stage is the *Stylmadversion* which Moses maketh about Gods keeping time with Israel according to his promise of deliverance unto their Father Abraham. Ver. 40. 41. 42. Herein we have related.

1. The term of Israels sojourning and bondage. Ver. 40.

2. The point of time fulfilled in their deliverance. Ver. 41.

3. The use proposed of this punctual freedom. Ver. 42.

1. The term of sojourning is thus declared, *And the sission or habitation of the sons of Israel who dwelt in Egypt was 30 years and 400 years.* The dwelling of the sons of Israel which they and their fathers dwelt in the land of Egypt was 430 years. Sept. Sam. — 430 years in Egypt. Onk. Syr. Vulg. The words are plain, neither is there any difficulty in the Grammar: herein we may note,

1. The subject of this commoration.

1. By their name the sons of Israel.

Which also were the seed of Abraham.

2. By their place of long habitation, *Who dwelt in Egypt.* All that seed Abraham sojourned there. Gen. 12. 14. And Jacob came down thither. Gen. 46. And here dwelt all the seed of Israel unto this day.

2. The commoration itself, in this land they sat down and sojourned for some space quietly while Joseph lived and was remembered but afterward were vexed with misera-

miserable bondage, unto this time of egress.

3. The term of duration in this sojourning estate is 430 years.

Quest. How can this number be made up?

Answer. The Apostle doth give the clearest resolution to this, in numbering the 430 years from the time of Gods giving the promise or Covenant unto Abraham; for otherwise the seed of Jacob after his coming into Egypt, were but little more then half the time there. Gal. 3. 17. Which agreeth well with that 400 years. Gen. 15. 13. For these were spoken of Abrahams seed from Isaac, but the promise was given 30 years before to Abraham, when he came out of Ur of the Caldees to Haran Gen. Chapters. 11. and 12. Which together make up fully 430 years here mentioned. Abraham himself being comprehended in this sojourning also, of which he had a part in Egypt. Gen. 12.

Ver. 41.

2. The point of time for egress is thus expressed, *And it was from the end of 30 years and 400 years, and it was the body of the day, all the armies of Iehovah went out from the land of Egypt.* Readings agree in the same sense. Here are observable these particulars,

1. The subject of this deliverance or egress. *And it was from the end of 30 years and 400 years, and it was the body of the day, all the armies of Iehovah went out from the land of Egypt.* The Church came into Egypt, of a family it goeth out in armies yea and the armies of Iehovah the Lord of Hosts

2. The egress itself, *They went out of the land of Egypt, &c.* Were set free from bondage.

Ver. 42.

3. The point of time, *At the full end of 430 years.* In that very day, not a moment was deferred when Gods time was come. Ver. 41.

3. The use of this punctual deliverance is thus expressed, *It is a night of observations unto Iehovah from bringing them out from the land of Egypt, this is that night of observations for Iehovah unto all the sons of Israel in their generations.* Readings are much to the same sense and meaning. Herein note,

1. The use of it, which is, that this night annually was a night to be observed in remembering this prodigious miraculous work of God.

1. God kept them.

2. They must keep it for God.

2. The object of all this religious observation is God himself, it is a night to be observed unto Iehovah in the holy worship of him.

3. The subject of this observation, the sons of Israel; the Church of God.

4. The duration of this work, it was to be continued throughout all the generations of the Jewish Church.

Quest. Why is the night named rather than the day?

Answer. 1. At midnight begun their motion when the Egyptians cried to them to be gone. 2. This excludes not the day, for in the very midst of it God led them forth.

Quest. What were these observations?

Answer. 1. Memorials of deliverance. 2. Worship of God. 3. Fruitful returns, these God expected from them.

Which teacheth us.

D. 1. A sojourning session hath God appointed unto his Church in this world.

D. 2. Canaans betrs or children of promise may sojourn in Egypt.

D. 3. The time of sojourning is determined by God for his Church below.

D. 4. In time of sojourning God may afford his people some sweet among their bitter. Ver. 40.

D. 5. The longest time of suffering below hath its appointed end.

D. 6. God is exact to keep every point of time for good according to his promise unto his Church.

D. 7. The Church which goeth into captivity by families may go out by Armies.

D. 8. Egypt cannot keep Gods people, when his time is come to have them out. Ver. 41.

D. 9. The night and day of the Churches redemption is a time of observation toward God.

D. 10. The due observation of such nights and seasons is doubly charged by God.

D. 11. The generations of the Church are bound alwayes to observe Gods redemption in their generations.

D. 12. The children of the Church are deeply obliged to observe Gods redemption of his people. Ver. 42.

3. The next event here at Succoth is an additional law which God makes concerning the due subject of the Passover. Wherein,

H h h h h 3

1. The

1. The law itself is recorded. Ver. 43-49.

2. The obediential return of Israel. Ver. 50.

3. The compleat mercy recorded there-with. Ver. 51.

In the first we have to observe,

1. The preface to this law. Ver. 43.

2. The substance of the law which concern's,

1. The subject of it, ordered two ways,

1. Negatively. Ver. 43. *Ulr.* 48. *Ulr.*

2. Affirmatively. Ver. 44. 47. 48.

2. The place of it to be eaten in.

3. The usage of it about the bone.

Ver. 46.

3. The unity of the law as to all sub-jects.

Ver. 43.

1. The preface in these words, *And Jehovah said to Moses and Aaron, this is the statute of the Passover.* The law of the passover. Sept. Sam. Syr. Constitution. Ar. The rite of the passover. Onk.

1. The statute-maker Jehovah.

2. The subject to whom it was ordered, Moses, Aaron and Israel by them.

3. The force of the title, *This is the statute of the Passover.*

1. The pronoun is demonstrative to the law that followeth.

2. The notion of statute signifieth a firm constitution or ordinance from Jehovah, not alterable by man.

3. The correlate of this statute is the Passover, the nature whereof was above stated; but here the law mainly concerns the subject of it.

2. The next thing here in order is the substance of the law, which determineth the subject capable of this ordinance, and the ordering of him in this service, the law therefore in short points out these things about the subject.

1. The capacity of him, what that must be, which is here discovered two ways,

1. Negatively, forbidding that which makes incapable and excludeth souls from this ordinance of the Passover under three characters expressed in several verses.

Ver. 43.

1. *No son of a stranger shall eat of it.* Sam. Syr. same. No stranger, or of another nation. Sept. Vulg. Ar. No son of Israel who hath bin an apostat. Onk. B. Uzziel. In this the words are plain; the terms,

1. The subject of prohibition, *The son of a stranger*, that is, of another nation as the Sept. and others read, which were not of the natural seed of Israel.

2. The prohibition itself, such must not eat of the Passover; they are incapable by this law of this privilege.

Quest. But were all strangers simply forbidden?

Ans. No, but so long onely as they

were strangers to the faith of Israel; but being converted thereunto they were admitted, as we shall see in the affirmative part. Ver. 48. Upon this account the Caldee paraphrase is true that an Israelit Apostat from the faith of Gods Covenant and doctrine was also excluded from this service. V. 43.

2. *A forreiner and one hired shall not eat of it.* All readings agree. Herein note also,

1. The subject of prohibition is under two terms,

1. *A forreiner*, who though of another nation, yet dwelt and sojourned in the land, such were not permitted.

2. *An hired one or servant*, which was not of any of their families but occasionally hired by them.

2. The prohibition itself. These must not eat of the Passover.

Quest. But were these simply excluded?

Ans. No, if they came into the faith, and were obedient to the law prescribed, then they were admitted by the law. Ver. 45.

3. *No uncircumcised shall eat of it.* Ver. 48. Readings mostly agree. No profane one, &c. Onk.

1. The subject incapable and prohibited is every uncircumcised person being Israelite, stranger, or hired servant, uncircumcision did exclude them from this ordinance.

2. The prohibition itself, such must not eat of the passover.

Quest. What is meant by uncircumcision here?

Ans. 1. Plainly in the letter it notes a defect or denial of that signal initial ordinance of circumcision. 2. Figuratively, it notes the want and denial of that faith into which circumcision did initiate; upon which account mainly is the prohibition, both must be understood here, Ver. 48. Ezek.

44. 9.

2. The capacity of this subject is set down affirmatively and under allowance with a twofold prescription,

1. Personal, which concerned single persons onely, that is in ver. 4. But every man servant bought for money, even him thou shalt circumcise, then shall he eat of it. Most readings agree, Samar. as translated reads, Every servant being a man bought with silver, &c. So may the Hebr. be read, *Every servant a man the purchase of silver*, Here the law determin's the personal capacity.

1. Condition of the subject allowed, *a servant a man*, or *a man servant*, but a male it was and one able to serve.

2. The specification of this subject, *bought with money*, or being the price of silver, which notes him to be a stranger to Israel, for of their own they were not to buy

3. The

Ver. 44.

Ver. 44.

Ver. 44.

Ver. 44.

Ver. 44.

Ver. 44.

Ver. 44.

Ver. 44.

Ver. 44.

Ver. 44.

Ver. 44.

Ver. 44.

Ver. 44.

3. The qualification of him, he must be circumcised according to the law.

4. The universality of this subject, every such person.

5. The privilege allowed, such may eat of the Passover, Ver. 44.

Ver. 48.

2. Domestic is the capacity here also allowed by the law, *And when a stranger shall sojourn with thee, and will do the Passover to Jehovah, every male of his shall be circumcised, and then shall he draw near to do it; and he shall be as the home-born of the land.* Sam. Syr. Ar. are to the same, — If any proselyte. Sept.

— If any proselyte pass to your religion. Onkel. — *In vestram volunt transire coloniam, &c. tunc rite celebrabit.* Vulg. Herein note,

1. The subject conditioned, which is a stranger, that hath a family and dwells in Israel.

2. The subject specified by his affection, that he desires to join in the service of the Passover; such as were called proselytes by the 70. and proselytes to religion by the Caldee, so again. Acts. 13. 43.

3. Their qualification required. All the males of his house shall be circumcised; i. e. signed with the initial seal of circumcision.

4. The privilege or good allowed by this law is twofold,

1. Admission to the ordinance, with his, capable of it.

2. Reputation in the Church, he shall be accounted as the home born of the land with his family, Ver. 48.

Quest. What is the import and consequence of circumcision to these?

Ans. All these being such as desired the Passover who are mentioned here, we may note,

1. They were grown men, of understanding.

2. They did actually believe the Covenant of God to Abraham.

3. They were thereupon, being actually circumcised, initiated into the Church.

4. They were hereupon admitted by Gods law unto the passover.

Quest. Were all the circumcised admitted?

Ans. No, for. 1. Although no uncircumcised could eat, it followeth not that every circumcised did eat.

2. It is expressly said that he who had his males circumcised was to draw near, not all the males. 3. All uncircumcised not naturally able to eat, as infants. 4. All circumcised were not morally fit; even all that had not understanding about this service: as was cleared before.

Quest. Might they compel servants, strangers & bought to be circumcised?

Ans. Surely no, but, 1. In case they desired the passover they must desire also circumcision. 2. As to the infants

of Israel the law laid this necessity on them.

Quest. Did the uncircumcised eat the passover in the wilderness?

Ans. 1. No, for they kept it but once in the wilderness which was in the second year of deliverance. Num. 9.

1. 2. And then all that came out of Egypt were circumcised. 2. No more passovers did they eat until 40 years past, at their entrance into Canaan, and then, Joshua circumcised them before they did eat the passover. Josh. 5.

2. The next thing which the law toucheth about the subject is the location of him, or appointment of place for him to eat the passover; this we have expressed, Ver. 46. in these words, *In one house shall it be eaten, thou shalt not carry of the flesh abroad out of the house.* Sam. Sept. Syr. Ar. Vulg. same, — In one society shall ye eat it, &c. Onk. The terms are plain. The law in short,

1. Commands all those, which are numbered for a lamb, to eat it in one house.

2. Forbids the carrying of the flesh out of the place.

Quest. Was it always thus in houses?

Ans. It was until God chose a place to put his name there, then did the law call the tribes to that place, Deut.

16. 1. 2. The sacrifice was then publick, though the feast in houses.

Quest. Why was it in one house?

Ans. It well typified the unity of Gods Church, and their agreement in the Lord.

Quest. Why was none of the flesh to be carried out?

Ans. 1. Gods will is reason enough. 2. To keep ordinances from profanation. 3. Sacramental food is to be eaten, not carried away or reserved.

3. The next thing enjoined the subject is concerning the usage of this ordinance, in these words, *And ye shall not break a bone thereof.* All readings agree. The law is prohibitive, wherein the words are plain,

1. The subject of it, every communicant.

2. The prohibition, not to break a bone of that lamb which was for the passover.

Quest. Why was this prohibited?

Ans. 1. Gods will is reason enough. 2. The bones of all left were to be burnt. 3. It was intended to typify the offering of the true Passover Christ; though the soldiers broke the legs of them who were crucified, yet they touched not him, God overpowering, and Christ yielding up his life before, Joh. 19. 33. 36. Herein God did teach Christ to be the true Passover-sacrifice indeed, of whom in this type the Jews had a shadowing representation.

4. The

Ver. 46.

Ver. 46.

Ver. 46.

Ver. 46.

Ver. 46.

Ver. 46.

Ver. 46.

Ver. 46.

Ver. 46.

Ver. 46.

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Ver. 46.

Ver. 46.

Ver. 46.

Ver. 46.

4. The last thing enjoined about the subject in his law, is the universality of it in the words, *All the congregation of Israel shall do it*; Readings do here agree: Herein also note.

Ver. 47.

1. The subject in its universality enjoined, *All the congregation of Israel*, which comprehends all profelyts admitted thereunto.

2. The work enjoined, *to do it*, that is prepare, and kill, and dresse, and eat the Paschever as hath bin before commanded, Ver. 47. So farre of the substance of the Law.

Ver. 49.

3. The last thing noted about this Law is the unity of it in these words, *One Law shall be to home born, and to the stranger that sojourneth in the midst of you*, All readings are to the same purpose: In this passage we may note,

1. The uniting Jewes & Gentiles, home-born and strangers in one third privilege and state.

2. The singling out of the Paschever-Law to both, to make them more one in Christ, Gal. 3:18. Act. 15:9. Ezek. 47. ver. 22, 23.

This holds out grace in the Law of Paschever, Ver. 47.

And instructs us.

D. 1. As God by his Law constitutes Ordinances for men, so by the same he points out men for them.

D. 2. It is Jehovahs statute-Law which giveth any privilege unto Paschever enjoyment.

D. 3. Gods Statute expressly forbids any strangers unto faith to eat Paschever-food, Ver. 43.

D. 4. Sojourning, or hired relations to the Church, giveth no right to Paschever-mercies.

D. 5. Gods Statute excludes such unbelieving retainers from Paschever privilege, Ver. 45.

D. 6. Uncircumcision in heart and flesh is barred by Gods Statute from Paschever mercy, Ver. 48.

D. 7. Neither strangers nor bondmen are simply excluded from Paschever grace.

D. 8. Gods Statute binds such to believe and receive initial seals, who partake of visible Paschever-mercies, Ver. 44.

D. 9. In the standing of the parit-

tion wall strangers were not simply excluded Church privileges.

D. 10. Willingnes to Gods Ordinances is under Gods Law of admission thereunto.

D. 11. A right will to one ordinance is a will to all in the order which God hath set.

D. 12. Obedience to Gods Law and approach to Paschever-enjoyments must go together.

D. 13. Faith and obedience make all profelyts as home-born as the children of the Church, Ver. 48.

D. 14. Paschever-communicants must be of one society.

D. 15. Nothing must be profaned of Paschever rites in Law or Gospel.

D. 6. God hath his secret purpose in securing the Paschever bones from breaking fulfilled in Christ, Ver. 46.

D. 17. All Gods Israel must observe his Ordinances of Worship, especially his Paschever, Ver. 47.

D. 18. One Law of God unites them that be nigh and farre of in Paschever Worship.

D. 19. One Law of God maketh one heart of his people in obedience, Ver. 41.

2. The obediential return of Israel is the next thing here recorded after the Law, And the sons of Israel did as the Lord commanded Moses and Aaron, so did they, All readings are to the same sense.

Ver. 50.

1. The subject of obedience, Sons of Israel, now newly delivered from Egypt.

2. The act of obedience, they kept the command of the Paschever.

3. The rule of obedience, As the Lord commanded Moses and Aaron, so did they.

We Learn from it.

D. 1. It is a sweet connection of Gods command, and mans obedience.

D. 2. Souls newly delivered from bondage are apt to return dues to God.

D. 3. Obedience required must be according

according to rule exactly performed, Ver. 50.

Ver. 51.

3. The last thing recorded with respect to this Law is the completing Gods mercy, with Israels obedience, And it was in the body of this day Jehovah led forth the sons of Israel out of the land of Egypt by their armies, or by their troops: Readings agree. This is but a repetition of the great deliverance of Israel out of Egypt: Wherein,

1. The connection of this mercy to Israels duty, in the same time.

2. The deliverance itself, Jehovah did bring the children of Israel out of the land of Egypt.

3. The order of his leading them, it was by their armies in rank and file, an orderly march at midday.

We conclude.

D. 1. It is a good day when the Churches duty and Gods mercy meet together.

D. 2. Jehovah leads Israel out of Egyptian bondage and none can let him.

D. 3. Orderly is Gods motion in delivering his Church from bondage.

D. 4. He makes them march by armies, in order as it were in rank and file, Exod. 13. ver. 18. by Fires.

Thus farre of the third event recorded, while Israel staid at Succoth. Which ends this Chapter.

CHAP. XIII.

The next event at Succoth recorded is a double memorial of Israels great deliverance from Egypt, being the great end of two special ordinances from the first to the end of the 16th verse. In the whole we may note,

1. An additional ordinance which Jehovah appoints unto Moses about the first born, Ver. 1. & 2.

2. The declaration of Moses unto Israel concerning the main use or end of the two ordinances given by Jehovah upon Israels egress.

1. The end of the feast of unleavened bread, Ver. 3. 10.

2. The end of consecrating the males, Ver. 11. 16.

1. Here is recorded Gods institution of an additional ordinance unto the former of the Paschever and unleavened bread which is the consecration of the first born unto God, Ver. 1. 2. Herein we have to note,

1. The Author or Institutor expressed, And Jehovah spake unto Moses saying, Readings are the same, He spake a speech, Ar. Herein note,

Ver. 1.

1. The term of connection, rendered and, then, also, coupling this worke of God which followeth to that day and time spoken of in the last verse of the former Chapter. In the same day when God brought Israel out of the land of Egypt by their armies he also spake to Moses about this law of the first born, which was at their first stage in Succoth.

2. The matter connected is all that which followeth touching this law of the first born, wherein,

1. The Author or Institutor of it is Jehovah,

2. The first subject to whom this law was given, Moses, Gods Minister to Israel and it was for them.

3. The way of giving it was by speech, Jehovah spake to Moses saying, Ver. 1.

4. The law or ordinance itself, Sanctify to me every first born which openeth, or the opening of every womb among the sons of Israel, of man and of beast, it is for me, or it is mine, Readings mostly agree, Sept. For all the wombs are mine. Syr. In this ordinance we have to observe these particulars,

Ver. 2.

1. The object or matter ordained, set out thus,

1. By its primacy or order in nature, the first born, and that by an apposition, the opening of the womb. i. e. that which first openeth and is the first fruit of the womb.

2. The boundary of it is among the sons or children of Israel, not among other nations.

3. The specialities of them, the first born of man, and the first born of beasts.

4. The universality of it, every first born that openeth every womb.

2. The act ordained, sanctify all these to me, which command and enjoine the consecration of all these unto Jehovah, to be sacrifices unto him, in which he may take pleasure. Onely this command is to be understood by the regulations following, Ver. 12. 13. & c. The summe is, these were made holy to Jehovah by himself.

3. The reason of Gods injoining Moses to sanctify these, is his claim to them, this is mine or for me, and therefore count it not common, but let it be holy unto the Lord. The fuller explication of this law I referre unto the repetition of it and enlargements to it. Onely here answer these queries,

Iiii

Quest.

Quest. How are these first born to be conceived?

Ans. 1. The apposition of opening the womb plainly sheweth, that the account must arise from the mother, that although a man have a first born by a former wife; yet the son that openeth first the womb of another wife is here also intended; and so Christ is reckoned the first born of the virgin; unto whom, we shall see hereafter, this law typically had reference.

Quest. What beasts were these?

Ans. 1. No wild creatures in the field.

2. Such as were clean, and which were more familiarly conversant among men, and fit for their use as is implied in being among the children of Israel, such are they intended here.

Quest. Why doth God appropriate the first born? are not all his?

Ans. 1. Yea, all arch as the father or maker of all. 2. Yet all are not holy, nor consecrated to Gods service. 3. It is at Gods liberty to make what he will holy to himself. 4. God did this upon a special account, the destroying the first born of Egypt, and saving Israel.

And informeth us by it.

D. 1. In the day of deliverance of the Church, God judgeth meet to give them ordinances.

D. 2. Jehovah himself must be the author of all ordinances tending to his service.

D. 3. God by his Ministers may make known his ordinances to his Church. As by Moses. Ver. 1.

D. 4. Gods immediate command only can make creatures and persons holy to God.

D. 5. The first born of man and beast God by his own prerogative made holy under the law.

D. 6. It was not without a mystery that God pitched on the first born in the law. It was to Christ.

D. 7. The first born indeed are Gods portion properly in the world and he will have them holy. Ver. 2.

2. The declaration of Moses now followeth concerning the due end and use of these two ordinances for future times, when God should settle them in the land of promise. He begins with the Paschever and unleavened bread, from V. 1. to 10. &c. then proceeds to that of the first born, Ver. 11. &c.

1. Moses teacheth the true use of the feast of the Paschever and unleavened bread. Wherein,

1. He remind's Israel of the first and present occasion or ground of its institution, Ver. 3. 4.

2. He declares the mind of God for the future observation of the same, Ver. 5. 6. 7.

3. He instructeth them of the special use and end of this service to be observed, Ver. 8. 9. 10.

In the first of these which is the reminding of Israel of the first rise of this ordinance, we may note,

1. The address of Moses to Israel, *And Moses said unto the people*, Readings most agree, — The Lord said to Moles, Ver. 3. sam. Herein note,

1. The term connecting closeth the act of Moses with the injunction of God, and so he presently goeth to bespeak Israel, named here the people.

2. The work of this bespeaking them is to rub up their memories, and herein we may note,

1. The act charged on them, which is to remember, the word is singular in the Hebrew, but spoken to the people, and therefore is generally translated in the plural, *remember ye*, which word of charge carrieth in it,

1. A passive impression of present providences upon the seed of Israel then surviving.

2. An active worke, of minding their children, and following generations of these things, and bringing them to remembrance.

3. A general work of obediential return to God, with respect to the works of his to be remembered.

2. The object pressed upon their memory, &c.

1. The very day of deliverance, *Remember this day wherein ye came out of Egypt from the house of servants*, Hebr. and Sam. same. — Of bondage, Sep. Onk. Syr. Ar. Vulg. The very time of deliverance from slavery of Egypt is chargeable on them to be minded.

2. The author of this deliverance, *For by strength of hand Jehovah brought you out from hence, or with a strong hand*. Readings herein agree.

Wherein are charged to memory,

1. The author, Jehovah.

2. The power whereby, the strength of his hand.

3. The effect itself, bringing them out.

3. The law hereupon formerly enjoined, *And leavened bread shall not be eaten*, Readings mostly to the same. — That ye should not eat leaven.

Vulg. This also must be remembered by Israel in their generations.

3. The reason of this charge, which was the present mercy enjoined by Israel, *This*

Ver. 4.

This day came ye out in the month Abib. — Of new things. Sept. — Of new fruits. Onk. Sam. Vulg. — In the month of corn graining. Ar. — In the month of flowers, Syr.

1. Their actual deliverance. They were come out.

2. The day named, *this*, the 15th day.

3. The month noted, that which was now made the first, called in Hebr. *Abib*, in Caldee *Nisan*.

Quest. Is this *Abib* a proper or common name?

Ans. 1. Some make it common as noting the earing of corn, but then the month were uncertain, but here it was certainly known. 2. It was a proper name doubtles, which is given to that month named the first. Ch. 11. 2.

Observe we hence.

D. 1. Gods commands and his servants obedience are sweetly untied together.

D. 2. Deliverance of the Church from Egyptian bondage is justly chargeable on their memory.

D. 3. Jehovah the Author of deliverance is to be minded with his work, and power of doing it.

D. 4. Remembrance of Jehovah carrieth with it mindfulness of duty and service to him. Ver. 3.

D. 5. Actual salutation requirerth future remembrance of the Church.

D. 6. Dayes and months of mercy are ordered by God to be remembered. Ver. 4.

2. The next thing declared is the will of God for the future observation of the feast of unleavened bread, wherein also that of the Paschever is implied. This is declared, Ver. 5. 6. 7. Wherein we may note,

1. The time designed, *And it shall be when Jehovah shall bring thee*, Readings to the same.

1. The Author supposed, *Jehovah*.

2. The work supposed, the bringing Israel to the promised inheritance, declared first to Abraham.

2. The place of observation supposed set out,

1. By the inhabitants in present, *The land of the Canaanites*, &c.

2. By the donor and way of conveyance, *Which he sware unto thy fathers to give thee*, This was punctually named in Gods oath to Abraham, Isaac and Jacob.

Ver. 5.

Ver. 5.

3. By the property of it, *A land flowing with milke and hony*, i. e. A land full of blessings.

3. The duty to be observed by the seed of Israel in this place and that expressed,

1. Generally, *Thou shalt serve this service in this month*, — Do this Worship Sept. — Celebrate this worship, Onk. — Do this work, Ar. Exercise this Worship, Syr. — Celebrate custome of holy things, Vulg. Samar. is as Hebr. Ye shall keep this service, as in Ex. 12.

25. If this be generally taken it includes the ordinance of the Paschever, as well as of unleavened bread, so the like speech seemeth to do in the former Chapter, Ver. 15. so here is neither delivered but the work and the monthly time for its observation, Ver. 5.

2. Specially the ordinance of unleavened bread is here declared and the command about it is twofold,

1. Afirmative which doth establish it in being,

1. As to the matter of it and that is doubled, *Seven days shalt thou eat unleavened cakes*, and again *unleavened cakes shall be eaten seven dayes*. Ver. 6. and 7. Sixe dayes &c. Sept. and Sam. Other readings agree and both these read seven, Ver. 7th including that which was for feast.

1. The matter of it was cutting unleavened bread, as before noted.

2. The duration of it, was for 7 dayes.

3. The necessity of it in this positive land.

2. As to the form of it, *And in the seventh day shall be a feast to Jehovah*, Readings agree. This festival to Jehovah was the very formality of this ordinance which in the last chapter we read was to be kept on the first and last of the seven dayes, ver. 16. It may be silenced here because probably it was included in the feast of the paschever, which was on the first day; and that at least generally; expressed in the former verse.

2. The negative command inforceth this which is twice also repeated. 1. *And no leavened thing shall be seen with thee*. 2. *And no old leaven shall be seen in all thy borders*. Readings mostly agree, some make it one command, as Syr. Ar. Vulg. same also, — No leavened thing nor leaven itself. This was opened Chap. 12. 19. so farre doth Moses by repetition declare the ordinance to be observed.

Quest. Did this forbid them to keep this feast before they came to Canaan?

Ans. No; 1. They did keepe it, as is clear, Numb. 9. 2. Their sin hindered them from keeping of it afterward.

Quest. Why doth Moses mention Gods swearing here?

Ans. It is doubtles. 1. To confirm Israels

Ver. 3.

Ver. 3.

Ver. 6.

Ver. 6.

Ver. 7.

1111 2

Israel's faith in the promise. 2. To give strong comfort and encouragement unto duty.

Quest. Why is this service so often repeated?

Ans. Surely. 1. It notes mans forgetfulness of his duty. 2. It carrieth in it Gods carefulness to have his law impressed on the hearts of Israel.

And teacheth us.

D. 1. Future times of Gods mercy must be times for Israels future duty.

D. 2. The Canaanites shall once be abolished and Israel shall flourish.

D. 3. It is good to consider Gods oath to his Church for all good promised.

D. 4. The remembrance of Gods oath requirerth service from the Church.

D. 5. The Churches portion is a good portion. Ver. 5.

D. 6. Repetition of lawes is requisite upon dull hearts to make impression.

D. 7. Unleavened services spiritualized are excellent services for God. Ver. 6.

D. 8. Where unleavened is commanded, leaven is forbidden. Grace assisted detesteth sin. Ver. 7.

3. The end of repeating this law to be observed Moses discovers in the special use of it for after-ages, ver. 8. 9. 10. The use is threefold.

1. The instruction of posterity in the knowledge of Gods works now manifest to Israel. *And thou shalt shew thy son in that day saying because Jehovah did for me in my coming out from Egypt.* Sam. Onk. same with Hebr. — *Ala tura*, &c. Sept. — This is for that which God did for me, &c. Ar. — For this cause God did this to me, &c. Syr. Herein we may note, the use or mediate end of this service was to give occasion for instruction to their children, in three parts.

1. That Israel had bin a bondman in Egypt.

2. That Jehovah by his mighty arm and wonderful judgments brought them out from thence.

3. That upon this account the feast of unleavened bread was ordained to them by God in their generations.

Quest. What is the force of that causal term. Because of that, &c.

Ans. 1. Some make it final to Gods work of deliverance, that God saved Israel to do this service. 2. Others referre the proposition to Gods work because of that which God did, this service was instituted to keep that redemption in remembrance with Israel, For the duty was not the end of this work of God, unles mediāt, but the effect, the great end followeth in the next verse. Both may have a fair interpretation and be joined together, Ver. 8. The last is best.

2. The memorial of God, *And it shall be to thee for a signe upon thine hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth, because with a mighty hand Jehovah brought thee out of Egypt.* Readings agree in sense, —

Before thine eyes. Sept. — With mighty power. Ar. Herein we have, 1. The great end of this ordinance proposed as a signal, and that by way of injunction, in two several expressions,

1. *It shall be for a signe unto thee upon thy hand*; wherein the use is made sacramental.

2. *It shall be for a memorial for thee between thine eyes*, or before them; this also is sacramental, we may put them both together and so read, this ordinance to be either a signal monument, or a monumental signe, of that Covenant which God made with Israel when he brought them out of Egypt; and this is enjoined so to be used as a sacrament, which is memorative.

2. The connection of this signal with the word, which makes a sacrament, *That the law of Jehovah may be in thy mouth*, that is by this signal united thereto, as Gods Covenant, it may be confirmed and perpetuated in thee to be believed, and professed.

3. The reason of this institution, for with a mighty hand Jehovah, &c. This was the special rife of that sacramental ordinance at this time, which was typical to a greater redemption.

Quest. What mean this sign and memorial upon the hands and between the eyes?

Ans. 1. No superstitious things, as the enlarged phylacteries, for which Christ reprooved the hypocrisy of the Pharisees, Math. 23. 5. 2. God did for a time allow some visible helps, to keep his law in mind. Numb. 15. 38.

3. God herein seems to resemble the things of his law to those more precious & ornamental things which men more choicely keep, as bracelets, and frontlets, Deut. 6. ver. 8.

4. Here it is also ordained as a sacramental

mental visible help, such as the Passover was to full obedience.

Quest. What is meant by the law of God being in the mouth?

Ans. 1. The whole Covenant of God delivered by Moses unto Israel, as we shall read hereafter. 2. The being in the mouth, is by truth of profession, arising from faith in the heart. 3. It carrieth the same spiritual work in it as in the Covenant of the Father with the Redeemer, Isai. 59. ver. 21. The Passover was the sacramental seal of this, Ver. 9.

3. The last use was to be an anniversary observation, *And thou shalt keep this statute in its season from dayes to dayes, or from year to year, quoniamis*, Sam. Mont. Ar. — From year to year, Ar. Septuag. as Hebr. From time to time, Onkel. Syr. The summe of all is an annual constitution of this ordinance, for an anniversary remembrance of Gods Covenant evidenced by redeeming his Church out of Egypt, as to the term of dayes it must note years. For

1. The Passover was but once in a year.

2. Dayes are so often used for years in the Old and New Testament, Gen. 4. 3. Rev. 11. 3.

Learn from it.

D. 1. The instruction of children is a duty upon parents.

D. 2. Gods command's continuance of ordinances for instruction of posterity.

D. 3. The reason of Gods ordinances must be understood by parents and children, Ver. 8.

D. 4. Sacramental signes, and memorials of God, he is pleased to give his Church,

D. 5. God would have these signal memorials at hand and before the eyes of his.

D. 6. The Passover was a true sacramental signe and seal of Gods Covenant.

D. 7. By sacraments rightly used Gods Covenant is confirmed on hearts and in profession.

D. 8. Gods mighty gracious redemption is a just cause of such memorials. Ver. 9.

D. 9. Gods sacraments are his statutes and positive lawes.

D. 10. It is Gods prerogative, to make anniversary memorials of his mercies. Ver. 10.

2. The next thing declared by Moses is the end of consecrating the first born unto God, ver. 11. 16. Wherein more generally note,

1. The circumstances of time and place for this, ver. 11.

2. The law itself of the first born repeated, ver. 12. 13.

3. The use of this institution, ver. 14. 15. 16.

In the first the same time and place are supposed for this duty as for the former, and almost expressed in the same words, save that the name of Canaanites onely, is used instead of all other nations forenamed, and therefore there is no need of any further explication of this 11. verse. See ver. 5.

Quest. Did not Israel observe this law before they came into the land of the Canaanites?

Ans. Yea doubtles, God required the first born in present, and it was continually observed in the wilderness, the law therefore is not exclusive to other times, and places, but especially directs them to the right use and constant practise of this duty when God should give them rest.

Learn.

D. The time and place of Gods performing his word and oath to fathers and children, engage them in succeeding generations to give themselves to the Lord. Ver. 11.

In the second we have the law itself of separating the first born unto God repeated with an explication. Wherein we may observe,

1. The law generally expressed in these terms, *Then thou shalt make to passe unto Jehovah every opening of the womb*, Readings agree in sense, — Thou shalt separate every thing that openeth the womb, Sept. Sam. Ar. Syr. Vulg. — Thou shalt cause to passe before the Lord. Onkel. Herein are considerable,

1. The subject of this law is Israel, every one to whom God was pleased to give the seed of man and beast, Others are not here concerned.

2. The law itself for duty, wherein are expressed,

1. The object, every opening of the matrix; that is, every first born as it is expressed by the Syr.

2. The act, *Thou shalt make it to passe over*, thou shalt separate, as ours, and others

Ver. 11.

Ver. 12.

Ver. 8.

Ver. 10.

thers, the burden of this phrase may be thus taken,

1. As it notes a passing from mans power to Gods.

2. As passing under the rod, so separating, and sanctifying it to the Lords use, Levit. 27. 32.

3. As passing through the fire; so the sacrifice did; and so the passing of the first born is stiled a sacrifice, Ver. 15. Numb. 18. 17.

3. The end terminating this law is the same as the efficient of it, Jehovah himself, he made this ordinance for himself, Ver. 12.

2. The law is more specially explained,

1. Concerning beasts, and therein two rules given,

1. About clean beasts, *And every opening being the emission of a beast, which thou shalt have, the males shall be for Jehovah, — Every thing that opens the womb of the herds, &c. Sept. — Thou shalt sanctify before the Lord. Onkel. —* Consecrate Vulg. Herein note,

1. The order, the first that openeth the womb.

2. The sexe, all that are males first opening.

3. The propriety, such as are a mans own.

4. The transferring of them, they must be passed over to the Lord, and become his, Ver. 12.

Ver. 13.

2. About beasts unclean, *And every opening of an asse thou shalt redeem with a kid, and if thou wilt not redeem it, then shalt thou behead it, or cut off its neck or break it. Sam. Ar. same. — First born of labouring beasts, Syr. — Thou shalt kill it, Onk. Syr. Vulg. — Thou shalt change for a sheep, but if thou wilt not change it, thou shalt redeem it with money, Sept. Herein we have two rules added about unclean beasts, under the instance of the asse.*

1. That the firstling of an asse, and so of every unclean beast, must be redeemed with a lamb or kid, Numb. 18. 15. The unclean by a clean creature. Where note,

1. God own's the first born of an unclean beast to be his due, and proper right.

2. He requireth the redemption of it, which is by putting a clean creature in its stead to be offered unto God; so the immaculat lamb is put into the place of sinners, and Christ made a curse, &c.

2. In case men will not redeem the unclean creature, the law appoints the decollation of it; and the cutting off the dogs neck, Mat. 66. 3. It notes an opprobrious destruction of it.

2. Concerning man is the law opened, *And all the first born of man among thy sons thou shalt redeem, All readings agree. Herein,*

Ver. 13.

1. The order, the first born of man of Adam.

2. The sexe, among thy sons or thy males.

3. The act commanded & explained, it must be sanctified to God by redeeming, not by killing, and the price of redemption was five shekels after the shekel of the sanctuary, and this was to be done at a month old, Numb. 18. 15. 16. Ver. 13.

Quest. Why doth God claime a propriety in unclean beasts?

Ans. 1. They are all his creatures.

2. The distinction of clean and unclean, was for mans use prescribed by God, but not set to himself. 3. God alone is the author of his own discriminations, & who can gain say him? 4. God may intend that which he told unto Peter, that there was no man so unclean, but there might be an access for him unto God. Act. 10.

Quest. Were there no other rules given about the first born of unclean beasts, then what are here?

Ans. Yea. 1. That the first born either of herd or flock, which were clean beasts, must be seven dayes with its dam, and the 8th day it was to be given unto God, Ex. 22. 30. It was conceived to prevent deceit. 2. That the first born was to be excepted from other voluntary offerings, because this was Gods already, Levit. 26. 27. It was to prevent hypocrisy. 3. That the first born of the bullock must not labour, nor the firstling of the sheep be shorn before it be given unto God. Deut. 15. 19. This was to prevent covetousness.

Quest. When and at what price were the first born of men redeemed, and was it after God tooke the Levites instead of the first born?

Answer. 1. At a month old they were to be redeemed. 2. The price of every head, 5 shekels to redeem. Numb. 18. 16. 3. The Levites were taken for Gods service, yet the price continued upon the first born; as an acknowledgement that they were Gods propriety, Num. 3. 40. 47. This was given to Aaron, Ver. 11. all this was mysterious and had its truth in Christ himself as the Spirit noteth, Luk. 2. v. 22. 23.

And teacheth us,

D. 1. *Jehovah is the beginning and end of his own ordinances. He sets them for himself.*

D. 2. *The Church must act these duties from God unto God himself.*

D. 3. *All that God requireth must*

his people make to passe from them to him.

D. 4. *First born males of beasts God required in the Law for special use to himself, Ver. 12.*

D. 5. *Clean and unclean among creatures is a distinction made by God for men, not for himself.*

D. 6. *God hath a propriety in all creatures be they never so unclean.*

D. 7. *God hath ordered redemption for unclean by putting the clean in their stead.*

D. 8. *Unclean unredeemed must be destroyed.*

D. 9. *A price hath God set for mans redemption to gain a Church of the first born.*

D. 10. *The law of the first born hath its truth and accomplishment in Christ Jesus. The first born of every creature. Col. 1. 15. Ver. 13.*

In the third general noted we have the end and use of this Law of the first born discovered as it concerned posterity, Ver. 14. 15. 16. Wherein note,

Ver. 14.

1. A supposition, *And it shall be when thy son shall aske thee to morrow, saying what is this? Sam. Onk. Ar. Syr. Vulg. same. — Vulg. mōrō Sept. In it are;*

1. The time supposed, to morrow, which notes all succeeding time, as Heb. 13. 8.

2. The thing supposed, which is the inquiry of posterity concerning this ordinance of the first born, what it is; or what it meaneth.

Ver. 14.

2. A resolution of this quere returned, *Then thou shalt say to him, &c. Wherein by way of answer are returned these things.*

Ver. 15.

1. A declaration of Gods delivering Israel from Egypt, *By strength of hand Jehovah brought us out from Egypt, from the house of servants, or of bondage. Readings agree. Ver. 14.*

Ver. 15.

2. A narrative of what Pharaoh did, *And it was because Pharaoh hardened himself, to send us away, Readings are to the same sense. He would hardly or with difficulty let us go.*

Ver. 15.

3. A repetition of Gods act upon Egypts first born, *Jehovah even slew every first born in the land of Egypt from the first born of man to the first born of beast, Readings agree.*

Ver. 15.

4. A rendering of the reason of this work, *Therefore I sacrifice to Jehovah all*

that openeth the womb being males, and all the first born of my sons I redeem, Readings agree. Herein,

1. The illative term *therefore*, that is because of Gods saving providences defensive which is an offensiveness to enemies.

2. The work inforced, *I sacrifice, &c. two acts are in it.*

1. Sacrificing all clean creatures designed thereunto.

2. Redemption of all the first born of man; which as before is noted typical.

5. A proposition of the special use or end of this, *And it shall be for a signe on thy hand, and for Phylacteries between thine eyes. For by the strength of hand Jehovah brought us out of Egypt, — And immovable, Sept. for a pendent. Onk. Vulg. — monument. Sam. — Expansum. Ar. Herein we have to observe,*

1. The end of this ordinance. It was a daily memorial of God, set out by signals on hands and eyes.

2. The reason pressing it repeated, which was Gods mighty redemption of his people out of Egypt.

Quest. Why should generations following, say the Lord brought us out of the land of Egypt, when they were never there?

Ans. 1. Original mercies are memorable in succeeding generations. 2. All posterity live in the strength of foregoing mercies to the Church. 3. All past and to come are one Church of God.

Whence we observe.

D. 1. *Ancient ordinances may be justly questioned in succeeding ages to know the meaning of them.*

D. 2. *Reason is to be given of our religion to such as reasonably demand it.*

D. 3. *Children may aske of parents and they must inform them of the ordinances of God.*

D. 4. *Redemption-mercies are to be recorded and reported as just ground of Gods ordinance. Ver. 14.*

D. 5. *Oppositions against redemptions are justly declared to make the work glorious, and Gods people obedient.*

D. 6. *Vengeance upon the enemies of the Churches redemption, is fit to be known to quicken them to duty.*

D. 7.

D. 7. The Churches reason for its religion to God, is rightly taken from its redemption. Ver. 15.

D. 8. Gods redeeming mercies ought to work in the Church eternal mortals of him. Ver. 16.

5. The last event recorded for Israel while they were at Succoth, is Gods manuduction of them in the way of their escaping from Egypt, V. 17. 18. 19. Wherein we have to note,

1. The negative description of Gods guidance, Ver. 17.

2. The positive discovery of it Ver. 18.

3. The accessory act of Moses declared in carrying Josephs bones, Ver. 19.

In the former we have these particulars considerable,

1. The occasion of the following description, *And it was in Pharaohs sending away the people.* Onk. and Sam. are the same with Hebr. — As or when Pharaoh sent away the people, Sept. Syr. Ar. Vulg. Much to the same sense.

S. S. S.

1. Here beginneth the 16th section of the law as the Hebrewes account, which they call *Beschalleth*, from the second word in the text, which signifyeth in sending away, nothing is difficult here, only the time and occasion of the following relation is expressed.

2. The act of God denied, *Then God did not lead them by the way of the land of the Philistines, though that was near.* Readings mostly agree, — Because it was near, — Which was near. Vulg. Herein,

1. The act of God denied, *He lead them not by the way of the Philistines,* he would not carry them in that course unto Canaan.

2. The seeming conveniency of that way is yet expressed; that it was the nearer way.

3. The reason urged why God did not send them this way, *For God said least it repent the people in their seeing warre and they return into Egypt.* Sept. Sam. Ar. Vulg. same, — Least the people fear.

Onk. Syr. Here,

1. Gods foresight of Israels frailty, he knew well their temper, how apt they were to start at difficulties, and to choole their former bondage.

2. Gods prevention of this evil, therefore he carried them another way, that they should not presently see warre and be dismayed.

Quest. How doth it appear that the land of the Philistines was the nearest way to Canaan?

Ans. Several wayes. 1. Some of the cities of the Philistines were reckoned among the Canaanites, Gen 10. 19, Jof. 13. 2, 3. 4. and was part of the promised land, which was not

conquered because of their sin and unbelief. 2. The time of travelling between some part of Canaan & Egypt, is reckoned by some to be three dayes. 3. The going and coming of the sons of Jacob to and from Egypt for corn, sheweth that there was a nearer way; and doubtles they took the nearest.

Quest. Why doth the God of Israel so provide against Israels seeing warre?

Answer. 1. Not from any weakness in him to break the arm of the Philistines, which was as easy, as to destroy the Egyptians. 2. God dealt with Israel according to their weakness; he would in a fit time for warre, before he put them upon it; and to he did, before he suffered Amalek to assault them. 3. Gods foreknowledge of the event was certain, however he speak's after the manner of men; he knew what Israel would do upon such trials, and therefore did prevent them; and would not let them go the hardest way, though it were the nearest. 4. The Philistines had slain some before. 1 Chron. 7. 21. Ephraims sons, &c.

We note hence.

D. 1. After redemption of his Church God provideth for guiding them in the way to rest.

D. 2. Neerest wayes to rest with men are not alwayes approved by God for his people.

D. 3. Gods foreknowledge of dangerous wayes to his Church doth prevent them.

D. 4. God will not put his people upon warre or hard trials until he have fitted them for it.

D. 5. Gods special care of his Church is to keep them from a retreat to bondage after redemption. V. 17.

2. The positive narration of Gods conduct now followeth, ver. 18. Wherein are these particulars,

1. Gods conduct of Israel, *But God made the people goe about by the way of the wilderness of the red sea.* Readings are to the same sense, note here,

1. The leader Elohim, the almighty God, he order's their way and march.

2. The subjects conducted, the people of Israel.

3. The way was the desert or wilderness which was towards the red sea; of which we shall read more hereafter.

4. The

4. The conductor itself, he made them take a compasse, and goe about, instead of going the directer way.

2. Israels march under this conduct, &c.

Ver. 18. *And the sons of Israel went up harnessed, or marshalled by fives out of the land of Egypt.*

In the fifth generation, &c. Sept. and Sam. — Instructed, they went up armed. Onk. Syr. Vulg. Ar. Here note,

1. The army, *the sons of Israel*, as before.

2. The motion, or march, *they went up out of Egypt.*

3. The order, or accomplishment of them as to their march, some read *they went up by fives in a ranke* Others, *they went up harnessed or armed quintati* as Ar. Mont. renders. The word cometh from that which signifyeth five; therefore some read, *in the fifth generation they came up*, but that is false, they came out in the fourth generation, according to Gods word to Abraham. Others, *that they had five sorts of weapons*, which is not probable, for it is questioned whether they had any. Others, note their order and good accomplishment for their march, as those who are marshalled by fives, and girded about their loins, which some conceive the word to note, as about the fifth rib. The summe is, they marched orderly without confusion, and well trusted up for their journeyes. God being their guide, and magazine for military and necessary accommodations, Jof. 1. 14, Jof. 4. 12. Judg. 7. 11. The word is, *armed* as there translated by ours, or harnessed.

Quest. Why did God lead them through the wilderness?

Answer. 1. His own will is reason enough, *Dei voluntas summa necessitas. Tertul.*

2. He consulted his glory to do more wonders upon the Egyptians. 3. His providence ordered trials therein for his people. 4. It might be to make their following rest more comfortable, In wisdom God did all. All this was *in ordine gratie.* Iun.

And teacheth us.

D. 1. God doth not order salvation to his as is pleaseth man, but as it pleaseth himself.

D. 2. God in wisdom sometimes translates his Church from the house of bondage to a wilderness.

D. 3. Wilderness and red-sea paths, are the way of Gods people here below.

D. 4. God makes the way to rest

not alwayes strait, but to be about.

D. 5. Israel, or Gods people, go the round that God doth lead them.

D. 6. Orderly and well instructed are the Churches motions under God in wilderness-wayes. Ver. 18.

3. The accessory act of Moses in following God is the taking of Josephs bones with him. Wherein,

1. The act, *And Moses took the bones of Joseph with him.* All readings agree, the words are plain.

1. The author is Moses, now chief in Israel.

2. The matter of his care, *the bones of Joseph.*

3. The work. *He took them,* i. e. he gave order for the comely transportation of them.

2. The reason of this act, *For he had sworn saying, I will visit you, and ye shall carry up my bones from hence with you.* Readings do most agree. Some read *God will visit*, others *God will remember*, as Onk. Syr. Ar. Herein observe,

1. The urging cause, his oath on Israel.

2. The ground of this oath, Gods certain visitation of Israel for their redemption.

3. The matter thereupon sworn, *Ye shall carry up my bones with you.*

Quest. Were the bones of the other sons of Jacob now carried with them also?

Answer. 1. That some of those fathers were buried in Sichem is expresse, Act. 7. 16. 2. That they were carried at this time is not certain. 3. Probably some might be now carried. But it is no matter of faith, because not revealed.

Quest. Was it lawfull to impose or take an oath about such light matters as of transporting bones?

Answer. 1. It is certain that oaths must be about lawfull things. 2. In some cases an oath may be lawfull as to indifferent things; where God seems to require it. 3. The oath here given was upon a Prophetical discovery. 4. By faith Joseph gave charge concerning his bones, & therefore upon Gods word. But this is not imitable by others. Heb. 11. 22.

And gives us to observe.

D. 1. Upon Gods instruct dead signalls of present and living redemption his servants may carry with them.

K k k k k But

But no reliques for superstitious uses warrantable hence.

- D. 2. *Gods word of prophesy is a sure ground of adjuring the Church to faith and duties suitable.*
- D. 3. *In such case, oaths taken and imposed must be fulfilled; as to the bones of Gods witnesses.*
- D. 4. *What God commands and faith orders about dead bones must be observed; and no more, Ver. 19.*

Now followeth Gods motion with Israel, and his providence over them as to their third stage, Ver. 20. 21. 22. Wherein we have,

- Ver. 20.
1. Their motion described, *And they went forward from Succoth and encamped in Etham in the edge of the wilderness*, Readings to the same sense; only some varie the names of Succoth & Etham. Herein we may note,
 1. The mover, the same people.
 2. Their motion from the second stage, *They journeyed or went from Succoth.*
 3. Their pitching in the third stage, *They encamped in Etham upon the side or edge of the wilderness*, leading to the red sea, Numb. 33. 6. The words are plain, Ver. 20. On the 17th day of the first month.
 2. Gods leading and guiding them, &c.

Ver. 21. 22. Wherein we have to observe,

 1. The motion of the Captain of the Lords host, *And Jehovah went before them*, Readings most agree, *The Angel of the Lord* some read, as Exod. 14. 19. It was Christ, God blessed for ever,
 1. The Captain, Christ.
 2. His motion, *he walked or marched.*
 3. His order, *in the front, or before them.*
 2. The manner of his appearance under a double signal,
 1. *By day in a pillar of a cloud to lead them the way*, Readings mostly agree, and altogether in sense, Ver. 21.
 2. *By night in a Pillar of fire to give them light.*
 3. The constancy of his thus appearing, *He removed not the pillar of the cloud by day, nor the pillar of fire by night before the people*, The pillar, &c. did not fail or cease, or depart, as most do render. This noteth the continued visibility of those divine signals by God unto Israel; he that first gave them did continue them at his pleasure. Some queries are here to be resolved.

Quest. 1. Who was it that did appear in this pillar, and how did he appear?

Ans. 1. In the text, Ver. 21. It is said expressly, *Jehovah* was in those pillars. 2. He is called the Angel of God, Ex. 14. 19. Which was

the Angel of the Covenant Christ Jesus, whom the Israelites tempted, 1. Cor. 10. 9. 3. The form of speech is sacramental, and notes the manner of Gods appearance in these signals, not that his essence was included in them, or turned into them, but that only it was represented by them.

Quest. 2. Were this cloud & fire truly such?

Ans. 1. Seeing God giveth them the names of cloud and fire, it is sure God gave them the nature; for God makes no phantasies. 2. Though these were really such, yet not made such by natural causation, but created by the power of God for his Churches special use, and of an extraordinary being, and quality. 2. Many are the differences between, these, and such as are only natural, as

1. In their principle, these were immediately created by God, those arose from material causes; therefore wicked was that assertion, that this was an uncreated cloud, and, that Christ, as *Servetus* said.

2. In their nature, though they were truly bodies, yet not of the same substance, with natural clouds and fire.

3. In figure, which was a pillar perpendicular from heaven to earth, and that always the same, which natural clouds and fire do not keep.

4. In respect of motion, which was not by moving with winds or otherwise, but by the word and will of God only, sometime behind,

5. In duration, other clouds quickly vanish, and fire also, but these were continued so long as God thought fit to make use of them, for 40 years.

Quest. 3. Were these Pillar and cloud of fire two distinct, and successive, or one only?

Ans. 1. Some assert them to be two in substance, and others leave it in doubt as a matter not to be determined. 2. It is certain by the word of God that this signal was but one in substance, though double in appearance as the condition of day & night required. So it is said that the cloud was upon the Tabernacle by day, and the appearance of fire in the same by night, Numb. 9. 15. 16. And expressly, Exod. 14. 19. 20. 24. It appears to be the same in a double use, when it removed from the front of Israel to the rear, it was therefore one and the same in those two shapes appearing by day and by night.

Q. 4. What was the use of these pillars?

Ans. 1. Guidance through an uncouth wilderness is here expressed to be by day and night. 2. Protection and defence, as we see in its coming between Israel & the Egyptians, Ch. 14. Ver. 19.

Ver. 19. 3. Influence of refreshing from heat by day and the inconveniences of the night, Numb. 14. v. 14. Psal. 105. 39. 4. A spiritual use is added by the Apostle that they were baptised in the cloud, &c. 1. Cor. 10. v. 2.

Quest. When did these pillars begin and end?

Ans. 1. God raised them so soon as Israel had need of them, which was at their going out of Egypt, and entrance into the wilderness, as hence may be gathered. 2. The continuance was, as is justly presumed, 40 years, while God had carried Israel through the wilderness-ways into Canaan. This is rationally to be gathered from the use God made of them.

Quest. Did the people journey incessantly by night and day?

Ans. 1. No, for sometimes the cloud stood still and then they pitched and rested; Numb. 9. 17. 2. The meaning therefore is, that when God called them to move, by day or by night, as sometimes he did, that then the cloud by day and the fire by night did go before them, and lead them, as we find a case in the pursuit of the Egyptians, when they journeyed by night. Ex. 14. 15. 20.

Whence we learn.

- D. 1. *Gods redemption-work is progressive from state to state. Still further from Egypt.*
- D. 2. *Redemption-motions under God may bring the Church nearer the wilderness at first.*
- D. 3. *Where-ever God brings his Church in the way of redemption, they are encamped. Ver. 20.*
- D. 4. *In the camp of the Church, Jehovah in Christ is their Captain and Guide.*
- D. 5. *The Captain of the Lords host goeth before his Church in all redemption-motions.*
- D. 6. *Visible signals is God pleased to give of his presence with his Church at his pleasure.*
- D. 7. *Signes do not comprehend God, but represent him graciously to his Church.*
- D. 8. *Cloud and fire though different signes as to Israel, yet are of the same sense to them. Isai. 4. 5.*

D. 9. *The Pillar of cloud and fire is a standing memorial of Gods care over his Church. יסוד Statua.*

D. 10. *Day and night providence equally takes care for the good of Gods people.*

D. 11. *Guidance, protection, influence of comfort and sanctification to God are the use of his signals.*

D. 12. *Night as well as day motions may beside Gods Israel in the way of redemption.*

D. 13. *Israels cloud and fire are eminently distinct from those of the world.*

D. 14. *Neither the hottest day nor the darkest night shall stop the Churches redemption-motion.*

D. 15. *God begins and ends his providential help as his will and the state of his Church require.*

D. 16. *God makes his people witnesses of his visible care and help of them.*

D. 17. *God is not mutable in his purpose and work of grace to his redeemed people. Ver. 21. 22.*

CHAP. XIV.

In this Chapter there are these two general parts containing the history of,

1. The fourth stage with the events of it, From Ver. 1. to Ver. 2.

2. The fifth stage from the 15th Ver. According to the distribution made of the events upon the 10th plague on Egypt which was into 10. we find they made ten stages before they come to mount Sinai: Ch. 19. Now follow in this Chapter the 4th and 5th stages together with the providential events therein which we shall consider in their order.

4. The next motion or stage which God appointed unto Israel, after their escape from Egypt, is declared from the first verse of this Chapter unto the end of the 14th. Wherein,

1. Gods order for their motion and pitching. Ver. 1. 2.

2. Gods account of this order unto Moses. Ver. 3. 4.

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3. Pharaohs attempt on Israel as God said. Ver. 1. 9.

4. Israels resentment of the Egyptians approach. Ver. 10. 11. 12.

5. The encouragement of Moses to Israel. Ver. 13. 14.

1. We have to consider Gods order for this 4th journey of Israel and their stage, and herein note,

Ver. 1. 1. The supreme power ordering it is expressed, *And Jehovah spake unto Moses saying*, Readings agree. Herein,

1. The supreme power ordering the stage, is *Jehovah*, he speaks.

2. The minister to whom the charge is given is Moses.

Ver. 2. 3. The charge given for a new stage; *Speak thou to the sons of Israel*, &c. Readings mostly the same. — Speak to the family of Israel. Syr. — Command. Ar.

In this order or charge we have to note,

1. The subject ordered, *The sons of Israel*.

2. The work given in charge which contains,

Ver. 2. 1. Their motion, *that they return*. This is to read by all, which doth import not only a motion, but a motion backward by returning to some quarters nearer Egypt than Ethau was.

Ver. 2. 2. Their pitching; *And let them encamp before Pi-hahiroth between Migdol and between the sea, before Baal Zephon, over against it shall ye incamp by the sea*, Sam. Onk. Vulg. to the same. — Before the suburb, &c. Sept. — At the dore of Gebalah, Ar. — At the mouth or dore of the trench or delved place, Syr.

1. The place of this stage is here expressed or described by four terms,

1. *Pi-hahiroth*, Numb. 33. 8. It is read hachiroth, the word properly is chiroth, and Ha is but emphatical with the Hebrews. It signifieth a company of steep rocks that were cut out, or having many holes or dens in them, by these were made streights and at the mouth of these were they to pitch.

2. *Migdol*, this word signifieth a castle-tower, or strong place; it was named as a city of the Egyptians Jer. 44. 1. And is conceived to be a very strong garrison of them now; this is called *Hero*, or *Heroopolis* by some Geographers, as Junius conjectures.

3. *The sea*; which was the red sea, was before the face of Israel; whereto yet was no path; before it, and beyond it a dry sandy stonie shoar; and the waters themselves declared nothing but death.

4. *Bayal Tsepon*, which is conceived to be a great plain near the sea, Targ. Uz. & Jerus. read the Idol Tsephons which they say Pharaoh trusted that he would keep in the Israelites, that they should not escape him it is likely such an Idol there might be; but here it serves to note the place by which Israel was to pitch. And was a city of the Egyptians recorded, Num.

33. Ver. 7, and might be rendred Baal Septentrionalistake all together and we may see into what strait God brought Israel by his own order now. Before them was the sea upon the right hand rocks and mountains not to be scaled, upon the left a strong hold or garrison of the Egyptians, and a little after we shall find Pharaoh and his host upon the rear at their heels: this difficult camp God orders for them.

2. The pitching here ordered or commanded; and the word is doubled, *Let them incamp here*, & again, *before it shall ye incamp by the sea*. There they must pitch so long as God will have them, which is reasonably conjectured to be from the 18th day of the first month, when they came first thither, unto the 20th when Pharaoh and his host were discovered pursuing after them. Ver. 2.

2. Adde we hereunto the account or reason which God giveth to Moses of his ordering Israel to this stage, Ver. 3. 4. In general it is a designe which God had yet to take further vengeance on Pharaoh, but in special we may note these particulars in the contrivance,

1. The actions of Pharaoh himself, *And* Ver. 3.

Pharaoh will say of the sons of Israel, they are confounded or intangled in the land, the wilderness hath shut them in, Readings mostly to the same sense, — Wander in the land, 70. — Are doubtful. Ar.

— Are strangers. Syr. — Streightned, Vulg. Herein God foretells to Moses the thoughts of Pharaoh concerning Israel, before they appear, that when they did appear, they might believe and not be terrified by pursuers.

1. He sheweth him that Pharaoh would be reasoning with himself concerning Israel, and be making conjectures concerning their streits to encourage himself to a pursuit of them.

2. He declareth the matter of his conjecture in two particulars expressed.

1. That they were confounded in their way, and like a company of Ideots wandred up and down, not knowing whither to go; and indeed such they were in themselves had not God himself undertaken for them.

2. That the desert had shut them in, and kept them prisoners; that he might easily reduce them or destroy them. Such were the agitations of an hardened heart after all Gods plagues upon him, Ver. 3.

2. The actions of God after this on Pharaoh which God foretells unto Moses

Wherein, 1. The judicial act of God; *Make* Ver. 4. *strong the heart of Pharaoh*, — I will harden. Readings agree to this sense; which act of God hath many times bin spoken to before; neither is there need of further explication.

2. The consequents of this judgment, which are three. 1. And

Ver. 4. 1. *And he shall follow after them, you or them*, Readings consent. i.e., upon his sinful conjectures and Gods judgment, he shall make after you, to persecute and destroy poor Israel.

Ver. 4. 2. *And I will be glorified upon Pharaoh & upon all his power or host*. Readings are the same. One, I will be magnified. Another, I will be honored. The summe of this is; that God would make himself glorious in justice, taking vengeance upon them, that would not obey, even to their destruction.

Ver. 4. 3. *And the Egyptians shall know that I am Jehovah*, Readings are the same wherein the event is,

1. The experimental knowledge of the Egyptians.

2. The matter of their knowledge, which was that he was the cause of being death to them and life to Israel.

Ver. 4. 3. This account being given before-hand, the last thing declared is Israels obedience to Gods charge, *And they did so*, Readings concur. The summe is, that Moses from God ordered Israel, and they together obeyed and returned, and camped where God commanded them, Ver. 4.

Quest. Why did God bring his people into such a strait camp, seeing before he would not terrify them. Ch. 13.

Ans. 1. This appears that God did not carry them this way for fear of difficulties in another; for greater than these to sense could not be. 2. God had a purpose to put the faith of Israel to a trial. 3. His resolution was to glorify himself in delivering them from straits, and in returning just vengeance on the Egyptians.

Quest. Why did God tell Moses of Pharaohs thoughts and his own hardening of him?

Ans. 1. His free love to prevent unbelieving fears in his people was a main cause, as Christ, Joh. 16. v. 1. to his Disciples. 2. That Israel might know the thoughts of man were not hid from God. 3. That all hearts were in his hand to soften and to harden; and that they might fear before him.

Whence we observe.

D. 1. *Jehovah alone is the supreme mover of his Church in all their stages.*

D. 2. *Jehovah usually ordereth the knowledge of his Churches way unto his Ministers, Ver. 1.*

D. 3. *Ministers must speak, and Israel must hear Gods mind, as to motions below.*

D. 4. *Gods charge sometimes draweth his Church back again when they are forward in redemption.*

D. 5. *Inexorable streits to sense, God brings his Israel unto, in the way of redemption.*

D. 6. *In such streits God encamps them, for the time of their abode, Ver. 2.*

D. 7. *God is pleased to give a sufficient account of streitning his people before-hand.*

D. 8. *The purposes of wicked persecutors are foreknown to God.*

D. 9. *Cruel persecutors forecast in their own sense the streits of the Church to encourage against them, V. 3.*

D. 10. *Vpon such wicked projects of persecutors, God gives them up to heart-hardning.*

D. 11. *Heart-hardning causeth the wicked to pursue the Church to blood.*

D. 12. *God provide's for his own glory in the ruin of such persecutors.*

D. 13. *By Gods last vengeance the wicked shall experience Jehovahs being in judgment to enemies, & mercy to his Church.*

D. 14. *Vpon such discoveries of Gods will his Church may sweetly submit to sit down sometime in streits, Ver. 4.*

Now followeth Pharaohs attempt according to Gods prediction to Moses, Ver. 5. to 9. Wherein,

1. Pharaohs consultation about Israels departure, Ver. 5.

2. Pharaohs preparation for a pursuit, Ver. 6, 7.

3. Gods disposition of him in judgment to pursue, Ver. 8.

4. Pharaohs pursuit and reaching of them, Ver. 9.

1. Pharaohs consultation is considerable. Herein,

1. The occasion of it, which was the tidings reported to Pharaoh of Israels flying, *And it was declared to the King of Egypt that the people fled*, Readings are to the same sense, only the term of connection is rendered various, *and, when, furthermore*. This sheweth the occasion of Pharaohs pursuit.

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suit, some spies had told him that Israel fled night and day, and could as yet get no further, which seemes to be an hint to him, that now it was time to pursue and reduce them.

Quest. How came Pharaoh to know their motion?

Ans. 1. It might be from passengers who might see them marching. 2. It might be by spies and servants sent after them, no difficulty was there to know this, it being done so wonderfully in the open sun. 3. It might be by runegadoes that left the camp of Israel after their going out from Egypt with them: It matters not much how, but this is certain, that their motion was told to Pharaoh.

Quest. Why was it told that they fled?

Ans. 1. It might be upon suggestion that they broke their word with Pharaoh when they desired leave for three dayes journey, and now were making further. 2. It might be suggested, that their fear did make them fly from Pharaoh, both might be told.

2. The cause of Pharaohs consultation is here expressed, which was the sin of his own heart, expressed thus, *And the heart of Pharaoh and of his servants was turned against the people*, Readings mostly agree, Was changed, Sam. and Vulg. The summe is that the very heart of Pharaoh and his servants returned to the old frame of bitter hatred against Israel, which puts them upon new counsels and preparations.

1. The bitter frame is expressed in the *turn*, a little before Pharaoh dismissed them, his servants urged them to be gon, and supplied them with riches that they might be rid of them, but now they are turned about again to return to their persecution and oppression of them. They turned themselves.

2. The depth of hatred noted in the subject turned, which was their very heart, their very inwards were turned into bitterness.

3. The object, it was a people lately rescued out of their hands by God, and therefore lesse cause had they to revive hatred and persecution of them.

3. The consultation itself, which is by way of expostulation one with another, blaming themselves for sending Israel out of bondage in these words, *And they said why have we done this, that we have sent away Israel from serving us?* Readings agree. Why would we do this? vñg.

1. Their conference or reasoning together from the perversenes of their hearts; they spake among themselves upon the tidings of Israels flight.

2. Their blaming of themselves for that which they could not help, God forced them to do what they did.

3. Their repenting of the good done

to Israel in dismissing them from bondage, though they could hold them no longer against Gods judgments.

Note we.

D. 1. Under providence tidings of the Churches streits and fears may come to the enemy to moove them.

D. 2. Spies use to report the state of the Church at the worst, to stirre up wicked powers against them.

D. 3. Reprobat hearts take occasion from tidings of the Churches streits to designe against them.

D. 4. Hearts of the wicked are quickly turned from forced favours, to hate Gods Israel.

D. 5. Hardned persecutors befool themselves for doing that good, which God forced from them.

D. 6. The liberly of Gods Church is the eye-fore, and heart-fore of wicked persecutors. Ver. 5.

2. Pharaohs preparation followeth these debates,

1. His harnalling for himself, *And he bound his charret*, — He joynd, Sept. Onk. Sam. Vulg. — He trim'd his charret, Ar. He cast reins upon his charret, that is, upon the horses bound to it. Herein note,

1. His forwardnes, himself is first in fighting against God still, and pursuing Israel.

2. His strength he trust's in, his horses and charrets; this he thinks enough to bring back a naked people. Blinded soul!

2. His taking of his men or army with him, *And he took his people with him*, Readings agree.

1. The term of multitude & propriety implieth a numerous company of fighting men, such as he could call together so speedily; the number is not determined; however Josephus writes of 50000 horsemen & 200000 footmen, whence he had it unles from the fabulous Rabbins, it cannot be conjectured; the scripture is not positive. And whether these were the horse or foot-army is not certain. Probable it is that there were foot as well as horse, considering the way which they were to passe.

2. The term of assumption, or association, he took them as his army and strength, to go with him.

3. His muster of his forces, in three degrees,

1. His principal strength, *And he took 600 chosen charrets*, Readings are to the same. These were the choise of his strength and

and therefore probably so numbred in the front.

2. His accessory power, *And all the charrets or every charret in Egypt*, Readings mostly agree, — All the horse force, or horsemen, Sept. All that were fit for service, and could be prepared at such a juncture of time.

3. The heads or captains of these, *And captains over every one of them*. Ar. Vulg. same. *קצינים*, — Sep. Most valiant men — let over them. Syr. — Tribunes. Sam. These were for orders sake, that the great force might not be confused; but orderly march and encounter Israel. The word notes captains of three, and it is conceived that in every charret were nine men, divided into Ternaries, one before, and the two other on each side, over whom were these Captains, such was the warlike preparation to pursue poor Israel.

Quest. Was this a force fit to pursue 600000 fighting men?

Ans. Yea doubtlesse, and enough to follow up a company of unarmed naked men; and supposing every charret to carry 9 men, it was a great force; besides other horse and foot as probable there were. But indeed all was to little against God, which they considered not.

Note hence.

D. 1. Hardned powers against God do not only consult, but are first to lead, in persecuting the Church.

D. 2. Horse and charrets and mens leggs, are the best strength of earthly powers. Ver. 6.

D. 3. The choise of strength and greatest numbers, wicked persecuting powers engage and muster up against God and his Israel. They want no auxiliaries for this work.

D. 4. Persecuting powers have their wisdom to fight orderly, as well as strongly, against the Church. Ver. 7.

3. Gods disposing of Pharaoh in these preparations is considerable, ver. 8. Wherein a double act is observable,

1. Jehovahs work of judgment on Pharaoh, as upon his former rising against Israel, in these words,

And Jehovah made strong the heart of Pharaoh, King of Egypt and he pursued after the sons of Israel, Readings agree here, where

1. Gods act upon Pharaohs heart, he giveth him up after this 10th plague past to be hardned or made strong and stout against Gods judgements, and so prepareth him for the last stroke.

2. The effect of this hardning, *He persecuted the sons of Israel more*, even in his purpose to the death, but God would not suffer him.

2. Jehovahs act to Israel, *And the sons of Israel went out with an high hand*, Readings most agree. — With open head Onk. that is, not ashamed, as when the head is covered, 2 Sam. 15. 30. This is added as an aggravation of Pharaohs persecution; that notwithstanding God brought forth Israel from Egypt with such mighty works, yet he and his servants should dare again to pursue Gods Israel; this was a crying evil from obdurate Spirits. The phrase of going with an high hand hath bin opened before; the whole may be read thus to clear this fence, *Pharaoh pursued the sons of Israel, even the sons of Israel going out with an high hand*; Although God did so gloriously appear to deliver them, — When the sons of Israel went on, *Invius*. This word which is read *went out* may be rendred *went on*, the first notes egress out of Egypt, which was made by Gods mighty power; the second notes *Progresse* after going out, which was no lesse by the pillar of cloud and fire, which the Egyptians did not only hear of but see, yet durst they pursue against such a leader.

It instructs us.

D. 1. Tentimes hardning in sin calls for ten times hardning in judgement.

D. 2. Such ten fold hardning driveth men to tenfold more wickednes in persecution.

D. 3. The high hand of God in saving his Church will not perswade hardned sinners from persecution.

D. 4. When pride of enemies sets them against the Church, Gods hand will be above them. Ver. 8.

4. The pursuit and overtaking Israel by Pharaoh and his army, *And the Egyptians pursued after them, and overtook them encamping by the sea, all the horse the charrets of Pharaoh (or of) and his horsemen and his army beside Pi-hahirob before Baal-Zephon*, Readings are mostly the same. Onk. and Sam. same. — *Ad or Gehalat contra Saphim Idolum*. Ar. — *בחימת הים* Sep. — Mouth of the trench, Syr. — They found them, Vulg. Here are related,

1. The pursuers,

1. Generally, Egyptians.

2. Special

2. Specially horses of charrets, horsemen, army, even all the rout gathered by Pharaoh.

2. The act twofold.

1. Pursuing.

2. Overtaking, they reached Israel or fetched them up.

3. The object, Israel in their camp.

4. The place, by the sea, before Baal-Zephon, all terms were opened. Ver. 2.

Learn we.

D. 1. Providence may order bloody enemies to pursue and overtake his pilgrim Church.

D. 2. Such advantage of enemies may be ordered in the greatest disadvantage of the Church.

D. 3. Gods mighty hand may order enemies to see his Church in their camp but not hurt them. Ver. 9.

4. Israels resentment of Pharaohs approach now followeth to be considered. ver. 10. 11. 12. Herein,

Ver. 10.

1. The impression of fear made upon the children of Israel, thus expressed, *And Pharaoh approached, and the sons of Israel lifted up their eyes, and beheld the Egyptians were marching after them, and they were greatly afraid.* Pharaoh went before, &c. Sept. — Egyptians moved. Onk. All readings agree in sense, in which passage note.

1. The event itself making this impression, the approach of Pharaoh, and his army, sudden, unexpected and formidable to a company of naked men; and now they were at their very heels, full of fury and revenge.

2. The discovery of this danger made unto the Israelites, they lifted up their eyes and saw them pursuing close upon them.

3. The impression made upon their hearts, they were vehemently terrified, and struck with a distracting fear, their souls melted within them; it was an extreme passion of trembling that did possess them.

2. The effects of this impression, which are two,

Ver. 10.

1. Their carriage to God hereupon, *And the sons of Israel cried unto Jehovah.* — The Syr. renders it, the sons of Israel prayed before the Lord, but the word here used, signifieth no such cry.

1. The subject here mentioned is the terrified children of Israel, all in a confused passion, not fit for prayer.

2. The act done by them, they made a cry, or hideous noise or roaring under the apprehensions of sudden danger, like men in a storm ready to be cast away.

3. The object proposed to this cry Jehovah, they houl and cry, Lord, what shall we do, like distracted and unbelieving souls in the depths of danger. This their fear extorts.

Quest. Was not this a good duty to cry unto God?

Answer. Not as acted by them in this place, for,

1. The rise of it was unbelieving fear, not faith, without which none can please God.

2. The matter of the cry is no petition, but confused howling upon sense of danger.

3. The issue or consequence of it is nothing els, but forgetfulness of their late wonderful deliverance, and contempt of mercy, and reviling Moses, and returning to former unbelieving murmurings; as appeareth in the sequel. Ver. 10.

2. Their carriage to Moses, which was full of wickedness, not only against him the instrument, but against God the cause of their deliverance from the Egyptian bondage, and this is expressed,

1. By bitter expostulation with Moses in three things.

1. About pretended fear of graves, *And they said to Moses, hast thou taken us away to die in the wilderness, because there were no graves at all in Egypt?* Readings mostly agree in the expostulation, onely the vulg. read's positively and ironically. Perhaps there were not graves in Egypt, &c.

The expostulation giveth a bitter charge, and that with a scorn and taunting, where in we may note,

Ver. 11.

1. Parties concerned.

1. Scornful Israel.

2. Scorned and accused Moses, the Minister of their peace.

2. The danger pretended, graves and death; although God had lately delivered them by Moses out of graves in a figure. See here unbelief.

3. The charge, thou hast brought us out of Egypt to bury us, why tookest thou us out? See wickedness and unthankfulness.

2. About pretended injury done them, *Wherefore hast thou done this to bring us forth out of Egypt?* Readings agree. Here observe,

Ver. 11.

1. Their pretended good lost, Egypt. O Egypt, why did we come out of Egypt? Yet this was an house of bondage, and an iron furnace.

2. Their unjust charge to Moses, thou hast done us this wrong to bring us out of Egypt; wherefore hast thou dealt so with us? Ver. 11.

3. About justifying their former unbelieving carriage, before they came out of Egypt, *Was not this the word that we spake to thee in Egypt, saying, cease from us, and we will serve the Egyptians.* Readings mostly agree. Sept. Here,

Ver. 12.

1. They repeat their former unbel-

unbelieving speeches, Ex. 5. 21. Ex. 6. 9.

2. They resume and own them, that they were true.

3. They charge him with rejecting their counsel, as if they had said, we told you of this beforehand, what would betide us; and you would not hear us, but have brought all this evil upon us.

Ver. 12.

2. They compleat their wicked contempt of God and him, by a positive conclusion, *For it had bin better for us to serve the Egyptians, than to dye in the wilderness.* Readings agree in sense. Herein also we may observe,

1. Their wicked preventing of God in this unbelieving determination, that they must dye in the desert. There's no remedy, death is before us, dye we must and shall in this wilderness.

2. Their desperat unthankfulness and wicked determination, it had bin better for us to serve the Egyptians. Or that we were servants there again, & prodigious unbelief and frowardness after experience of so many wonders; Ver. 12.

Quest. Who and what were these, who thus expostulate?

Answer. 1. The fabulous Rabbins make them of 4 sorts.

1. Some that said, let us run into the sea.

2. Others that said, let us fight them.

3. Others that cried, let us go back and serve them.

4. Others, let us cry them down and confound them, unto all which they would proportion the answer of Moses to stay them, but it is a fable.

2. It is certain that they were wicked creatures, full of unbelief and rebellion against God, their very speech bewrayeth them.

3. It is no less to be thought, but that there were some who lived by faith, and did not join with them, but the general cry ran this way of murmuring, and reviling God, with his ministers.

Which learneth us.

D. 1. Providence ordereth sometimes the approach of cruel enemies to hinder the Churches redemption.

D. 2. God may open the eyes of his redeemed to see visible & approaching dangers on themselves.

D. 3. Such discoveries of danger may affect unbelieving souls with amazing fear.

D. 4. Amazing fears of death will make souls confusedly to make out cries to God.

D. 5. Unbelieving souls will pretend graves, and fears of death, when God intends none for them.

D. 6. Unbelieving pretences charge Gods ministers and himself to be the cause of them.

D. 7. Unbelief makes men hanker after that bondage, from whence God hath saved them. Egypt, Egypt, thither these would return.

D. 8. Unbelief chargeth Gods instruments with doing wrong, for helping on their redemption. V. 11.

D. 9. Unbelievers would be accounted Trophies upon any visible evil that their sin suggests.

D. 10. It is the malignity of unbelief to resist, and repent the work of Gods redemption.

D. 11. Presumption of dangers never to come, as if they would come, is a bitter fruit of unbelief.

D. 12. Such prejudging fore-casts make souls choose basest slavery, before sweetest redemption. Ver. 12.

5. The last special event in this 4th stage is the encouragement of Moses to Israel after these sinful expostulations with him, Ver. 13. 14. Here note,

1. The manner of encouraging, it was by speech, *And Moses said to the people, Rea-* Ver. 13.

ding's the same.

1. The encourager, Moses though despised and wrongfully charged by them; he bespeaks them.

2. The encouraged, Israel, now generally distrustful, fearing, murmuring and complaining on him.

3. The encouragement given them in these particulars,

1. By prohibition of their passion; *Fear ye not,* Which he giveth also in the name of God, whose care is to suppress all unbelieving fears in his people; stop your despondencies, stay your trembling, away way with your fears. Sept. 11. Sep.

2. By command, which is twofold, 1

1. Stand still, or stablish and settle yourselves, Sept. Onk. Sam. Vulg. same. Expectate. Ar. and Syr. Expectants must stand still and wait.

The summe of this respects not so much the posture of the bodie as the mind, to be composed, and settled, and made firm by believing; this is a standing of faith and such a posture is used for the same purpose, to note the settling

Ver. 13.

ling

ling power of faith, *Their strength shall be to sit still*, *Isai. 30. 7.*

Ver. 13.

2. *And see the salvation of Jehovah, which he will work for you this day*, Readings agree in sense and scope. — *Redemption*, Onk. — *Help of God*, Ar.

The great things of God, Vulg. Herein are,

1. The act commanded, *see*, look upon, and consider.

2. The object presented; *The salvation of Jehovah*, That is the present deliverance of Israel from pursuing Egyptians.

3. The periphrasis of it,

1. By its Author, *Jehovah*.

2. By the season present, in this day of your fear.

3. By rendering a reason of these commands twofold,

Ver. 13.

1. From the present insuing state of their enemies, *For the Egyptians whom ye have seen to day*, Or whereas ye have seen. &c. *Ye shall not add to see*, or *ye shall not see them any more for ever*, There is not any real difference in readings, only to render after what manner, or as ye have seen the Egyptians this day, ye shall see them no more for ever, that is alive, and pursuing, as now they did: Herein observe,

1. The rational particle *For* notes that following, to be a reason for removing fears, and settling hearts, whereby God strengthens his commands.

2. The matter of the reason, the certain vanishing of the Egyptians out of sight, that is, from their formidable strength to a company of drowned carcasses, ye shall see them no more an army unless of dead men.

3. The infancy of it, all this shall be done this day, before it go fully about, ver. 13.

2. The next reason is from the help which should appear, though they by unbelief were not worthy of it, *Jehovah will fight for you*, and *ye shall hold your peace*, Readings mostly are the same,

Ver. 14.

Ye contain your selves, Ar. Here is,

1. A proposition of the great battel with the Egyptian army; *Jehovah by his wind and sun shall fight for you*, and give you victory; he whom ye have trusted.

1. The general, *Jehovah*.

2. The work, fighting and conquering.

3. The subject for whom, you unthankful Israel.

2. An intimation of the excluding them from doing any thing in this work, ye shall hold your peace, that is, not so much as move a member to the work: yet it is read imperatively by some, *but ye contain your selves*, hold your peace, and do not murmur.

Quest. Was this all the reply of Moses without reproof?

Ans. 1. No more is recorded. 2. It

is probable some other words of conviction might pass. 3. Yet God at this first time was pleased to bear with them, and shew them his goodness, though unworthy of it.

Which teacheth us.

D. 1. *It concerns Gods instruments of salvation to reason quietly with a forward people who despise it.*

D. 2. *God much contends by his ministers to remove the unbelieving fears of his people.*

D. 3. *Stability in faith is Gods command to cure fears in unbelief.*

D. 4. *Jehovahs salvation is worth the looking unto by his poor creatures in faith.*

D. 5. *Present salvation God can and will give to his people to quiet them in believing.*

D. 6. *Gods command for faith carries proportionable reason for it in all cases.*

D. 7. *Causes of fear which hinder faith, God removeth at his pleasure.*

D. 8. *One and the same day the bloody enemies of the Church may be seen & not seen, or seen for a day in their strength, and never so seen more. In a day a formidable army, and dead corpses*, Ver. 13.

D. 9. *The great reason of forbidding Churches fear, is Jehovahs undertaking and fighting for them.*

D. 10. *In Gods great redemption typical and real, the Church is passive, not a word to it.*

D. 11. *In such appearances of God it is but just with men to be silent from murmuring*, Ver. 14.

5. That which is the second general in this Chapter is the fifth stage of Israel in their motion from Pi-hahiroth through the red sea into the wilderness of Shur, the history whereof with the events betiding them we have given in by Moses from the 15th verse of this Chapter unto the 26th of the 16th: wherein note,

1. Gods

Gods charge for Israels motion with the appendix. Ver. 15. 18.

2. Gods ordering his presence in the camp. Ver. 19. 20.

3. Moses his obedience for opening the sea with the consequences. Ver. 21. 25.

4. Gods command to Moses to shut the sea. Ver. 26.

5. The obedience of Moses with its events. Ver. 27. 28.

6. The discriminating work of God to Israel. Ver. 29. 30. 31.

7. The praise of Moses and Israel for this work. Ch. 15. from Ver. 1. to 21.

8. The stage or pitching after this by Moses. Ver. 22. 26.

1. In Gods order or charge for Israels motion, note,

1. The occasion supposed, moving God unto it, which was the crying of Moses unto him, *And Jehovah said to Moses, why criest thou to me?* Readings mostly agree.

The Syr. read's, therefore Moses prayed before the Lord, and the Lord said to Moses, why dost thou pray before me? — I have received thy prayer. Onk. Wherein note,

1. It is supposed that Moses did cry by faith in prayer unto God, not as therest did.

2. It is expressed, that God heard him and answered him, and that in favour.

3. The summe of his answer, is for the matter of it, a grant of prayer, and as to the form of it, though expostulatory, yet not reprehensory, but yielding. I have heard thy prayer, why criest thou any more? The sequel prooveth this.

2. The charge or command itself to Moses is twofold,

1. Concerning Israel, *Speake to the sons of Israel, and let them go forward*, Readings to the same sense. — That they disjoin, Septuagint. — That they depart. Ar.

1. Gods commission to Moses, speak to Israel in my name; so I have commanded thee.

2. The matter enjoined, let them march on, and go forward the way I shew thee. Ver. 15.

2. Concerning Moses himself, that he perform the signal work enjoined, *And thou lift up thy rod, and stretch out thy hand over the sea, and cleave it*, Readings agree all in sense. Here we have to note,

1. The person commanded, Moses.

2. The act twofold,

1. Signal, two wayes,

1. To lift up his rod.

2. To stretch his hand out over the sea; both these were but external signes, which had no power over the miraculous effect, of themselves.

2. Real, divide the sea, cleave it asunder; which was truly effected by the arm of God; signally by Moses.

3. The promise for Israel is annexed to this command, *And the sons of Israel shall go into the midst of the sea on dry ground*, Readings are to the same,

1. The subject of the promise, the children of Israel.

2. The good promised, which was a miraculous escape from present dangers and death; that the sea should be divided, and they pass thorough on dry ground; a work never heard of in the world before. Ver. 16.

4. The threatening added with respect to the Egyptians for incouragement to Israel to go forward. Herein observe,

1. The threatening itself is twofold,

1. Of spiritual vengeance, *And behold, I will make strong the heart of the Egyptians, and they shall go in after them*, Readings mostly the same; they shall pursue them. Vulg. In this,

1. The evil threatened is judicial hardning of the Egyptians hearts by God, which before hath bin opened.

2. The effect or consequent of this vengeance, that they should be to desperately bold, and fearless, as to go into the sea after them.

2. The threatening of temporal vengeance thereupon, *And I will be glorified upon Pharaoh, and upon all his Army, upon his charrets and upon his horsemen*, Readings mostly the same. — I will be magnified by that which I will bring upon Pharaoh, &c. Ar.

1. The avenger Jehovah, God of Israel.

2. The subject of vengeance, the Egyptians, Pharaoh and all his host, charrets and horsemen.

3. The vengeance itself, God was resolved to be glorified upon them, that is by drowning and destroying them, as Levit. 10. 3. Ver. 17.

2. The end or issue of this vengeance threatened, *And the Egyptians shall know that I am Jehovah, in my being glorified upon Pharaoh, upon his charrets and upon his horsemen*, Readings mostly the same.

When I shall be magnified by the destruction of Pharaoh. Ar.

1. The means is again repeated, Gods getting him honour in the ruin of Pharaoh, and the Egyptians.

2. The end or issue proposed by God hereunto, which is that the Egyptians might know at least by experience, God to be Jehovah, he that maketh to be salvation to his Church, and destruction to its enemies. This though they would not know actively to fear God, he maketh them know passively, by suffering vengeance. Ver. 18.

Quest. When did God so speak to Moses?

Ans. 1. Doubtles not before his cry, for thereupon he expostular's with him

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Quest. When did God so speak to Moses?

Ans. 1. Doubtles not before his cry, for thereupon he expostular's with him

him. 2. It was when he raised the camp of Israel from Pi-hahiroth, therefore could not be the same with that. V. 2. Quest. When, and how, and what was the cry of Moses?
 Answ. 1. Doubtless it was in the time of those visible streits. 2. It was a cry in faith and by prayer. 3. His cry was surely for Gods appearance in the great danger of Israel.

Observe we hence.

D. 1. *Incouraging instruments, to others under cries, may cry themselves better for help.*

D. 2. *Jehovah will take notice of beleevng cries, and passe by howling unbeleef.*

D. 3. *God would have his servants sometimes quiet in his acceptance, and cease from crying.*

D. 4. *After cries of faith, mooving, and doing Gods will, must be undertaken for success.* Ver. 15.

D. 5. *It is Gods pleasure sometimes that his ministers should use signals for working miracles.*

D. 6. *The greatest wonders that God doth, even rending the sea, is attributed to his signal ministry.*

D. 7. *Gods promise is also sufficient to inable unto his commands.*

D. 8. *The sea shall be dry ground to the Church, when God doth promise it.* Ver. 16.

D. 9. *Promises to the Church become threatnings to the wicked enemies of it.*

D. 10. *Judicial heart hardning God may inflict upon the wicked for presuming on the Churches mercies, unto their own destruction they shall enter the sea.*

D. 11. *God is glorified in the destruction of persecuting enemies after their heart hardning.* Ver. 17.

D. 12. *The making known of God to be Jehovah is the end of honoring himself in the ruin of the wicked. Because they would not know him to obey him.* Ver. 18.

2. In order to their safe march, God ordereth his own posture in the camp.

Wherein we } 1. His motion.
 may note, } 2. His station.
 } 3. The influence.
 } 4. The event.

1. The motion of God in this march of Israel is from before them to be behind them, and this is expressed,

1. Really of God himself, *And the* Ver. 19.

Angel of God which went before the camp of Israel removed and went behind them. All readings to the same sense, onely the word of motion is variously read. He

lifted up himself, Sept. Vulg. — Went. back. Onk. — Departed. Syr. and Ar. Where we may note,

1. The moover named, *the Angel of God*, formerly he is stiled Jehovah. Ch. 13. 21. It was the Son of God, who was also the Angel of the Covenant.

2. The motion in the change of his place, he went before the face, or the front of the camp before, and now he remooves behind their backs, and falls into the rear.

2. Signally is this motion expressed, *And the pillar of the cloud removed from their* Ver. 19.

face, or from before them, and stood behind them, Readings agree, onely the word of motion is variously rendered, as before, which is the same in the Hebrew; here observe,

1. The moover is the cloud, or pillar of the cloud, which was signal of Jehovahs presence.

2. The motion which was also retrograde, from the front to the rear. Ver. 19.

Quest. How are we to understand the motion of Jehovah and his cloud?

Answer. It is no local motion which is properly attributed to God, but after the manner of men, it may be spoken, upon such accounts as these.

1. When his help, assistance and working appears in variety of places; he did lead them in the front, and now it was necessary that he should help them in the rear, the enemy coming close upon them.

2. When the visible signal of his presence doth remove, now this is subject to local motion, therefore God is said also to moove, as this pillar of the cloud mooved; and this latter motion seemeth to expound the former.

2. The next thing in Gods ordering the camp, is his station and posture in his signal, which was the pillar of cloud, thus expressed, *And it came between the camp of the Egyptians, and between the camp of Israel,* Readings agree.

1. The subject coming and setting, the pillar of cloud and God in it.

2. The posture or placing between both camps of Egypt and Israel, no difficulty in the words, — *And stood.* 70.

3. The influence is expressed which God gave out by this pillar of cloud, *And it was* Ver. 20.

a cloud of darknes, and it made light in the night. Sam. the same, — *And it was blacknes and darknes, and the night passed,* Sept. — *It was a cloud and darknes to the Egyptians, but to Israel it was light all the night.* Onk. — *There were darknes and clouds and covered the night.* Ar. — *And shined all night to the sons of Israel.* Syr. The influence then through the pillar of cloud was twofold,

1. Of darknes to the camp of the Egyptians that they could not see the camp of Israel.

2. Of light unto Israel, that they might see their way plain to march through the sea.

Ver. 20. 4. The event of all this, *And that came not neer to this all the night, or not one neer the other.* All readings to the same sense under various phrales, — *They mingled not with one another, Sept. — They could not come neer one another.* Vulg. Here is

1. A curb to the Egyptian fury, they could not pursue as they desired.

2. An enlargement to Israel, they marched free and in full light all the night.

3. A deliverance of Israel thus farre from their fears, that no hurt could come to them. Ver. 20.

Quest. What night was this?

Answ. It was after the 20th day, as may be gathered, and upon the 21th they saw the Egyptians drowned, which they kept a feast unto the Lord, in singing as it was commanded them, being the last of unleavened bread. Ch. 12. 16.

It instructs us.

D. 1. *God in Christ mooveth himself in his hander work where the Church doth most need help. Before and behind Israel is he.*

D. 2. *God mooveth even as the signals of his presence moove for his Churches help.*

D. 3. *God by Christ the Angel of his Covenant hath given and doth give all help to his Church.* Ver. 19.

D. 4. *God sets his posture for help between cruel persecutors and his Church.*

D. 5. *The very same means God makes to darken his enemies which enlighten his people. So the Gospel.*

D. 6. *Ths interposition of God keeps*

the wicked world from destroying his Church. Ver. 20.

3. The obedience of Moses to Gods command followeth for making a passage thorough the sea for Israel, Ver. 21. 22. Herein also we have to observe these particulars,

1. The signal work of Moses, *And* Ver. 21.

Moses stretched forth his hand over the sea, Readings the same. Wherein Moses exactly observeth Gods command given him, Ver. 16. Doing neither more nor lesse; but giving that signe which God commanded him in stretching his hand, so farre as he could over the sea when he came neere it. This God would have.

2. The real work which God did hereupon, in two parts,

1. In causing the means, *And Jehovah* Ver. 21.

caused the sea to go away, or go back by a strong east wind all that night, — *Brought in the sea by a strong south wind, &c.* Sept.

Ar. — *Took away the sea,* Onk. — *With a strong hot wind,* Syr.

— *With a vehement standing and burning wind,* Vulg. Samar. The same with the Hebr. Herein note,

1. The author, Jehovah, Moses onely gave the signe.

2. The work mediating, he made the sea change its course, and go away or go back, and fly from its usual place and course, Pl. 11. 4. 5, Pl. 77. 16.

3. The means whereby he causeth it, a mighty east wind, or south as some read, but the word notes the eastern point. Wherein,

1. One element is set against another, wind to water.

2. One is made too strong for the other, as wind for sea.

3. This not by natural, but divine influence.

2. In producing the effect, *And set the* Ver. 21.

sea for drowth, or dry land, and the waters were cloven asunder. All readings are to the same sense. The effect is twofold,

1. Turning the sea into dry land, firm to walk on.

2. Cleaving the waters and making them part asunder hither and thither, this was an unheard of work unto that day, Pl. 66. 6. Pl. 106. 3. V. 21.

3. The issue and event upon these works, is twofold,

1. For Israel, discovered in two great effects following.

1. The march of Israel, *And the* Ver. 22.

sons of Israel went in the midst of the sea on the dry, or on the dry ground, Most readings agree, — *Through the middle of the sea,* Vulg. Herein note,

1. The passengers, the fearful children of Israel, who but now were crying at their danger.

2. The way, a path unknown, which was dry land in the sea, great tracks to march in.

3. The passage, they went safely and securely through it. Pl. 78. 13. And this by faith. Hebr. 11. 29.

Ver. 22. 2. The use or service which the waters were made to afford them, *And the waters were unto them a wall on the right hand and on the left.* Readings agree. Herein note,

1. The use the sea was put to for the Churches sake, which was to be a wall to them for defence and safety, so the waters stood on heaps. Pl. 78. 13.

2. The sufficiency of this defense, it was upon their right and left hand, to keep them safe under the conduct of God, as Mai. 68. 3. 14. Ver. 22.

2. The next event upon the opening of the sea, concern's the Egyptians. Ver. 23. 24. 25. Herein,

Ver. 23. 1. The attempt of Pharaoh and his host, *And the Egyptians followed, and went in after them, all Pharaohs horses, his charrets and horsemen into the midst of the sea,* Readings agree in sense,

1. The subject pursuing, general the Egyptians, special Pharaohs horse, charrets and horsemen, in short Pharaoh and his host.

2. The pursuit, they followed Israel at the heels.

3. The place of this adventure, the very midst of the sea, which God had dried for Israel. Bold persecutors. Ver. 23.

2. The providence of God about them, where note,

Ver. 24. 1. His observation of them, *And it was in the morning watch, and Jehovah looked to the camp of the Egyptians through the pillar of fire and of the cloud,* Readings agree in sense, and mostly in terms, Jehovah appeared, &c. Syr.

1. The connection of this act to the Egyptians daring attempt. And it was shortly upon their pursuit of Israel in Gods new way.

2. The season of Gods act, *the morning watch*, which was the last, Israel beginning to march at the first watch.

3. The act of God, Jehovah looked to the Egyptians camp, it is spoken after the manner of men, that as a marksmen eyes the but, that he would hit, so Jehovah eyed and aimed at the camp of the Egyptians. And sent storm, hail, &c. Pl. 77. 18. 19.

4. The means whereby he eyed them, the pillar of fire and cloud, so that it was but one Pillar; through this Gods providence works against the Egyptians. Habbac. 3. 8. 9.

2. The next work of providence is Gods dealing with them, which generally was preparatory to their destruction in obstructing their pursuit, thus described to us,

1. *And he troubled the camp of the Egyptians,* Sept. Onk. Syr. same. Ver. 24. He was hotly angry, &c. Grievously vexed. Sam. He affrighted. Ar. He killed. Vulg. Here is but a stop put to their march, yet it was a terrible one,

1. The troubler, Jehovah.

2. The troubled, *camp of the Egyptians.*

3. The trouble itself, which was in vexing and terrifying them; putting them to a maze. Ver. 24.

2. *And removed the wheels of his charrets, and he led them into heaviness,* or heavily. Bound the axle trees of his charrets, and drove them with violence. Sept. Took away the wheels, &c. And they drove them. Onk. Bound his charret wheels & tumbled them into the deep. Sam. Loosed the charret wheels, & led them violently. Ar. They binding their charret wheels, &c. Syr. He overturned the charret wheels, and they were carried into the deep. Vulg. In this variety of readings is evident a great stop in their pursuit.

1. The agent here is Jehovah.

2. The object wrought upon, *charrets and chariot wheels.*

3. The act double.

1. Taking of wheels,

2. Leading them into a heavy grosse tirefom way. All this was the work of a God preparing the Egyptians unto destruction. He made oars for dry land to them.

3. The too late counsel and resolution of the Egyptians to retreat; wherein we have to note,

1. Their debate and resolve, *And the Egyptians said, I will fly from the face of Israel, or let me fly,* Singular for plural, Let us. Ar. All readings agree: and herein note,

1. The resolvers, the Egyptians that pursued Israel.

2. The resolution, *let us fly*, which they could not do, counsel too late taken to be good and successful.

3. The reason urged of this resolution, *For Jehovah fighteth for them against the Egyptians.* Sam. Sept. Ar. Vulg. to the same sense. For this is the power of the Lord which did fight for them in Egypt. Onk. Syr. 3.

1. The rational particle note's that the Egyptians were now come a little to their wits, when they begin to reason; they forgot what God did against them before; now they have a moment to think on it, but too late.

2. The reason itself which was Gods visible appearance for Israel against the Egyptians, and now they began to know that he was Jehovah. He forced this out of their mouths. Ver. 25.

Quest. 1. At what time of night was the sea divided?

Ans.

Ans. It must needs be at the coming in of the evening, for all night they were marching, and in the morning-watch God begins to deal with the Egyptians, who also were come into the midst of the sea. Vain are conjectures about other delays.

Quest. 2. Was there one way or more made in the sea?

Ans. 1. It is the conceit of some Rabbins that there were 12 paths made for the 12 tribes, but it is fabulous.

2. It is plainly said that there was one way great enough for their passage, and the waters were a wall upon the right and left hand, Pl. 77. 19.

Quest. 3. Was the way quite over the sea, or a way made to a place on the same side?

Ans. 1. This is started needlessly.

2. It is evident that Israel passed over the sea, Pl. 136. 11. 3. They went to mount Sinai and therefore must go over from shore to shore.

Quest. 4. How came the Egyptians so to pursue, when they saw such a wonder wrought for Israel?

Ans. 1. Their hardening their own hearts. 2. Satan hardened them more.

3. God hardened them to destruction, this perfects the work, and makes them run madly upon their ruine.

Quest. 5. Why doth God look to them in the morning, and so gradually proceed?

Ans. 1. This was Gods time, and not before. 2. This was the time to make visible mercy to Israel, and judgement to the Egyptians. 3. God first troubles and then takes of the wheels, &c. to make them see their destruction before it came, and terrify them with his vengeance.

Quest. 6. Was there no other use of the cloud?

Ans. Yea, a spiritual one, 1. Cor. 10. 12. As the Apostle improves it there.

All which teacheth us.

D. 1. *Gods instruments must be obedient in doing signs for working salvation when God commands.*

D. 2. *Jehovah assisteth the signal obedience of his servants to give them salvation.*

D. 3. *All miracles of raising winds and cleaving seas, must be attributed to Jehovah and not to the signs, Ver. 21. So all saving works of sacraments.*

D. 4. *Miraculous cleaving the sea maketh dry ground for the Church to march from its enemies.*

D. 5. *The drowning waters are made walls to Gods people at his word, so all afflictions. Ver. 22. are good by promise.*

D. 6. *Miraculous mercies to the Church make wicked men presume to have the same.*

D. 7. *Treasureful heart-hardening causeth sinners to pursue their greatest dangers.*

D. 8. *Hardened persecutors adventure themselves and armies to vex the Church Ver. 23.*

D. 9. *Morning and the evening may not be the same to the wicked for their hopes.*

D. 10. *God hath an eye upon the motion of persecuting powers to stop them in his time.*

D. 11. *God doth not onely see pursuit of enemies, but troubles them with storm, &c. Pl. 77. 17. Ver. 24.*

D. 12. *Chariots wheels are quickly of, and horse legs stockt in mire when God troubles them.*

D. 13. *When it is too late, wicked persecutors usually think of a retreat to save themselves.*

D. 14. *Persecutors have found and will find that Jehovah fighteth for his Church against the faces of them at last to utter destruction. Ver. 25.*

Now followeth Gods second command to Moses to shut the sea again upon the Egyptians, Ver. 26. Wherein we have two things considerable,

1. The peremptory command, *And Jehovah said unto Moses, stretch forth thy hand upon the sea,* Readings agree in sense, onely the word of command, is variously rendered, stretch, bend, lift up thy hand against the sea. Ar.

1. The authority commanding, is Jehovah.

2. The subject commanded, Moses.

3. The worke commanded, onely signal as before, but the same signe to be done to a contrary effect; therefore the Ar. rendering it against the sea, is from being any longer a wall as for Israel, but to turn again unto waters of destruction unto the Egyptians;

tians; he stretched his hand before for the waters to be instrumental for Israel's salvation, as God would have them.

2. The promise annexed unto this duty, gracious to the Church but terrible to the Egyptians, *And the waters shall return upon the Egyptians, upon their charret (singular for plural) and upon their horsemen.* (His in the letter collectively. Readings are to the same sense: that they may return, which notes Gods purpose as well as his promise; or, let them return and cover, Sept. which way forever we read, a promise is implied.

1. The power promising, Jehovah who commanded.

2. The matter promised, the return of the waters.

3. The issue of all, the inundation of the Egyptian army, Pharaoh and his host. Ver. 26.

3. The obedience of Moses yielded to this command and the consequents of it. Ver. 27, 28. Wherein,

1. The act of Moses meekly answering Gods command, *And Moses stretched out his hand over the sea*, Readings are to the same, Moses did the signal work.

2. The events consequent which are these that follow,

1. The return of the sea to its usual course, *And the sea returned at the looking forth of the morning to its strength* Onk. same.

Ver. 27. The water was restored by day to the place, Sept. The morning approaching with violence. Sam. Nearer the coming of the morning to its hardship, To its place. Syr.

Former place. Vulg. In this event we have to observe these terms,

1. The subject changed. *The sea*, 2. The change itself, it had bin made weak by overpowering, but now it returneth to its strength of overwhelming and drowning, and to its terribleness in its course and place.

3. The time of this change, at the appearing of the morning, or the dawning of the day.

2. The next event is the flight of the Egyptians, *And the Egyptians fled against it.* Ar. Syr. Onk. same, Went back when it met them. Sam. Fled against the water, Sept. The Egyptians flying against it. Ar. Syr. The Egyptians flying the waters met them. Vulg.

1. The subject flying, presumptuous Egyptians.

2. The motion, they fled with all their speed.

3. The terminating of their flight, it was against the sea which was too hard for them.

3. The next event is Gods revenge. 1. Generally reported, *And Jehovah shook of the Egyptians into the midst of the sea*, Sept. Sam. Syr. Ar. to the same, choaked them, &c.

Drowned them. Ar. Rolled them in the midst of the waves. Vulg. Here we have the general revenge reported,

1. Jehovah, the avenger.

2. The object, Egyptians.

3. The act, *he shook them of*, as so many vermin sticking to a garment.

4. The instrument of vengeance, the midst of the sea, wherein he overwhelmed and drowned them, Ver. 27.

2. The revenge more specially described, where we have also more specially to note,

1. The instrument of revenge with its motion, *And the waters returned*, Readings the same. No difficulty, it is the same as before; the sea returned, the floods came to their course.

2. The revenge itself, wherein occurs,

1. The act, the waters covered, that is drowned; all readings agree.

2. The object of it set out here two ways,

1. In the particulars of it,

1. The charrets.

2. The horsemen.

3. The whole army of Pharaoh; which came after them into the sea. Readings agree.

2. In the extent of it, *There remained not of them*, or among them, even unto one. Readings agree. This notes the universal overthrow of the Egyptians, foretold that Israel should see the army of the Egyptians no more, unless dead upon the shore. Ver. 13.

Some questions are started of no great value.

Quest. How many Egyptians perished? Answ. 1. It is not revealed what the number of the army was, though some say 30000 horsemen, & 200000 footmen. 2. It is certain their power was great, as before described. 3. It is as certain that every soul there perished, this is enough for us.

Quest. Did Pharaoh himself perish? Answ. 1. It is vainly conceived by fabulists that he escaped. 2. It is certain he went into the sea with his host. 3. It is as certain that he perished there with the rest, for he was the mark of Gods displeasure. Ps. 136. 15.

Learn hence.

D. 1. God is pleased sometimes to require signal actions from ministers for revenge, as well as mercy.

D. 2. Where God commands such signs, he promiseth the sure effect of them. Ver. 26.

D. 3.

D. 3. Gods faithful ministers are obedient to use his signals commanded.

D. 4. God is as good as his promise to assist the administration of the signals commanded.

D. 5. He alone who weakens the sea can make it return to its strength for revenge.

D. 6. Wicked men may fly from vengeance, but in vain. Ver. 27.

D. 7. The red-sea vengeance on the Egyptians is Gods signal work to all ages.

D. 8. God hath partially done it, and he will do it in time fully, not leave one enemy of his Church alive. Ver. 28.

6. Gods discrimination between Israel and Egypt is the next observable in the 5th general which is visible in the events reported, Ver. 29, 30, 31. Here we have a collection of the whole works of providence about Israel, and the Egyptians at the red sea.

1. Israels secure march, *But the children of Israel walked upon the dry land in the midst of the sea, and the waters were to them a wall on their right hand and on their left*, Readings all agree. It is a repetition of that event formerly spoken of. Ver. 22. Where,

1. The strangeness of their way, it was dry land in the sea.

2. The security between walls of water on their right hand and on their left, to all which it hath bin spoken before. Ver. 29.

2. Israels full salvation, *And Jehovah saved Israel in that very day out of the hand of the Egyptians*, Readings are to the same sense. Some read *freed* or *delivered*, others, *he gave help against the Egyptians*.

1. The Author of salvation, Jehovah himself.

2. The subject of salvation the children of Israel.

3. The term of deliverance, *the hand or power of the Egyptians*.

4. The salvation itself. It was a full deliverance, they never saw danger more by the Egyptians.

3. The Egyptians destruction, *And Israel saw the Egyptians dead upon the sea shore*, All readings are the same. Where we have to note,

1. The event of providence on the Egyptians, that great formidable army were in a moment drowned, and all cast up by the waters dead on the shore. B. Uz. interp. Dead and not dead, is false.

2. The evidence of the fact, Israel saw them all dead, what their faith scarce would receive in Gods word by Moses, that is made obvious to their sight by Gods gracious indignation, Ver. 30.

4. The demonstration of Gods hand in all this, *And Israel saw the great hand which Jehovah exercised upon the Egyptians*, Readings are to the same sense. The power of the great hand. Onk. What things the Lord did. Sept. Great plagues. Ar.

1. The object demonstrated, the hand of Jehovah or power.

2. The exerting of it, God did his mighty work on Egypt.

3. The demonstration of all this, it was seen by Israel.

5. The present impression upon the hearts of Israel, *And the people feared Jehovah, and they believed Jehovah and in Moses his servant.* Sam the same. Believed God and Moses. Sept. Syr. Ar. Vulg. Believe in the word of the Lord and the prophecy of Moses his servant. Onk. Herein note,

1. The subject general of the impression, the people of Israel, not some singulars, but the universal body capable of these acts.

2. The impression itself, they feared Jehovah, which affection, over-powered now by Jehovah, and filled with the terribleness of his hand, turns them all to a present profession of faith and submission to God;

1. The object impressing, Jehovah in this great work.

2. The special subject impressed, the fear within them.

3. The issue or event of this fear which was faith, and that diversified according to its object.

1. Immediate Jehovah himself. They believed in Jehovah, he is the only proper object of faith.

2. Mediate, his servant Moses; that is so farre and no further but as ministering from God unto them, and delivering his will and covenant to them; the phrase is believing in Jehovah and in Moses.

Quest. Were the Israelites and Egyptians in the sea together, when these were drowned?

Answer. 1. That the Egyptians closely pursued and were in the sea together with them, is plain, Ver. 23. 2. That they overtook not Israel there, is as true. 3. That the waters stood as a wall until Israel passed, is evident. 4. That God gave not Moses command to shut the sea before Israel was secured is manifest. Now that God did make one part of the waters drown the Egyptians, while the other part was made a wall to Israel, is not revealed, but it is enough that the waters returned in season to drown all,

M m m m m and

and keep any from escaping, and yet secured the passage of Israel.

Quest. Why were the Egyptians cast dead on the shore?

Ans. 1. The favouring will of Jehovah is cause enough. 2. To let the eyes of Israel help their faith in his word. 3. It is probable God would there send their arms for Israel to take them unto them. 4. To stir up praise, to him who did save them.

Quest. 3. How are they said to believe in Jehovah and in Moses?

Ans. 1. Some read as ours, they believed the Lord and Moses. 2. The phrases of believing God, or in God, though by some distinguished into assent of mind, and consent of will, yet they note a joint work of faith; one cannot be without the other, and both together do sometimes note a false faith; Joh. 2. 24. And sometimes a true faith. Joh. 5. 46. Joh. 6. 29. 30. 3. Moses is here only a mediatorial object of faith, as declaring Gods mind to Israel; so that it was his doctrine, which they believed; as 2. Chron. 20. v. 20.

Quest. 4. Was this a true fear of God and faith in him?

Ans. 1. With respect to some singular persons it might be so, that they truly believed unto life. 2. But for the general mass of the people it is plain, that their passions were momentary, and their faith temporary; for we find them murmuring again but three days after. Ch. 15. 24. 3. One thing more is observable, that their fear here foregoeth their faith; but in the true and lasting work, faith precedes fear, for men truly fear God, because they truly believe in him and upon this account also they love him. Gal. 5. 6.

Quest. 5. What was the name of this sea?

Ans. 1. It is called the red sea by the 70 and ours, Psal. 106. 7. 9. And the Apostle. Hebr. 11. 29. And conjectures of this adjunct are various; some think from colour, others from the name Erythra son of Perseus. And others by a colour cast by the suns reflection; but all are sandy. 2. The name in Scripture is *Suph*, which is a weed growing at the bottom of the sea, and dying with it red in India, &c. Exo. 15. And may give the name to it of the red sea; & herewith may we well content our selves.

We conclude this.

D. 1. *Miraculous discriminating mercies must again and again be*

reiterated to the Church. Red sea mercies must not be forgotten by them.

D. 2. *To have sea made land, and waters walls of defence, are peculiar to Gods Israel. Ver. 29.*

D. 3. *Partial deliverance of Gods Church shall be perfected in full salvation.*

D. 4. *In Gods appointed day his salvation shall be completed for his people.*

D. 5. *Grace vouchsafeth sometimes the eyes of Israel to behold enemies destroyed, which faith would not receive.*

D. 6. *Dead enemies God will give his Church to look upon after their living rage.*

D. 7. *The sea at Gods word not only killeth the enemies of Israel, but giveth them for a spoil to them. Ver. 30.*

D. 8. *The Church hath seen and shall see the great hand of Jehovah put out against persecutors.*

D. 9. *Such sight of Gods hand stretched out may make all the people to fear the Lord.*

D. 10. *Such feare while abiding may force a faith in God, and his word.*

D. 11. *Jehovah and his Ministers are beloved, and rejected together.*

D. 12. *Temporary faith will work temporary conformity to God and his Ministers. Ver. 31.*

CHAP. XV.

The Chronical connective particle *Then* which subjoineth this Chapter to the former, sheweth the following history of Israels praise to the great works of God saving Israel, and destroying the Egyptians, which was before reported. In the general division of Israels 15th stage which is declared from the 15th Ver of the 14th Chapter

Chapter to the 26th of this 15th, it was observed that this history of the song of Moses from Ver. 15. to 27. was the seventh head, and the progress of Israel afterward, three dayes in the wilderness and pitching in Marah was the 8th from Ver. 22. to 26. Where the 5th stage was finished.

If we consider this Chapter by itself, it contains two general heads,

1. The narrative of Israels praise, Ver. 1. 21.

2. The history of further progress and pitching, Ver. 22. 27.

1. At Marah which was the fifth stage. Ver. 26.

2. At Elim which was the sixth stage. Ver. 27.

I shall proceed according to the general division, and so we enter in this Chapter upon the seventh head.

7. The next event in the passage of Israel unto the fifth stage after their departure out of Egypt, is the praise ascribed unto God by Israel in the song of Moses. The general parts are two to be observed.

1. The proposal by Moses and the men. Ver. 1. 19.

2. The responsal by Miriam and the women, Ver. 20. 21.

In the former we have more especially to consider,

1. The general proposition and argument of this song, Ver. 1.

2. The grounds or motives of it, twofold.

1. Such as were already past, Ver. 2. 12.

2. Such as were to come, which faith evidenced, Ver. 13. 17.

3. The conclusion, Ver. 18. 19.

In the general proposition of this joyful song occur,

1. The preface, *Then sang Moses and the sons of Israel, this song to Jehovah, and they said, saying*, Readings are all to the same sense. Onely that which is singular to Moses, is read plural by the 70. and for *singing* some read *praising*; Ar. Herein these terms are obvious,

1. The term chronical which knits this to the former history *then*, this is generally so translated &c.

Quest. When was this time?

Ans. Immediately in that morning of their deliverance, and the Egyptians submerision, which was the 21st day of the first month, and the great festival in the dayes of unleavened bread.

2. The minister and subject of this song, Moses inspired by God, as his Prophet, and the sons of Israel, all the men that were capable of such a duty as to sing, and praise the Lord.

3. The matter of the work reported what they did, *They sang this song*; that is, that which followeth.

4. The manner of acting it was by voice: *saying they said*, with singing voice.

Quest. What was the order of singing this song?

Ans. 1. It is evident Moses was the chief Minister of the song, he from God penned, and made it. 2. He it is likely gave this song unto them, or declared the same, that they might sing with him.

Quest. What was the end or scope of this song?

Ans. 1. To impress this mighty work of God on Israel. 2. To raise their hearts unto Gods praise, Ps. 106. 12. 3. Hereby they were joint witnesses of the unheard of work of God, in Israels deliverance. 4. The Spirit of God makes further use of it in applying this song unto the deliverance of the Church from spiritual Egypt, Rev. 15. 3.

Quest. Did the children of Israel truly praise God in this song?

Ans. 1. This surely was required of God, & intended by Moses. 2. The true believers among the Israelites; did praise truly according to their faith. 3. Such as were but temporary and slight believers, they praised God in the letter, but not in the spirit; as in the visible Church is done at this day, some stick in the letter of duty, and some reach to the spirit of it.

2. The proposition of praise made by Moses in general, wherein we may observe,

1. The resolution of faith unto this duty, *I will sing to Jehovah*, Let us, and we will sing, or let us praise God. So readings do vary but not from the sense. Here note,

1. The subject of the duty express in the first person, I, which is not individually to be taken, but collectively in the name of the Church, whereby they bind themselves in this resolve for duty.

2. The duty itself, which is express in the future time, *I will sing*; which act, though in itself it be external onely, in the voice, yet carrieth in it all the inward and spiritual action of worshipping by praise; in the inward spiritual joy of the heart, as in the confession of the mouth, & is a work of faith.

3. The object terminating this duty is *Jehovah* himself, unto him alone doth Moses, and Israel sing; he is the reciprocal object of praise, as well as of prayer.

2. The general ground of this resolution for praise, which is the greatness of Gods work now done, express,

1. By an assertion of his greatness, *In magnifying he was magnified*, Ver. 1.

Gloriously was he glorified, Sept. Sam. Vulg. He was magnified above M m m m m 2 the

the great ones and magnificence is his. Onk. Cald. — Because in power he was mighty, Ar. — Let us praise God to be glorified, who was glorified upon the horses, &c. Syr. Here observe,

1. The rational participle giveth an account, *for*, or *because* of his greatness, therefore will I praise Jehovah.

2. The substance of the reason itself, in magnifying he was magnified, the sense is, in making out greatness, and excellency or glory, he was made great, excellent and glorious; that is, he appeared so to be, excelling gloriously, or exceedingly excellent. *Imm.*

2. By an evidence of the fact, now declared on the Egyptians, *The horse and his rider hath he thrown into the sea*, All readings agree in this,

1. The author of this, the great Jehovah.

2. The object, singularly expressed *horse and rider*, which by some is transferred to Pharaoh himself, but it is too narrow, here they are terms of multitude, that is, all the horses and their riders in the Egyptian army; which comprehend the whole host.

3. The fact, which evidenceth his excellent greatness, *he threw them into the sea*.

1. He in judgment mooved them to go in.

2. He in vengeance cast them into the waters and drowned them, after he had conducted Israel thorough the sea safely.

Quest. Why is this made the general burden of the song?

Ans. 1. Horse and riders are the excellency of strength and pride of power among men, *Isai. 36. 8.* 2. These were trusted in by Pharaoh and mustered up against God and Israel. 3. In destroying these the excellency of Gods power appeared, God made it known, that the Egyptians were men and not God, and their horses flesh, and not spirit. *Isai. 31. 3.*

It teacheth us.

D. 1. *The time of Israels salvation and Egypts destruction is the season of the Churches praise.*

D. 2. *The first day of the Churches feast of unleavened bread is their initial feast, but the last a full festival.* *1 Cor. 5. 7. 8.*

D. 3. *Gods Ministers of salvation should lead, and subjects of salvation should follow, in the work of praise.*

D. 4. *Jehovah onely is the object terminating praise.*

D. 5. *Singing, as a spiritual work onely, suits with God.*

D. 6. *Permanent resolutions of praising Jehovah are becomming his Church.*

D. 7. *The excelling excellency of God in himself, is the true matter of his praise with his people.*

D. 8. *Evidence of Gods excellency in destroying the strength of persecuting powers, must provoke his Church to sing of his greatness.* *Ver. 1.*

2. The speciall grounds and motives of this praise do now follow, which are of two sorts,

1. Some concerning the time and providences past, from *Ver. 2.* unto the end of *ver. 12.*

2. Some respecting the time to come, *ver. 13. &c.*

As to the former they may be referred also unto these two heads,

1. To Gods being, what he was to them, *ver. 2. 3.*

2. Gods doing, what he did for them, *ver. 4. 12.*

In the former Moses describes God two ways,

1. In relation, *ver. 2.*

2. In himself simply, *ver. 3.*

1. As to that which notes his relation, therein we have,

1. The description relative, which is in these four particulars,

1. *Jah is my strength and my song.* *Vulg. Ver. 2.*

same, — *Help and protectour,* *Sept.* — *The terrible Lord.* *Onk.*

— *My strength and my praise is God.* *Sam.*

— *Most mighty and most glorious is God the Lord.* *Syr.* — *My magnificence and my glory,* *Ar.*

1. The subject related here is *Jah* Gods proper name, equivalent with that of Jehovah, and notes his being, and him to be the cause of being unto all things, and now of the Churches salvation, and Egypts destruction; it is usually expressed in songs of praise. *Pf. 68. 5.*

2. The subject correlat, Moses and Israel with him, Gods Church and people adopted.

3. The relation between these, *My strength and my song.* The same is expressed, *Pf. 118. 14. Isai. 12. 2.* Which terms may be understood,

1. Efficiently, that Jehovah gave them strength, and made them a praise to him.

2. Objectively, that *Jah* Jehovah was the subject of their strong praise, as in the connection strength seemeth to intend

Ver. 2.

1. The subject of this duty. I Moses, and Israel, whose God is Jehovah. Truly adopted ones.

2. The object of this duty, Jehovah their God.

tend, so it is used *Pf. 29. 1. Pf. 8. 2. Mar. 21. 16.* In both senses may it be taken, and the term of propriety my intimates the peculiarity of this relation from Jehovah to his Church.

2. The next relative discovery is, *He was my salvation or for my salvation,* *Vulg. same.* — *My deliverer* *Sept.* — He spake in his word, and was to me for a Redeemer, *Onk.* — Therefore will he be to me for salvation, *Sam.* — Who was my helper, *Ar.* And he will be to us a Saviour, *Syr.*

1. The terms in relation are the same Jehovah and Israel; God and his Church.

2. The ground of relation between them is salvation; he the favour and they the saved, which two are terms reciprocal, now this salvation is either special & singular, as that from the Egyptians now past, or general and of the largest consideration, as salvation to eternity unto such as are truly in this relation with him.

3. The next relation expressed is, *He is my God,* or *This is my God,* *Sept. Onk. Sam. Syr. Vulg. same.* — *This my almighty, Ar.*

1. The terms of this relation are the same Jehovah and Israel.

2. The relation between them is adoption, that is asserted by Moses, he is my God, and I am his adopted, he to be almighty God to me, and I to be an inrolled subject to him, this also in the truth is onely belonging to the true Church, *Hof. 2. 23.*

4. The last relative description is, *He is the God of my Father,* *Readings all agree.* — *Of my fathers,* *Onkel.*

1. The terms are here Jehovah and Abraham.

2. The relation is adoption, Jehovah was to him a God, *Gen. 17. 7.* The Caldee read's plural fathers, and so take in Isaac and Jacob.

Quest. Why doth he mention this relation?

Answer. 1. To note the truth of that God, whom he doth assert to himself, *Ex. 3. 14.* 2. To point out the faithfulness of that God, who continued to from Abraham to Israel, as he promised, *Gen. 15. 3.* To make this altogether a matter of praise.

2. Next to this relative description of God we have a positive resolution of duty to him, and that in two particulars,

1. For making him an house, *And I will make him an habitation.* — *I will glory him,* *Sept.* — *I will build him a sanctuary,* *Onk.* — *I will praise him,* *Sam. Syr.* — *I betake my self to him.* *Ar.* Herein note,

1. The subject of this duty. I Moses, and Israel, whose God is Jehovah. Truly adopted ones.

2. The object of this duty, Jehovah their God.

Ver. 2.

3. The duty itself, *I will make him an habitation.* i. e. for my self, or I will inhabit him, as some read, but the conjugation will not suffer it. Others to the letter. I will make an habitation, or a comely dwelling for him; which if it respect Gods visible Tabernacle among them, yet it must note that spiritual house of souls, wherein God delight's to dwell, so his Church is called his house. *1. Cor. 3. 16. 1 Pet. 2. 5.*

2. For honoring or worshipping of him, *I will exalt him,* *Sept. Sam. Syr. Vulg. same.* — *I will serve him.* *Onkel.* — *I magnify him.* *Ar.* The force and compass of this duty carrieth in it the whole work of true religion; which stands in the inward prizing and affecting God according to his high being; as he is indeed the most high, and no less in suitable actions about his worship; that the high praises of God should be in their mouths. *Pf. 149. 6.* So no less are the tremblings of humble souls suitable expressions given unto God exalted on his throne. *Isai. 66. 1. 2. Ver. 2.*

3. The description of Gods being positive, or absolute, for which also Moses doth exalt him, followeth in two assertions added,

1. *Jehovah is a man of warre,* *Ver. 3.*

The Lord breaketh warres. *Sept. Pf. 46. 8.*

9. — The Lord is the conqueror of warres. *Onk.* — *Mighty in war.* *Sam.*

— The Lord is a giant and warrior. *Syr.*

— The God of battels, *Ar.*

The Lord is as it were a man that fighteth. *Vulg.* In this position,

1. The subject is *Jehovah*, the infinite and eternal being, the cause of all.

2. The attribute is a man of warre, which expression among men notes one mighty, subtil, active to annoy and destroy others, and here borrowed after the manner of men to set out the warlike power of God. *1. Sam. 17. 33.*

3. The attribution itself is tropical; for the subject and attribute are in their nature inconsistent; and therefore it can be but metaphorically spoken of God, that he is a man of warre.

2. *Jehovah is his name,* *Ver. 3.*

The Lord. *Sept. Onk. Sam. Syr.* — *God is his name.* *Ar.* Almighty is his name, *Vulg.*

In this proposition note,

1. The subject is *his name*, that is, the name of that warrior, or man of warre spoken of before immediately; now this name is the notification of him, by which he is known, as if he should say, the proper title or stile of this man of warre by which he is known is, &c.

2. The attribute here is *Jehovah*, which notes the infinite and eternal being, he that put's into being salvation for his Church, and destruction to its enemies, *Ex. 6. 3.*

3. The attribution is proper, true, and essential, the name of that man of warre is Jehovah.

M m m m m 3.

Quest.

Quest. Did God appear in any shape to Moses, that he calls him a man of warre? as Jos. 5.

Ans. 1. No such thing doth appear in this place. 2. All his visible appearance was in the pillar of cloud and fire, no more is here mentioned. 3. However God did appear to Joshua as a Captain, yet that was not his usual course, neither would he let Israel see any shape of him, Deut. 4.

Quest. Why is his name Jehovah so indigited?

Ans. 1. To point out the true God the object of worship. 2. To note the cause of Israel's salvation, and Egypt's destruction. 3. To laud the praise, and worship to him, to be real, Ver. 3.

Learn we from it.

D. 1. Gods relative being to his Church rendreth him the object of their praise and worship.

D. 2. Mighty and sweet, and joyful, and saving, and neer, and faithful in Jehovah's relation to his Church.

D. 3. Mighty, and chearful, and faithful must the Churches praise be unto God in relation.

D. 4. The best answer of Israel's relation unto God is to make an habitation for him.

D. 5. High praises from the Church to Jehovah are suitable to his exalted mercies. Ver. 2.

D. 6. Jehovah alone is the mighty Warriour for his Church in the world. The Lord of hosts. Heb. 3. 8. 9.

D. 7. The known title of God is to be the infinite and eternal being, who saveth his Israel, and destroyeth his oppressors.

D. 8. It is Israel's duty to know and trust in that name Jehovah. V. 3.

2. The next special head of argument for the song respects time past, after Moses had declared what God was to them, is the discovery of what God had done for them, from the 4th to the 12th verse. Here in these particulars are observable.

1. The issue of the warre is reported which Jehovah had with the Egyptians, Ver. 4. 5.

2. The cause of this issue described, Ver. 6. 7. 8.

3. The provocation to bring it on the enemy, Ver. 9. 10.

4. The praise ascribed to God thereupon, Ver. 11. 12.

1. As to the sad issue of Gods warre with the Egyptians (for with that Moses beginneth as to method of his song, reporting that first which was done last) it was generally the destruction of Pharaoh and his host, and that expressed as it were in 4 verses following.

1. Pharaohs charrets and his host hath he cast into the sea, Readings most agree. Ver. 4.

He saw in the sea; Sam. mistaking יָרָא for יָרָה

1. The Agent here is Jehovah, that man of warre.

2. The patient, Pharaohs charrets and host, instruments of warre and souldiers.

3. The act done upon them; he threw them into the sea like a stone out of a sling and plunged them into the sea.

2. And the choicest of his servants are drowned in the red sea, or reedy sea. Ar. same, Ver. 4.

His choise captains, &c. ἡλικυς ἀρχαγοι. Sept. — His choise valiant men. Onk. — Tribunes. Sam. — His choise Princes, Vulg.

No difficulty in the text.

1. The subject of this sad issue, Pharaohs chiefest commanders and chief captains.

2. The issue itself, they were all drowned in the sea; the glory of all his strength perished in the waters.

3. The special notation of the place is remarkable, it was in the red sea, this is still pointed at by the spirit, Ver. 4.

3. The depths have covered them, Readings most agree. — He hid them in the sea. Sept. This is but a confirmation of the issue. For though the sea gave passage to Israel, yet the waters returned to cover the Egyptians, and bury them.

4. They sank down into the bottom as a stone, Readings all agree. Ver. 5.

1. The subject of this issue, is the same formidable army as before.

2. The issue itself, They sank down as a stone, a paraphrase of drowning.

1. It note's the certainty of their death.

2. It note's the irrecoverableness of them. This is expressed by falling of lead into the water afterward, Ver. 10. But here and elsewhere set out by a stones sinking in the water, Neh. 9. 11. So prophesied also of spiritual Egypt or Babylon, Revel. 18. 21. Ver. 5. There is no swimming out.

Quest. What were these choise captains mentioned?

Ans. The word rendred Captains cometh from that which signifieth three. תשלוש --- And the 70 render them. Triptas ascensores Various are

are conjectures about the reason and force of this name; as that they were third from the King, or as eminent among three; but some Rabbins and the Cald. Par. read it by valiant ones, without reference to number; Targ. Hieruf. Ben. Uz. His fair young men, such as were the choise of his strength, yet if there be any weight to be laid upon the notion of a triary Captain; probably it seems there were such in every charret, wherein 9 were carried, set in a treble posture, fit to fight, and a Captain over these might well be: but the sum is, they were the choise of Pharaohs Army, upon whom God darted his arrows in the sea, as Targ. Hieruf. there the depths covered them, and they perished. So shall all the Captains and mighty ones be destroyed, who fight under Antichrist against Christ and his Church.

Hence observe.

D. 1. Armies, and charrets, and Kings with all their power are at the dispose of Jehovah, Lord of hosts.

D. 2. The sea, the deeps, the red sea, all waters are Gods warlike instruments against persecuting powers.

D. 3. The choicest strength of Armies cannot stand against these Gods instruments of destruction.

D. 4. God sometimes destroyeth his enemies in the same kind, as they destroy his Church. Waters drowned Israels infants, now the Egyptians. Ver. 4.

D. 5. There is no swimming out but sinking into the bottom of Gods destroying deeps without recovery.

D. 6. Such dolefull issues of vengeance on Gods enemies is the matter of heavens song. Ver. 4. 5. Rev. 18. 20.

2. The cause or Author of this dismal vengeance on the Egyptians, is God himself, described emphatically in this work. Ver. 6. 7. 8. Wherein note,

1. His work upon the enemy, which was destruction, ver. 6. 7.

2. His work upon the means, ver. 8. In the former we have to observe these particulars,

1. The form of words used by Moses which is by way of apostrophe unto God; he was declaring what God had bin and done for Israel against the Egyptians in the description of the event; but now coming to speak of the cause, he turns himself to Jehovah ascribing all to him, Thy right hand, &c.

2. The matter here acknowledged unto Jehovah in this song is his prevalency, in breaking, overthrowing and consuming the enemy; and it is rhetorically expressed in 4 propositions,

1. Thy right hand O Jehovah is magnified in power or made glorious, Readings mostly agree, — Is glorified, Sept.

Is most valiant, Onk. —

Excellereth in strength, Syr. —

Abounds, Ar. — Sam. and Vulg. as Hebr. — Thy right hand magnified itself to me in that power, Jun. The terms herein observable.

1. The object of this assertion, which is Jehovah.

2. The special thing in Jehovah here sung of, is his Right hand, in several passages of the Prophets it notes his power as also his arm; yea and it seemeth to hint his dexterous exertion of his power to success, Psal. 18. 15. 16.

3. The commendation ascribed to it, that it was magnified, or made great and glorious, and excellent in its virtue and power to Israel.

2. Thy right hand O Jehovah hath broken or dashed in peeces the enemies, Readings to the same sense, — Hath smitten, Vulg. — Hath made the enemy to tremble, Ar. In the former, Gods right hand is exalted defensively as made glorious for Israel, and in this is set out offensively as destructive to the Egyptians.

1. The same object of praise, is Jehovah.

2. The same power exerted, his right hand.

3. The effect for which it is praised by Moses is various, and opposit, and that is destruction unto the Egyptians enemies to Israel, Ver. 6.

3. And in the greatness or multitude of thy excellency thou hast thrown down thy risers up, or those that rose up against thee. — In the multitude of the glory hast thou broken the adversaries, Sept. — Broken them who rose up against thy people Onk. — Thou wilt subvert, Sam. — In the greatness of thy omnipotency, thou dost overthrow, Ar. — Thou hast troubled thy haters, Syr. Thou hast put down thy adversaries, Vulg.

1. The object here praised is the same Jehovah.

2. The special property here praised is the greatness of his excellency, wherein the enemy dealt proudly, he shewed himself above them.

3. The

3. The effect of this, he subverted, overthrew, and cast down all that did rise up against him.

1. The subverted were the Egyptians.

2. The crime was, their rising up against God, so they did in rising against his people. Zech. 2. 6.

3. The sad issue, they were thrown down, and trampled on by the great Majesty of heaven.

Ver. 7. 4. Thou sentest forth thy wrath, it devoured them as stubble. All readings are the same. As the fire the stubble Onk.

1. The same object, Jehovah is still praised.

2. The special thing here sang of, is the emission of his burning wrath upon the Egyptians.

3. The effect or issue is the devouring of them as fire consumeth stubble; so is Gods wrath fire, and the wicked are stubble. Pf. 89. 47. Isai. 5. 24. Isai. 47. 14. Mal. 4. 1. Thus farre is the cause of the Egyptian destruction exalted in song, viz. Jehovah in his power, greatness, excellency and wrath ingaged against them, V. 7.

2. His consumption, or work upon the means of their destruction which were the waters of the sea. Ver. 8. Whereabout also we may note,

Ver. 8. 1. The cause working or effecting, And with the blast of thy nostrils the waters were gathered together. By the Spirit of thine anger the water was divided, Sept. By the word of thy mouth the waters were wisely gathered. Onk. Breath of thy wrath. Sam. Ar. and Vulg. By the blast of thy countenance the waters swelled. Syr. Here are these terms,

1. The cause itself operating, which is said to be the blast of Gods nostrils.

1. Principally his word or command.

2. Subordinatly, the strong east-wind raised by his word.

2. The operation or work itself, it gathered the waters according to Gods pleasure.

2. The effect produced hereupon, in two expressions.

Ver. 8. 1. The floods stood upright as an heap. As a wall, Sept. Onk. Sam. The gulfs stood like hills, Ar. The floods as in bottles. Syr. The flowing water stood. Vulg.

Ver. 8. 2. The depths were congealed in the heart of the sea. Most readings to the same. They were thickened in the midst of the sea; some allude to the curdling of cheese; others, to the congelation of waters into ice. The effect generally is the same; that Gods breath miraculously made the fluid waters to become solid bodies.

1. As walls to Israel.

2. As ice to melt on the Egyptians. So Moses praised God for disposing the same means to save Israel and destroy the Egyptians.

Which teacheth us.

D. 1. Jehovah alone is the onely Author of salvation, unto whom the Church must turn its praise.

D. 2. Jehovahs right hand is glorious in saving Israel and dashing its enemies. His power works dexterously for Israel but terribly to Egyptians. Ver. 6.

D. 3. The same enemies that rise against Israel, rise against God himself.

D. 4. The greatness of Jehovahs excellency will certainly subvert them.

D. 5. Wicked persecutors are subtle, Gods wrath a fire.

D. 6. In Gods day his fiery wrath will be sent out to destroy such wicked ones. Ver. 7.

D. 7. Gods word and winds are but the blast of his nostrils.

D. 8. The very waters are gathered, heaped, and congealed at his breathing. They change their nature.

D. 9. Such great things hath God done, and will do for Israels deliverance.

D. 10. Israel must sing of this power, excellency, wrath and breath of Gods nostrils to his praise. Ver. 8.

3. Now followeth the provoking cause of this past destruction from God upon the Egyptians, which was their own proud braggings and confident boastings of their victory over Israel beforehand, which stirred up wrath and hastened their destruction. Ver. 9. 10. In which two verses we have to observe,

1. The enemies threatening and insultation, Ver. 9.

2. The execution of God preventing them, Ver. 10.

In the former, the pride of the Egyptians confidently promiseth them successe to the vanquishing of Israel, whereupon they made these resolves.

1. The

Ver. 9. 1. The enemy said, I will pursue, I will overtake. All readings agree in this. Wherein are these terms,

1. The resolver, it was the enemy, that is, the Egyptians, well paraphrased under that name, as being full of malice, rage, and cruelty, set against Gods Israel, and it was a mighty enemy too, on a fleshly account. Enemies resolves are not like to bode good.

2. The resolution itself first here taken, and that is, he will pursue, yea that he will overtake Israel, let God do what he can. In which resolve we may note

The form of words is a *propositio*, emphatical.

1. The enemies violent bent against Gods Church to take them.

2. The proud and high defiance of God, though many a time he had by plagues required his people from them, and now miraculously had opened the sea for them, to escape from Egypts persecution.

3. The desperat blindness and folly as to themselves, to resolve to persecute Israel in such a way, which was onely of Gods making, & in his power to shut it up; yet foolish enemies they resolve to pursue.

Ver. 9. 2. The next resolve is to spoil, I will divide the spoil, my soul shall be filled with them. Readings mostly agree, I will fill my soul, Sept. My soul shall be avenged. Ar. My soul shall devour them, Syr. Here the enemy makes a further resolve,

1. Division of all the substance of Israel for spoil among his army, which he had gathered.

2. Satisfaction at dulness for the great prey which they made use of to themselves, my soul, or the lust of my soul shall be filled. Here is confident boasting before victory.

Ver. 9. 3. The last resolve, I will draw out my sword, my hand shall destroy them, I will kill with my sword, my hand shall Lord it, Sept. My hand shall consume them. Onk. Ar. My hand shall kill them. Sam. Syr. Vulg. The same enemy goeth on further in his resolution.

1. To draw his sword, to which expression all agree, and the rendering of it, that is, a resolution to use all warlike instruments to annoy, terrify, kill, and destroy such as he resolved to pursue.

2. To destroy them by his hand or power, the word used here is variously translated, one readeth, I shall impoverish them, another, it shall devour them; another, my hand shall take them for my inheritance, Junius. And so, ours, in the margin, my hand shall repossesse them. The word in the root signifyeth to possess as an inheritance; but in some conjugation to make poor, and drive out of possession; and thence consequently to destroy: every way the proud enemy threatens to draw his sword for

some pernicious end, which amounts to the destruction of Israel; which way soever it be read; for if Pharaohs hand had repossessed them, it had bin for destruction, or if he meant to dispossesse them of all, it was still to destroy them; the verb seems to be in the second person; as if it were read, O my hand, thou shalt impoverish or destroy them. 1. Sam. 2. 7. The word signifyeth to make poor. The Lord maketh poor. Hab. 3. 14.

2. Gods prevention by an unexpected execution now followeth. V. 10. Wherein.

1. The cause preventing and executing, thus express, Thou didst blow with thy wind. Sam. Ar. Syr. Thou sentest out thy wind; Sept. Thou spakest by thy word, Onk. Thy wind did blow. Vulg. Here note,

1. The cause principally efficient, is Jehovah himself.

2. The cause instrumentally efficient, his wind; which was contrary to that which made the waters stand.

3. The causation which was the blowing of it, or putting it now to work.

2. The effect produced hereupon, which is twofold,

1. Upon the sea, The sea covered them, Ver. 10. Readings same.

1. The sea obeyed its maker to return unto its course at his word; it came to its strength from its astonishment or standing still.

2. The word executed, which was commanded it. viz. It covered the Egyptians, Deut. 11. 4. Pf. 106. 11.

2. Upon all Pharaohs host, They sank as lead in mighty waters, All readings to the same. In the deep water. Ar. Pf. 74. 13. 14. Herein,

1. The subject of this execution, the proud vaunting enemy, the Egyptians, Pharaoh and his host.

2. The effect upon them, they sank into the mighty waters; they were drowned and destroyed.

3. Their irrecoverableness of this ruin, they sank like lead, never to rise again; as before it was said they sank as a stone, thus they who would pursue are pursued, they who would take are taken, and such as resolved to spoil are spoiled, and who would kill and destroy are killed and destroyed in Gods mighty waters, poor worms are these mighty persecutors in Gods hand. Ver. 10.

We Learn.

D. 1. The pride of persecutors makes them utter their boastings themselves in Gods defiance.

D. 2. Enmity against God and his Israel will not stick to resolve the worst against them.

Nnnnn

D. 3.

D. 3. *Turfs, spoil, captivity, and death are the breathings of enemies against the Church.*

D. 4. *Madness and folly maketh wicked enemies to threaten what they cannot do. Ver. 9.*

D. 5. *God hears all the blasphemies and boastings of enemies, and blows upon them.*

D. 6. *The blast of Gods mouth defeats all the brags of enemies.*

D. 7. *God can make his waters prevent enemies pursuing and spoiling. Irrecoverably can God destroy all enemies that seek to destroy his Israel. Ver. 10.*

4. The retribution of praise followeth, Ver. 11. 12. Herein two especial heads are considerable,

1. The ascription of praise itself. Ver. 11.

2. The reason, Ver. 12.

In the former we have to consider these particulars,

1. The form of ascription which is by way of admiring exultation, and this is much more than to say thou art glorious, &c. And it expresseth him to be transcendently glorious, and without a parallel. Several such expressions the Spirit giveth us; for the execution of God, Ps. 89. 6. 8. Micah. 7. 18. Who is a God like unto thee? Onk reads it positively,

2. The matter ascribed unto God which is a fourfold attribute. We have plainly expressed,

1. The glory of his deity in these words, *Who is like unto thee among the Gods, O Jehovah?* Readings mostly agree. There is no God beside thee. Others read

Ver. 11.

There is none like thee among the mighty. Vulg. The force of this question is negative with an emphasis. There is none like Jehovah among the Gods, which being a comparative speech these terms are observable,

1. The subject compared, *Gods*, some read *mighty ones*, Angels, &c. But though the word in some other places may be so read, as circumstances may require, yet here nothing so forceth it. And it is most proper to understand it of the Egyptian Gods, who in this warre, and the event of it, are compared with the God of Israel. There are *Gods many*, or multiplied in variety of the ways of worship, such as gentiles have, 1. Cor. 8. 5.

2. The subject comparing, *Jehovah* the Creatour of heaven and earth, the God of Abraham, & Israel, who is worshipped by them according to his law only.

3. The comparison itself is about likenesses, they are no way like unto this being, pure vanities which can do neither good, nor hurt, but this God hath now made known his eternal power, and Godhead in saving Israel and drowning the Egyptians, None like to him in being or working, either for saving or destroying.

2. The next attribute is the glory of his holiness, *Who is as thou glorious in holiness?* Ver. 12.

— Magnificent in justice, Sam. — Thou art glorious, holy, &c. Ar. — In holiness. Syr. Vulg. — Glorified among Saints. Sept. — Mighty in holiness. Onk. Herein,

1. The terms of comparison are the same Gods.

2. The matter of comparison here, is, *holiness* and the glory of it, wherein we may observe,

1. Concerning holiness itself here spoken of him,

1. That it is comprehensive of all attributes, Isai. 6.

2. That the perfect notion of it, is absolute denial of impurity, and infinite perfection of purity, such as is effective of holiness in creatures, making Angels, and men holy.

3. That the glory of this also is drawn into comparison, which is the highest excellency of the same, such as is competent to the infinit Jehovah only, Deut. 32. 3. 4. Ps. 92. last.

2. Concerning the adjunct, glorious, magnificent. Now in respect of those what comparison is there between the unclean dunghill - vanities of the heathen, and this holy God. They are not to be named with him.

3. The next attribute is the terrible-ness of his praise, *Fearful in praises*, Sam. Ver. 11. Onk. same. — Wonderful in glories, Sept. — Terrible and to be praised, Syr. Ar. Vulg. Herein also God is made unparallel'd. Herein are two terms,

1. The matter attributed, terrible-ness, or that he is to be revered or feared.

2. The formal account of it upon which it is attributed, his praises, which is here to be taken objectively and passively, for all those dreadful acts which deserve praise, rather than subjectively and actively, however we are to rejoice and praise him with trembling; for if he be to be praised for his praiseful acts; needs must he be praised to the fear of his name.

4. The last attribute is, *Doing a wonderful thing*, singular for plural, *doing wonders*, most readings agree. — A worker of miracles or prodigious things, Syr. Ar. Herein also Jehovah is set above any, like as a wonderworking God, where, in note,

1. Activity, he is pure act, & acting for his. 2. The

2. The product of his acting; it is all wonder and miracle, miraculous dividing seas, miraculous destruction of Egyptians, miraculous salvation of Israel, all his wonders are here ascribed to his name, Ver. 11.

2. The reason in special for all this followeth, wherein are,

1. The cause mentioned, *Thou hast stretched out thy right hand*, Readings are mostly the same, — Thou hast lifted up, &c. some.

1' Here is the right hand the cause, and that of power, holiness, terrible wonderfulness mentioned.

2. The exerting of it, now it was stretched out and should it not be praised?

2. The effect of putting forth this mighty, holy, terrible, and wonderful right hand, *The earth swallow them up*, Readings are the same, that is, upon the stretching out of Gods right hand all the formidable army of the Egyptians were devoured, and swallowed up in the earth.

Quest. Were they not drowned? How could the earth be said to swallow them?

Answer. The Rabbins fable it here that the sea and earth did contend about them, when they were cast upon the shoar, and at last God commanded the earth to open and swallow them. But these are foolish inventions. The matter is clear that the depth of the channel between the mountains is filled the earth, in comparison of the Ocean, & there were they devoured, after God had shewn them dead on shore, Ionah. 2. 6. Ver. 12.

Whence we note.

D. 1. *Unparallel'd is God in the truth of his deity in himself and will revealed, none els like or besides him.*

D. 2. *Unparallel'd is Jehovah in the glory of his holiness, none so holy.*

D. 3. *Unparallel'd is Jehovah in the terrible-ness of his praises, or praiseful works.*

D. 4. *Unparallel'd is Jehovah in his wonder-working for his Church, Ver. 11.*

D. 5. *Gods stretched out arm in the destruction of Egyptians held out his Deity, holiness, &c.*

D. 6. *It is the Churches duty to sing for all this of God in unparallel'd praise, Ver. 12.*

2. Now followeth the argument of praise

In this song which concerns the works of God for Israels future salvation, here prophesied of, and evidenced by faith, Ver. 13. 17. Herein these works of God are foretold,

1. His providential guidance of them to the place, Ver. 13.

2. His consternation sent upon enemies in the way, Ver. 14. 15. 16.

3. His settling of Israel in his holy place, Ver. 17.

In the first of these, three acts of providence toward Israel are spoken of, all noting Gods care over Israel,

1. Gods initial conduct of them, *Thou wilt lead forth in thy mercy this people*, Sept. Ver. 13. Onk. Sam. Ar. Syr. Vulg. read in the time past, *Thou hast led forth*, some read in the present, *Thou dost lead*, or *thou art leading*, Jun. And others in the future, *Thou wilt lead forth*, all the verbs in Hebr. are in the time past, but the work that terminates them, which was their coming to Gods holy place, was not performed, therefore it is better to read either in the present, *Thou art leading*, or in the future, *Thou wilt lead*, &c. And so taking it as the matter requirerth, all this is promissory which we read in this verse, as well as that which followeth,

1. The Author of this promised providence, Jehovah to whom Moses now singeth.

2. The object of it Israel, named *this people*, emphatically.

3. The good promised, which containeth two things,

1. The providential act itself, thou wilt guide or lead forth, conduct or carry onto the end.

2. The manner of it, or specification of this providence, *In mercy* even in thy mercy thou leadest them. A mercifull conduct was this mentioned, goodness, love, grace, mercy, is the guide.

2. Gods continued Redemption, *Thou wilt redeem or dost redeem*, Sept. Ver. 13. and others read as ours, *which thou hast redeemed*, but the relative is not in the original, though it may well be supplied, as it must in other places, yet the whole verse being prophetic and promissory, and the acts distinct, it may well be read as the rest, *Thou art still redeeming them*, or *thou wilt redeem them*. If it be read in time past, it concerns that work which so farre God had done, in freeing them from the Egyptian bondage thus farre; but if in the future, then it points out,

1. The term *a quo*, of future troubles.

2. The term *ad quem*, future rest.

3. The act of redemption which is the motion of them from the one to the other, until he shall fully save them. — *liberasti*, Syr. *Salvasti*, Ar.

3. Gods continued guidance, *Thou shalt* Ver. 13.

Nnnnn 2

Thou shalt gently lead them in thy strength to the habitation of thy holiness, — Thou hast called them in thy strength to thy holy lodging, Sept. — Onk. Syr. and Ar. and wear the Hebr. The Samar reads, — Thou hast possessed in thy strength the habitation of thy holiness, mistaking חן for חל. Now this cannot reasonably be meant of anything past, for they were but now come over the red sea, neither were they come to that holy habitation of God prophesied of, which is the promised land, & therein Jerusalem, and in that the Temple, which (as reputed) was built about 480 years after Israel's coming out of Egypt, 1 Kings. 8. 3. English. Annot.

Herein also we have to note these special terms,

1. The guide, Jehovah.
2. The object, the same people.
3. The providential act with its modification, *Thou shalt sweetly, mildly, gently lead them*, in thy strength, to the word is rendered, Isai. 40. 11. Where are observable,
1. Thorough conduct to the end of their way.
2. Tender & sweet guidance in their way.
3. Sure and safe conduct in the strength of God.

Note hence.

- D. 1. *God's future providence as well as past deliverance is the matter of faith's praise.*
- D. 2. *God as a shepherd leadeth his people thorough their course to rest, and will lead, as if it were done.*
- D. 3. *Mercy is the rule of all Gods conduct to his Church here below.*
- D. 4. *God hath saved, and will redeem his Israel out of all their troubles. It is his promise, Psal. 136. 8.*
- D. 5. *Gods holy habitation, Zion in type, and heaven in truth, is the end of all his providential guidance unto his.*
- D. 6. *Gods strength secureth the Churches conduct to his holy habitation.*
- D. 7. *Tender, sweet, and gentle is Gods guidance of his Church thorough their way to rest, Isai. 40. Ver. 11.*
- D. 8. *All his promised guidance*

faith must return to the praise of God. Ver. 13.

In the second work of God prophesied which is the terrifying of Israel's enemies, we have to note,

1. A general prediction, *The people shall hear and be moved*, — Gentiles heard and were angry, Sept. moved. Onk. Sam. Affrighted, Syr. Ar.

The people went up and were angry. Vulg. 1. The subject of this prediction, peoples, or all the nations, enemies to Israel, with whom they were to deal.

2. The state of them foretold, in two events,
1. They shall hear of Gods terrible vengeance on Egypt, and his dividing the red sea.
2. They shall be moved with the fear of his judgments and no less with wrath against Israel, Gods people, Deut. 2. 15.

2. A special prophecy, wherein evil is prophesied upon 4 sorts of people,

1. The evil hereof prophesied,
1. Upon the Philistines, *Sorrow shall take hold upon the inhabitants of Palestine*, Travelling paines have taken hold, &c. Sept. — Terror, &c. Onk. — Fear. Syr. — Griets. Vulg. Here note,

1. The subject of this evil prophesied, the Philistines.

2. The evil itself, pains, as of a woman in travel, so shall they be moved at Israel's prosperity. Ver. 14.

2. Upon the Edomites, the Dukes or princes of Edom shall be amazed. *Were amazed*, preter perfect for future, to note the certainty of events as in the rest. They hastened, Sept. — They were troubled, Onk. Sam. Vulg. Astonished. Ar. Afraid. Syr.

1. The subject spoken of is the seed of Esau, always bitter enemies to Jacobs seed, the Church.

2. The evil foretold, trouble of spirit, consternation, fear, astonishment, when they hear of Gods wonderful appearing for Israel.

3. Upon the Moabites, *The mighty men of Moab trembling shall take hold upon them*. Readings agree. Here time past is put for future also,

1. The subject here threatened, the Moabites, and the mightiest of them, who were the children of Lot, conspired against Israel, Psal. 83.

2. The evil threatened, trembling, shaking, knees knocking one against another at the hearing of the tidings of Gods vengeance on Egypt for Israel's sake. These shall hold them fast. Numb. 22. 3.

4. Upon the Canaanites, *all the inhabitants of Canaan shall melt away*, — They

They wasted, Sept. — They were broken, Onk. Syr. — They flowed, Ar. — They grew stiff, Vulg. As benumbed with cold.

1. The subject here, all the Canaanites, whose land God had given to Israel.

2. The evil threatened, *They shall melt away*, and their hearts dye within them, they should be as water spilt upon the ground, Jos. 2. 9. Ver. 15.

2. The event or effect of all this evil; as in Ver. 16. Wherein we have also to observe,

1. The form of expressing it, which is rhetorical and by way of apostrophe unto God, turning away from the former narrative discourse, we may here perceive that he bespeaks Jehovah, wherein he attributes unto him these effects, upon the enemies, and upon Israel.

2. The matter ascribed in two main events,

1. Upon the enemies that they should be made still and silenced, *Terror and dread shall fall upon them by the greatness of thine arm, they shall be so still as a stone*, — Let them be made stones, 70. — Let them hold their peace as a stone, Onk. — Let them be dumb as stones, Ar. — Let them be drowned as stones, Syr. — Let them be unmovable Vulg. Here we may observe,

1. The causal event upon enemies, *Fear and dread shall fall upon them*,

1. The author God, Ex. 23.

2. The causal influence, terrible fear, and dread, *Great terror*, Deut. 2. Ver. 25.

3. The impression, it shall fall upon them as a mountain.

2. The effect issuing hence, they shall be as silent as a stone, or be made stones, as Nabals heart, dead, and lumpish, and stifling them that they shall not lift up a word against Israel.

2. The next event is upon Israel, *Till thy people pass over, till this people pass over, which thou hast purchased*, — This thy people, Sept. — Arnon and Jordan. Onk. Which thou hast redeemed, Syr. — Which thou hast gotten into possession, Ar. — Sam. and Vulg. as Hebr.

1. The term of enemies silence, until Gods people.

2. The subject of this effect, Gods people Israel doubled.

1. The event itself, *Passing over Jordan* foretold, to enter into Canaan, all this mainly respects Gods enemies.

4. The reason of this is Gods owning or possessing of them, the relative is not expressed in the Hebr. only *Thou hast possessed*, or they are thy possession, therefore shalt thou do all this for them against their enemies, Ver. 16.

Which teacheth us.

D. 1. *Tidings of Gods appearance for his Church against his enemies will make nations fear.*

D. 2. *Tidings of a travelling woman shall fall upon the Churches enemies at Gods pleasure.*

D. 3. *Princes and powers shall be astonished at Gods vindicating his Israel.*

D. 4. *Trembling shall hold fast the mighty enemies when God sends word of vengeance.*

D. 5. *Hearts of cursed Canaanites shall melt and dye away when God threatens. Ver. 15.*

D. 6. *All terrible works of vengeance must be ascribed unto Jehovah.*

D. 7. *Gods great Arm alone strikes dread and silence on his enemies.*

D. 8. *Not a tongue shall move against Gods Church when his arm is revealed.*

D. 9. *Gods Israel shall pass to its rest without rub or resistance.*

D. 10. *Gods possession of his Church is the ground of all his appearance against enemies for them, V. 16.*

4. The last argument of praise from future good is the settlement of Israel in the place appointed for his own habitation. This is given her in promise, Ver. 17.

Thou wilt bring them in and thou wilt plant them in the mountain of thine inheritance, the place to rest thyself, thou hast made (it), O Jehovah, the sanctuary, O Lord, thy hands have established it. — Bringing them in, plant them on the mountain of thine inheritance, for thy prepared habitation, which thou hast perfected, O Lord, the sanctuary, O Lord, which thy hands have prepared, Sept. — And place them, &c. The place prepared for the house of thy Majesty thou hast prepared, O Lord, the sanctuary, O Lord, thy hands have prepared. Onk. — In the most firm place of thy habitation, which thou hast made, O Lord, in the sanctuary, O Lord, which thy hand hath prepared. Sam. — Thou hast made a most firm sanctuary, O Lord, for thy dwelling, O Lord, establish

Nnnnn 3 if

it with thy hands. Syr. — Thou hast prepared it for thy dwelling, O Lord, in the sanctuary which thy hand hath disposed. Ar. — In thy firmest habitation which thou hast wrought, O Lord, thy sanctuary, O Lord which thy hands have established, Vulg. Such are the readings. In the whole being a promise, we have to note,

1. The form of words, which is also by way of apostrophe unto God, in two terms,

1. O Jehovah, the name of being unto Israel.

2. O Lord, which is a term of supremacy, he being indeed Israel's Lord and King. From him they had this promise, and to him in their song they ascribe the praise of it. For he as their Lord was resolved to give not only the promise, but the performance of it, which was yet to come.

2. The matter or contents, here, is a promise of a good to come unto Israel, of which Moses prophesieth. In summe it is a place of Israel's rest, and plantation, after all their wilderness conditions, and motions. Wherein we have to observe,

1. The place itself described under 3. titles.

1. *The mountain of Gods inheritance*, under which is described to us,

1. The sweetness or comfort of it, it is an inheritance to maintain, and keep them. This notes among men a good portion. Eccles. 7. 11.

2. The strength of it, it is a mountain of inheritance, such strong dwellings have men sought after.

3. The glory of it, in that it is Gods mountain of inheritance, and that is glorious thoroughly.

2. It is styled, *The place for God to dwell in*, which is a singular addition unto the inheritance.

1. It notes a settled place, such usually are dwellings wherein men sit down and make abode, opposit to tents which are moovable habitations.

2. It notes an all-satisfying place, for it is the portion wherein God himself sits down with Israel, and there all his well-springs are apparent. Psal. 87.

3. It is called the *sanctuary* or holy place, which is the highest excellency of Israel's rest promised, it is Gods holy place, Ex. 25. 8.

2. The Author or former of this place for Israel, *Thou* hast made it, thy hands have established, O Jehovah. His workmanship must needs be good, nothing can come out of his hands but glorious.

1. Jehovah, the Builder, the eternal Being.

2. The act of causation. Twofold,

1. Making it, putting it into being,

2. fixing it, making it sure, not to be shaken or altered,

3. The interest of Israel in this place set out in two expellions,

1. Of entrance, *Thou wilt bring them in*, they shall not always be absent or kept off, entrance shall be given unto them.

2. Of plantation, *Thou shalt plant them therein*, O Jehovah.

1. Certainty of interest, for the Lord shall give it, who hath onely title to it.

2. Reality of interest, they shall have entrance, and possession.

3. Perpetuity of interest, for there they shall be planted. This is the promise.

Quest. But what and where is this place?

Ans. 1. Literally the promised land, Jerusalem, Sion, were this mountain of inheritance and sanctuary, but typically, Ps. 76. 1. 2. Ps. 132. 13. 14. 2. Really, and in truth of the mystery, it is heaven itself, and Jerusalem which is above, this mountain and city God prepareth for his true Israel, as for Abraham, &c. Heb. 11. 10. 16. All this grace and goodness is sung of here by Moses and Israel to the praise of Jehovah.

Learn we.

D. 1. Jehovah onely is the Fountain of being and sovereign Lord unto his Israel.

D. 2. Israels Lord alone maketh and establisheth their place of rest for them. None can unmake it.

D. 3. Israels last rest is Gods mountain of inheritance, his own dwelling place, and sanctuary.

D. 4. Real interest by entrance and plantation in this place Israel hath by promise.

D. 5. Gods goodness is to make his dwelling with Israel, as theirs with him.

D. 6. All this grace must be ascribed to Jehovah in his Churches song. Ver. 17.

3. Now followeth the conclusion of this song of Moses, Ver. 18. 19. Wherein we may note,

1. A prophetic declaration of the eternity of Gods Kingdom, Ver. 18. Jehovah shall reign for ever and ever, Sam. Syr. Vulg. same.

The Lord is ruling the world for ever and age, Sept. The kingdom of the Lord endureth for ever,

Ver. 1.

ever, &c. Onk. God is King of the everlasting world, Ar. In this closing passage the Church prophesieth of Jehovah's reign and kingdom,

1. The King Jehovah he is sung of by them.

2. The reign, government and kingdom of his over all the world, his Church, and enemies.

3. The eternity of it, for ever and age or to ages and perpetuity. And thus Moses sings prophetically to our faith, Ver. 18.

2. A special demonstration of it from his unheard of act, concerning Israel, and the Egyptians,

Ver. 19. 1. His work on Egypt, *For the horse of Pharaoh went in, with his charrets and with his horsemen into the sea, and Jehovah brought again the waters of the sea upon them*, Readings agree in sense,

1. Pharaohs adventure.

2. Jehovahs vengeance, all have bin opened from Ch. 14. 23. &c.

2. His work on Israel at the same time, *But the font of Israel went on dry land in the midst of the sea*, Readings the same, all opened before, C. 14. ver. 29. &c.

Quest. How doth this demonstrate the eternity of Gods reign and kingdom being but one act past?

Answer. Not the singleness but the singularity of the act, which was impossible for a finite power to do, giveth us the force of this demonstration. That which an infinit arm works demonstrates power to eternity, but such was the work of God on Egypt & Israel at the red sea; ergo, there was no reason therefore to shut this out of the song as it hath seemed good unto some to do.

This instructs us.

D. 1. The eternity of Jehovahs kingdom in Christ is a most undoubted truth.

D. 2. This everlasting kingdom is revealed to the Church for faith to rest.

D. 3. The everlastingness of Christs government must be the burden of the Churches song, Ver. 18.

D. 4. One single act of infinite and eternall power is sufficient to demonstrate the eternity of it.

D. 5. Gods red sea actions on Egypt and Israel proclaim him to be the eternal King.

D. 6. The Church to eternity is bound to praise their King upon this account, Ver. 18.

2. Now followeth the second general head of this song at first observed, which is the answer of the women unto the men who began the song, Moses and the sons of Israel, Ver. 20. 21. Herein we may observe,

1. The womens preparation, ver. 20. *And Mirjam the prophetesse the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and dances*, Readings the same.

1. The subjects of preparation, the daughters of Israel.

2. The order.

1. Mirjam the Prophetesse, sister of Aaron, as here named.

2. The other women.

3. The preparation itself, they took instruments of Musick, and went out to keep their places in this worship. — Timbrels and pipes or flutes, Jun.

2. The womens action represented under Mirjam as the mens under Moses, *And Mirjam answered them, sing ye to Jehovah, &c.* As it was Ver. 1. No real difference in readings, Ver. 21.

Quest. Why is Mirjam here called a Prophetesse?

Ans. 1. It may be, under a general consideration, as joining in duties of Gods praise or worship, which are sometimes expressed under prophesying, 1. Cor. 11. 2. In a special way also God did appear to her, as to some other women to reveal his will, Numb. 12.

Quest. Why is she called Aarons sister, and not of Moses?

Ans. 1. It was to expresse her relation as pleased the Spirit. 2. Not exclusive to, or undervaluing of Moses. 3. She was conversant with Aaron in Egypt when Moses was long absent.

Quest. Did the women sing onely this burden of the song?

Ans. It is probable that they sang not onely this but the rest in answer to the men, as was the order of service at that time; this onely may be recorded for brevities sake.

Quest. Is this practise now imitable in the Church?

Ans. No, for. 1. This was done by a prophetic and extraordinary instant. 2. It was a service suitable to that legal constitution at that time. 3. The Gospel onely requireth spiritual sacrifices of praise and singing.

Hence learn we.

D. 1. Women also have their place and work in the spiritual worship of God.

D. 2. Orderly carriage by women and men

men is requisite in Gods Church, when they praise him.

D. 3. The Old Testament dispensation had its peculiar rites in service, not to be followed now.

D. 4. The moral work of praise is for ever due unto God for his excellent salvation unto his, V. 20. 21.

8. The last particular in the history of Israels 5th stage is their progresse unto and pitching in Marah, Ver. 22. 26. Wherein we have to observe.

1. Israels motion forward, Ver. 22.
2. Israels pitching place, Ver. 23.
3. The events that follow thereon, threefold,

1. Israels murmuring in this stage.
2. The intercession of Moses.
3. The reply of God to Moses.

1. By discovering means for healing, a tree.
2. By giving law and charge, V. 25.
3. By encouraging, Ver. 26.

To the first. In the motion of Israel we may note,

Ver. 22. 1. The instrumental cause mooving them, And Moses made Israel to go forward, from the sea Suph. Took them from the red sea, Sept. Onk. Vulg. Made them go forward. Sam. Depart. Syr. Go. Ar.

1. The term connecting sheweth this to be soon after their festival and song which was on the 21th day of the first month.

2. The instrumental cause of mooving them was Moses in Gods hand.

3. The causal act, he made them arise and go forward; it is conceived that some at least were lingering in taking the spoil of the Egyptians, who were cast upon the shoar, and therefore Moses urged them forward.

4. The subject of the motion, Israel.

5. The term from whence of their motion, the sea Suph, or the red sea or the weedie sea as some.

2. The motion of them, whereabouts we read here,

Ver. 22. 1. The way wherein they mooved, And they went out into the wilderness of Shur. Vulg. same. He led them into, &c. Sept. Sam. Through the desert Agra; Onk. The desert Giapher, Ar. The desert Sud. Syr.

1. The subject mooving, the whole camp of Israel.

2. The motion, they went out, or onward.

3. The way of their travel, the desert Shur.

Ver. 22. 2. The continuance of their journey in this way, And they went three dayes in the wilderness, Readings agree. Here was a

trial; three dayes motion before any pitching.

1. The continuance of the motion, it was three dayes.

2. The place, it was the desert.

3. The great disappointment in the way, And they found no water, Readings the same. Now this made the trial greater, viz. 3 dayes want of water, upon so hard a travel, in a dry land.

Quest. Whether was this desert of Shur and that of Echem the same, Num. 33. 8.

Ans. 1. That desert which led to Marah from the red sea is filled by both names, 2. This must be distinct from that mentioned Ex. 13. 20. That being on the other side of the sea, and in the territories of Egypt. 3. Yet from their confinity Echem might be named upon part of the desert whence they mooved into Shur, the bounds of both are uncertain unto us.

Quest. Were these three dayes those meant in the desire of Moses unto Pharaoh?

Ans. 1. No surely, for those dayes were twice passed, as to their number before. 2. This therefore was another like number of dayes, wherein God tried Israel, Ver. 22.

2. After these three dayes motion we read their pitching at the 5th stage.

1. The place itself, And they came to Marah, Readings are the same. Herein,

1. Their access.

2. The term of it, where they pitched, Marah.

2. The condition of this place and trial of Israel here, And they could not drink of the waters of Marah for they were bitter, Readings agree. Here was another trial, three dayes they were without water travelling, and when hope was of refreshing, they came to the waters of wormwood and gall; waters so bitter that there was no drinking without dying.

1. An inhibition was upon the satisfying of thirst, they could not drink.

2. The reason of it. The waters were deadly bitter that they durst not.

3. The naming of the place, Therefore he called the name thereof Marah, Readings most agree. Bitterness. Sept. He imposed a fit name, &c. Vulg. Here is only recorded a monument of this trial in the name imposed.

1. The imposer, Moses from God.

2. The subject, the place of bitter waters.

3. The name, Bitterness.

Quest. Was not this name upon the place before?

Ans. No, but by a prolepsis it is spoken of before, as Moses doth, who wrote the

the history, in this and other cases, writing after the things were done, Ver. 23.

Learn we from it.

D. 1. After worship done in memory of mercies, the Church must go on in its pilgrimage.

D. 2. From red-seas deliverance to wilderness-travels is Israels motion. So God mixeth trials.

D. 3. Hard travels, and piercing thirst, for want of water, is the Churches lot sometimes, Ver. 22.

D. 4. God in wisdom giveth a pitching place to his pilgrim Church after travels.

D. 5. Instead of no waters, God ordereth bitter waters to his peoples thirst at his will.

D. 6. Monuments of such trials God sometimes sets up in the names of places for posterity, Ver. 23.

3. The events of those providences follow, which are three.

Ver. 24. 1. Israels discontented murmurings hereupon, And the people murmured against Moses in saying, what shall we drink? Readings concur. Complained. Onk.

1. The subject of this action, the people, generally the whole body of them, being weary and thirsty, and so much disappointed, and now tried by these bitter waters: yet these were mightily delivered but three dayes before by Gods miraculous dividing of the sea, which might have sustained their faith against the discrepancy of sense; sure God could as well provide waters for them, as so to save them from the Egyptians.

2. The action here is murmuring, which carrieth in it, griefe, anger, discontent; complaint and chiding with Moses, and God thorough him: this was the second eminent contention of unbelief against God and his instrument, after he had brought them out of Egypt; the one was the day before they passed the red sea, Ex. 14. 10. 11. 12. And now this second three dayes after they were gone over.

Ver. 24. 3. The instance of their murmuring specified it was in saying what shall we drink? Now though this short exprellion be onely mentioned, yet doubtles, the circumstances were many for aggravating this question, they cryed out on Moses as the cause of all their streits, that he had brought them hereto poison them with bitter wa-

ters; and now they cry out, give us drink. What shall we drink? Wile thou kill us with thirst or poison us? to this or the like purpose they strove against him and God, Ver. 24.

We observe.

D. 1. Carnal Israelits are short breasted in faith and love to God and his servants; no longer than sense helpeth.

D. 2. Unbelief soon changeth men from praising God, to murmur against him, and his instruments.

D. 3. Sense of present streights and wants destroyeth the faith of sensual Israelits.

D. 4. Gods ministers of salvation are obnoxious to all the murmurings of discontented souls for his sake.

D. 5. Foolish unbelieving creatures are running to creature instruments for drink, in wants, rather than God.

D. 6. A little present want of drink makes all Gods forepast wonders to be slighted by sensual souls, Ver. 24.

2. The next event is the recourse of Moses unto God, And he cryed out to Jehovah, Vulg. same. Moses cried. Sept. Sam. And he prayed before the Lord. Onk. Moses therefore prayed, Syr. He besought God. Ar. See here the rulers course to still a murmuring people.

1. The subject is Moses laden with the complaints of Israel.

2. The action, he cryed, not in murmuring, but by faith and prayer, and that to Jehovah; who was able to heal waters, or creat them for the supply of Israels wants. And this was not without effect.

3. The last event here at this stage is Gods reply unto Moses two wayes,

1. By teaching him to heal the waters, And Jehovah shewed him a tree or wood, And he cast of it into the waters, and the waters were made sweet, Readings agree in the sense. Where we may note,

1. Gods action in reply to the cry of Moses, Jehovah taught him a tree. A bitter tree Ardiplne. As Targ. B. Uz & Hierosol. do read; wood that had vertue to sweeten,

O o o o o ten,

ten, as Syracides Eccles. 38. 5. Some say it was the root of *Licorace*. All are conjectures. Is is said by some Hebr. Doctors hereupon, that the blessed God makes bitter things sweet by bitter ones.

1. The teacher here is Jehovah hearing prayer.

2. The subject taught, Moses the suppliant.

3. The matter taught him, was about a tree, which God pointed out for him to use for healing the waters.

Quest. Had this tree a virtue to sweeten of itself?

Answer. 1. The apocryphal author seemeth to say so. 2. Others make it more bitter, and therefore unfit to sweeten other things. 3. Whatever this tree or wood were, it was Gods word only that sweetened these waters, and therefore no virtue in the tree or wood must lessen this miracle; God heals by contrarie means as well as without means sometimes; and therefore it matters not what the tree was; God would have it sacramentally used, not that he had need of it.

2. The action of Moses, *He cast it into the waters*, this doublets was that which God commanded him as Elisha did the salt into the waters, 2 Kings 2. 21. The words are plain, it was an obediential act.

3. The issue of both. *The waters were made sweet*, i. e. both wholesome and pleasant, that all the camp of Israel drank and were refreshed. This is fruit of Gods teaching Moses.

2. He answers him further by shewing to Israel his mind upon this occasion of their murmuring, and that in these 3 acts expressed,

Ver. 25.

1. In his commanding them, *There he set for him a statute & judgement.* Augu-
stine. Sept. *Paſſum et judicium*,
Onk. *Legem & judicium*, Sam. *leges*
& *judicia*, Syr. *Constitutiones &*
judicia, Ar. *praecepta & judicia*. Vulg.

1. The institutor God.

2. The subject Israel.

3. The institution,
1. The matter of it, statutes and judgements the same mentioned, Ver. 26.

2. The form of it, which was a firm position of these to be observed by Israel, and that God might hear no more of their murmurings.

Ver. 25.

2. In his proving them, *And there he tried them*, Readings are to the same, Herein note,

1. The Tempter is Jehovah, not Israel.

2. The Temptation was by work and word. In work by strengthening and enlarging them; in his word by commanding them and covenanting with them to see if yet they would listen unto God after his great salvation.

3. The tempted is Israel and not Jehovah, as some have conceived, God trieth them at this time to make them sensible of their evil and weakness, ver. 2. 5.

3. In his conditional covenanting with them, Wherein note,

1. The party covenanting Jehovah, he said.

2. The party covenanted, Israel his Church now.

3. The covenant itself which is conditional, whereof we have to consider,

1. The condition required on Israels part, *And he said, if hearkning thou shalt hearken to the voice of Jehovah thy God, and wilt do the right in his eyes, and wilt give ear to his precepts and keep all his statutes.* Readings vary expressions but not the sense. Here in Gods covenanting are three conditions,

1. Double, diligent, serious listening to Gods voice or word.

2. Rectitude in actions, that can endure Gods eye to search them.

3. Universal conformity to Gods rule of worship and service unto him, carried in commands and statutes, which are Gods positive laws.

2. The promise hereupon made by God, *I will not put upon thee every disease or infirmity, which I put upon Egypt; i. e. none of them at all.* Readings vary in words but not in sense, Diseases, scourges, some. In this promise two sorts of blessings are carried,

1. Privative, the keeping off the plagues of Egypt.

2. Positive, all Gods opposite blessings promised to obedience, Pro. 3. 7. 8, &c.

3. The reason of this Covenant, and force of promise annexed, *For I am Jehovah healing thee*, Readings are to the same sense, Thy physician. Onk. Syr. Healer, Ar. Vulg.

1. The rational particle *for* sheweth that Gods gracious inclination to Israel was the only cause of this Covenant.

2. That which is in the cause, is, 1. Jehovah himself, the simple and independent being.

2. His work of grace, it is all healing, both souls by pardoning, and purifying, Psal. 41. 5. and also on bodies, he healeth all infirmities, Matth. 12.

3. The object, a vile murmuring Israel who deserved nothing from God but to be consumed; yet grace undertakes thus to heal them, if they will believe and obey.

It instructs us,

D. 1. When unbelievers are murmuring under stress, Gods servants are praying and crying unto God.
D. 2.

D. 2. Gods faithful ones shall never cry nor seek his face in vain.

D. 3. God will shew his servants how to turn bitter into sweet, when they truly seek him.

D. 4. External signes God may teach to be used, not that he needs them.

D. 5. Obedience must be in use of means appointed to receive the desired issue.

D. 6. Upon his servants obedience, God doth usually turn their bitter into sweet.

D. 7. Where God giveth merces to his people he also giveth lawes and judgments.

D. 8. God seeth it good to try his people by word and works whether they will be faithful. Ver. 25.

D. 9. God ingageth his redeemed in Covenant to walk worthy of mercy.

D. 10. Conditional duties of faith, in words, upright walking, and regular worship, God require's in Covenant from his Israel.

D. 11. Gods promise in Covenant of preventing evils, and doing good, ingage's his to conditional duties.

D. 12. Gods free grace in healing a sinful people foregoeth his promises and their duties, as cause of all. Ver. 26.

6. Moses now proceedeth to the history of Israels 6th stage after their departure out of Egypt, and of the providential events there, which he dispatcheth in one verse, and this our translators and others generally join unto this 15th Chapter, but some make it to be the beginning of the 16th we shall take it where we find it placed by our own. And thus it is read.

And they came to Elim, and there were 12 fountains of water, and 70 palm trees, and they incamped by the waters. Readings agree, only 70 read. *ισχυματα & παλμοι φωνται.* 12 stumps of palm trees, but not strictly to the Hebr. Herein we have to observe these terms.

1. The subject of this motion, *They* came.

ven all the children of Israel, the whole camp.

2. The motion, *they came*, which noteth their access, as well as moving toward their stage.

3. The term whereunto of this motion which refers also to the term from whence they came, it was from *Mara* to *Elim*, both places were in the Arabian desert, which is partly stiled *Perrea* from the rocks, and partly *Felix*, as having some happy good soil, such as *Elim* it seemeth was.

4. The description of this place from the providential accomplishments of it. *There were 12 wells of water, and 70 palm or date trees,*

1. Here was provision against their thirst, sweet fountains of water were here provided.

2. Here was some accommodation for shade and food, these trees being date trees as conceived fitly for height and comfortable to eat; Josephus speaketh otherwise, as if they were here disappointed, but the holy history sets it out thus to the commendation of the place.

5. The pitching of Israel here, *They incamped by the waters*. In this we read of no murmuring, therefore doubles they were pleased with their sitting down here.

1. Their accommodation was the *waters*, a creature suitable for their wants; so God ordered after trials in the want of such a mercy.

2. Their acquiescence in this providence, so long as God was pleased to vouchsafe it they sat down and pitched their camp about it, Numb. 3. 9.

Quest. Was there any thing in these numbers of fountains and trees mystical and typical, as was the tree for healing the waters, Ver. 25.

Answer. 1. Types and mysteries are both of Gods making, and opening, and all intended to signify Christ upon some account or other. 2. God hath not applied these trees or fountains to signify any thing but their own natures & uses. 3. Men have made allusive explications, as the tree was healing to type out Christ: the 12 fountains either the 12 Patriarchs, or the 12 tribes, or the 12 Apostles, various are such conjectures, and the 70 Palms to note the number that came first with Jacob into Egypt, or the 70 in the Sanhedrim afterward to be settled as a great council; or as others, the 70 Disciples which Christ made beside the 12 Apostles, thus men vary in conjectures; and it may be harmless to allude to such like numbers, but to set these in their scope to signify or type out these things, is a great mistake. 4. It is safest then to keep to the literal sense of the history, and

Ooooo 2 learn

learn what God teacheth there; and leave men to their conceits.

Quest. How long staid Israel at Elim?

Answer. The time cannot be peremptorily determined, but only by conjecture, the 21th day of the first month, they kept their feast and sung to Jehovah; after that past, with soonest conveniency they march & were three dayes coming to Marah, and there seemed to pitch a while. Again on the 5th day of the second month, they came into the desert of Sin so that about 19 or 20 dayes must be spent at Marah and Elim, and it is probable that they staid at the best place longest.

We conclude.

D. 1. Marah and Elim are both Gods providential stages for his Church. Various places, Bitter & sweet.

D. 2. God is pleased sometimes to lead his Church from place and state of temptation unto consolation.

D. 3. God numbers fountains and trees; meanes and mercies ordered to his Church, 12 and 70.

D. 4. Sufficient harbour and refreshment, God finds out for his Church in the wilderness.

D. 5. Israel willingly sits down by Gods waters of refreshing.

D. 6. Gods records make his providences remarkable, Ver. 27.

CHAP. XVI.

IN this Chapter wholly is recorded the Journeys of Israel from Elim unto the wilderness of Sin, together with all the providential events, of which they had experience there, in the repeating of this history Moses maketh an immediat stage, Num. 33. 19. And they removed from Elim and incamped by the red sea, or Weedy sea, and from hence into the wilderness of Sin, so there he makes two stages, 7th & 8th which are here made one.

Quest. How is that place of Moses and this reconciled?

Ans. Plainly thus. 1. That Moses here, by reason of the greater events of providence in the wilderness of Sin, maketh not mention of their stage again by the sea Suph; together with

the shortnes of their stay there, so that it was of choise unto the Spirit of God to put these stages together here, and to speak distinctly of them in another place. 2. Know we must, that this place by the red sea was not, where they were before, but the same sea compassing and running by the desert thorough which they travelled, this was another creek stiled *Elim* is by *Iunius*, where, in their passage for a small time they pitched, we must therefore in this Chapter consider the 7th and 8th stages as one. In the Chapter are noted,

1. Israels access to Sin by the sea Suph, Ver. 1.

2. The events betiding them there; which are these,

1. Israels murmuring, Ver. 2. 3.

2. Gods provision for them to silence complaints. Wherein are to be observed these particulars.

1. Gods secret intimating of his will to Moses, Ver. 4. 5.

2. The discovery of this by Moses to Israel, Ver. 6. 7. 8.

3. The summons of Israel to stand before God, Ver. 9. 10.

4. The Lords appearance to perform his word, Ver. 11. 15.

5. The law of gathering this provision.

1. With respect to the 6 common dayes, Ver. 16. 21.

2. With respect to the 7th day Sabbath, Ver. 22. 31.

6. The ordinance of God for reserving some of this heavenly bread or provision, together with the time of its continuance, & character of their daily measure, v. 32. 36.

1. Israels access to their 8th stage through the 7th is here related, And they journeyed from Elim, and all the congregation of the sons of Israel came into the desert of Sin, which is between Elim and Sinai on the 15th day of the second month from their going out of the land of Egypt, Readings agree. Herein we have connected unto the former history, Ver. 1.

1. Israels rising from the 6th stage, And they moved of, or journeyed from Elim, no difficulty in terms. Here only is noted, the term from whence, of Israels present motion; it was from a commodious and pleasant stage.

2. Israels access unto their 8th stage thorough the 7th included, And all the congregation of the sons of Israel, &c. Wherein occurs,

1. The subject of motion, the whole body of Israel, not a hoof left behind, all the congregation.

2. The term whereunto, of their motion, not immediat, for that was the creek of the sea Suph, Elana, where they incamped

ped a while by which they passed, but the mediaterm is here named, viz the desert Sin which is described.

1. By its name Sin, written with *S* not *S* as another place is stiled, Num. 33. 36.

2. *Zin*, not *Sin*, It is conceived to have its name from a city of Egypt, not very farre from it, as is gathered from Ezek. 30. 15. 16. It was it seems a sad place, wherein wants of bread, &c. pressed them.

2. By its situation, it lay between Elim and Sinai, the wilderness wherein the mount of God was.

3. The time of this access it was on the 15th day of the second month after they were gon out of Egypt, so that to this time they had bin 30 dayes in travelling from Egypt; in which time it is conceived that their provision was spent which they brought out of Egypt with them, and after this came they into great wants which occasioned a sad event from them as followeth in the second verse.

We may learn hence.

D. 1. Comfortable stations in this life God will have his Church sometimes to leave. They say with Peter, it is good to be here, Math. 17. 4.

D. 2. Dreadful and barren deserts doth God appoint instead of better places to his Church for trial. Sin for Elim.

D. 3. The saddest deserts are but the Churches way to go unto Gods mountain. Thorough this to mount Sinai.

D. 4. The dayes of the Churches redemption and travel are punctually numbered by God, Ver. 1.

2. The events consequent to this motion are to be considered,

1. Israels murmuring being brought into this wilderness condition, wherein they had no bread, in which observe,

1. The subject murmuring, And all the congregation of the sons of Israel murmured, Readings agree. Wherein we have the subject noted,

1. By relation, sons of Israel.

2. By calling, congregation or Church of God.

3. By universality all, i.e. all generally, some few might be excepted, but they were rare, it was a general conspiracy.

2. The object against whom this was,

1. Immediately, against Moses and Aaron,

2. Mediatly, Jehovah himself.

3. The place of this onset, it was in the desert whither God by Moses had brought them, Ver. 2.

4. The murmuring itself, which consists,

1. In an imprecation on themselves, And the sons of Israel said unto them, who would have given us that we might have died by the hand of Jehovah in the land of Egypt, in our sitting by the flesh pot, in our eating bread to the full. Readings are all to the same scope, we would have died smitten by the Lord, &c. Sept. By the command of the Lord, Ar. Herein note,

1. The same subject and object repeated, Israel to Moses and Aaron.

2. The sad imprecation made upon themselves, whereabout are observable,

1. The evil imprecated, death, dissolution.

2. The subject on whom, themselves, now tried by wants.

3. The importunity of wish, who would grant it? Job. 6. 8.

4. The hand by which they would die, Jehovah.

5. The place where they would have died, Egypts furnace.

6. The condition wherein they would have died, and that was in their fulnes when they had bread and flesh enough. O wretches! What an imprecation was this?

2. Their murmuring is expressed in a most unjust accusation of Moses and Aaron for all their care; For ye have brought us forth into this desert to kill all this congregation with hunger, All readings are to the same sense. Onely some read it by way of interrogation, Why have ye brought us forth, &c. Here by this horrid charge they think to give sufficient reason of their divelish imprecation on themselves, for they judge it better to have perished, than here to be famished; but alas! here was no such thing, either intended, or acted; but so formed by their own evill hearts of unbelief. Here note,

1. The person charged, their redee2 mers, both God and his instruments, Moses and Aaron.

2. The charge, which is a murderous intent, set out,

1. By their act in bringing Israel out of Egypt.

2. By the place whereunto they had brought Israel, this desert; wild, wast, howling wilderness.

3. By their bloody intent, aggravated.

1. In the act, it was better, to kill.

2. In the object, the whole congregation or Church of God.

3. In the way of doing it, by starving and famishing them.

Q o o o o 3

Quest.

Quest. Had they such fulnes in Egypt? Answ. 1. It is sure, that what they had was in bitter bondage, and therefore it was all bread of affliction. 2. What ever comforts they had it was Gods allowance, not Pharaohs; wickedly injurious therefore was this charge, and most deservat their ingratitude to God who had miraculously given them deliverance and was able to give them food.

Which instructs us.

- D. 1. *Multitudes of sinners are usually stirring up all to murmur upon present changes.*
- D. 2. *Wildernes trials put unbelievers in the visible Church upon discontent.*
- D. 3. *God and his instruments suffer all indignities from unbelieving sinners. Ver. 2.*
- D. 4. *Unbelieving murmurers are ready to imprecate destruction on themselves in time of temptation.*
- D. 5. *The fulnes and comfort which God giveth to unbelievers, they ascribe to their oppressors.*
- D. 6. *Unbelief makes sinners so mad to wish themselves killed by the hand of God.*
- D. 7. *Sinful injoiments are more despised by unbelievers, then gracious redemption.*
- D. 8. *Gods most gracious acts are charged by wicked ones to be their destruction.*
- D. 9. *It is not strange to have the ministers of salvation charged with the Churches perdition.*
- D. 10. *It is an unjust and bitter accusation of God and his instruments; for all good done to sinners, Would God starve his people. Ver. 3.*

2. The next event at this stage is Gods provision for Israel to stop their murmuring, the history whereof together with the appendent circumstances is from the 4th verse unto the end, wherein note,

1. Gods intimation of his will to Moses about the course of his providence, for Israel in this strait to help them discovered, Ver. 4. 5. Wherein observe,

1. Gods address to Moses, *And Jehovah said to Moses, All readings agree. The terms are plain.* Ver. 4.

1. The connection of this speech unto the murmuring of Israel, is immediat, which points out the occasion of Gods coming unto Moses; doubtles he was now grievously afflicted with these wicked tumultuations of Israel, and God saw there was need to go and comfort him, immediatly, therefore Jehovah hasts to perform it.

2. The parties concerned, *Jehovah bespeaking, and Moses bespoken in this condition of trial.*

3. The parly, God bespeaketh him as followeth, which was either by voice, or vision, which he knew to be from God,

2. Gods promise made known to him, what he would now do in this strait, for want of bread, &c. *Behold I am raining or I will rain unto you bread from heaven, Most readings agree. I will make to come down, Onk. Send down food. Ar.* Ver. 4.

1. A term of attention is given to Moses *behold*, whereby he rouseth him from his pressure to attend, look to me Moses and hearken what I say, and listen not onely to Israel.

2. The promise itself proposed: wherein note,

1. The power promising, Jehovah able to do his word.

2. The good promised, *I will rain bread from heaven,*

1. The blessing promised is suitable to their wants, bread, which though it were not such as they formerly had, yet it was instead of all uses of bread unto them, the matter of which they made the bread which they did eat, we have the further description of this hereafter.

2. The plenty of it, God would rain it, it should come down in showers like rain, which satisfieth poor and rich, rain cometh in abundance, therefore the promise is full to the camp of Israel; it shall fall as rain about them.

3. The excellency of it, I will rain it from heaven, Israel murmur because they are in a barren wilderness, and the earth giveth them no bread; therefore I will work a strange thing, the heavens shall give you bread, because the earth is barren; this is no change to loose, to have Angels bread for that of worms, Pl. 78. v. 23. 24. 25. Such God promiseth.

3. The subject to whom this promise is made, *I will rain it for you*, saith the Lord; which seem's immediatly to hint at Moses and Aaron; as if the promise were made for their sakes, who were thus unjustly charged by Israel; yet in order to Israels present relief, as the sequel sheweth. So that murmurers fare the better for them.

3. Go d

3. Gods order and rule to Israel expressed now unto Moses, what they must do for getting food under this promise, viz. That they must take pains and gather it, about which here is a double rule.

1. That which concern's every day, *And the people shall go forth and they shall gather the portion of a day in its day, that I may prove them whether they will walk in my law or not*, Readings agree, herein we have the particulars observable,

1. The injunction, what Israel must do for this bread which God had promised: wherein note,

1. The subject of it, the people of Israel, every one able or such of every family as were fit to prepare for all in it.

2. The work enjoined, to go out and gather up this bread which was rained from heaven; as to quantity, or measure we shall see in the sequel.

3. The frequency of this work, it must be to gather the dayes portion for every day, to make one dayes provision at once, and no more.

2. The end of this injunction, *that I may prove them* prove him in the letter, whether they or he will walk in my Law or not.

1. The tempter Jehovah.

2. The tempted, Israel.

3. The matter of trial or proof, which is obedience whether Israel would yet walk in Gods law.

Quest. Why is Israel enjoined onely to gather one dayes portion?

Answer. 1. Hereby God would teach them that one dayes bread is sufficient for the day, manneed's no more. 2. That they might trust on Jehovah for to morrow. 3. That a necessity is upon his of seeking daily bread from God.

Quest. Why doth God here again prove them?

Answer. 1. Not because he was ignorant of them, or their tempers. 2. To make their hearts better known to themselves. 3. To see what mercy and goodness would work upon them as well as straits, and whether they would trust God for every dayes bread. 4. To try universall obedience unto this law of living uprightly unto God in all things, Ver. 4.

2. The injunction suggested now to Moses about Israel concern's their labour in gathering for the seventh day which afterward is largely pressed on the people. Here God singularly informeth Moses of it; *And it shall be on the 6th day they shall even prepare that which they bring in, and it shall be double about what they shall gather day by day*, Readings agree in the same sense. Herein observe,

1. Injunction expressed is to double their labour and measure of gathering on the 6th day.

2. The reason implied here, because of the seventh day Sabbath approaching; which however onely implied here, is expressed hereafter, where we shall have more occasion to confider the force of the reason and other things about it. Here is no difficulty in the terms that requireth further explication.

But teacheth us.

D. 1. *Jehovah timeth his consolations unto the trials of his dearest servants.*

D. 2. *Jehovah and Moses part not in temptations, or God will not leave his instruments comfortles under strivings with a rebellious people.*

D. 3. *Jehovah call's his abused instruments to look from men to himself. Behold me.*

D. 4. *God mind's his own servants in promise first, and for them murderers and sinners.*

D. 5. *God can make heaven give bread when the earth deneth it.*

D. 6. *It is easy with God to make bread plenty in greatest scarcity. I will rain it.*

D. 7. *Gods promise is given for consolation of his oppressed creature who believe.*

D. 8. *Mans labour and diligence must follow Gods promise to get food.*

D. 9. *Daily bread is a sweet portion which God allots unto his people.*

D. 10. *Gods mercies are his trials of men to see whether they will obey him.*

D. 11. *Gods Law of living holily & righteously must measure mans obedience, Ver. 4.*

D. 12. *Gods positive will may alter his general rule, and cause men to look for more than for the day.*

D. 13. *Such special injunctions are upon special accounts of Gods glory intended, Ver. 5.*

D. 14. *Men loose nothing by keeping Sabbaths to God. They have double*

double blessings before and as much in it, Ver. 5.

2. The next thing about provision from God concerning the present streit of Israel is the discovery which Moses and Aaron do make unto the people, of Gods mind revealed unto them; Ver. 6. 7. 8. Herein note,

1. Gods will simply related by Moses and Aaron unto Israel; Ver. 6. 7.

2. The same iterated and expounded further, Ver. 8.

In the first of these we have these particulars to be noted,

Ver. 6. 1. The instruments of discovery, *Then said Moses and Aaron to all the sons of Israel, Readings to the same purpose* *αὐτοὶ πρὸς πάντας τοὺς υἱοὺς Ἰσραὴλ, &c. Sep. No difficulty here, terms are all plain,*

1. The messengers, Moses and Aaron.

2. The subject to whom they were directed, Israel.

3. Their duty, to bespeak them.

2. The matter of this discovery which was a twofold relation of Gods will about them,

Ver. 6. 1. The evening revelation, what God would do then for them, *At even ye shall know that Jehovah hath brought you out of the land of Egypt*, All readings agree. It was charged by the murmurers upon Moses & Aaron that they had brought them out of Egypt, Ver. 3. Here therefore they are told; that at evening they should know that Jehovah brought them out of the land of Egypt; wherein note,

1. The subject of this knowledge, Israel.

2. The matter to be known, *That Jehovah brought them out of Egypt*.

3. The time of this manifestation, at evening, which implieth also the way of evidencing this by Gods evening work; which afterward is declared, Ver. 6.

2. The morning revelation what they were to expect then, whereabouts are reported.

Ver. 7. 1. The morning event itself, *And in the morning ye shall see the glory of Jehovah*. Most readings agree, the Ar. renders *Gloriosam munificentiam Dei*.

1. The subject of this sight, Israel,

2. The object, Gods glory, either in his signal, as Ver. 10. or in his work.

Ver. 8. 3. The act vouchsafed, they shall see it, and enjoy the comfort of it though they were murmurers; it is more than that noble man did, 2 Kings. 7. 1.

4. The season of this also, in the morning.

2. The reason of this morning and evening work.

Ver. 7. 1. On Gods part, *For he heareth your murmurings against Jehovah*. Readings

mostly the same. Your murmuring is heard before the Lord, Syr.

Against himself, Ar. Gods hearing of their murmuring is urged as the reason of this morning and evening work.

2. On the part of Moses and Aaron to justify them against murmurers, *And what are we that ye murmur against us?* Readings the same.

1. The form of words is increpatory by way of expostulation with Israel.

2. Excusatory, *what are we that ye thus charge us?*

3. Purgatory, by way of justification of them; Gods morning and evening works among you will make you know how causelessly you charge us, V. 7.

2. Gods will further explicated, wherein note,

1. The evening and morning works Ver. 8. of Jehovah expounded, *And Moses said by Jehovahs giving unto you in the evening flesh to eat and bread in the morning to satisfy*, or fill, all readings here agree. The speech in the original is defective, and must be thus supplied to be understood itself, and give light to what went before, ye shall know that Jehovah hath brought you up of the land of Egypt by Jehovahs giving you flesh in the evening to eat, and ye shall see the glory of God in the morning when he shall give you bread to the full.

1. The interpreter is Moses.

2. The interpretation,

1. Of their knowing Jehovah to be their redeemer at even by his giving flesh to eat for which they complained.

2. Of their seeing his glory in the morning, by giving them bread to the full.

2. The reason of these works repeated.

1. That on Gods part thus, *In that Jehovah heareth your murmurings which ye murmur against him*, most readings agree

Against us Sept. This seem's to be a strong reason that God should feed them because he heard their murmuring against himself, yet thus he doth.

2. That on the part of instruments, *And what are we your murmurings are not against us but against Jehovah*, Readings most the same.

Against the word of the Lord, Onk. B. Uz. &c.

1. They plead their own nothingness in these great works, *what are we?*

2. They discharge the murmurers from themselves, ye are deceived to think ye contend only with men, alas we hear the least.

3. The transferring of their sin ultimately against God, all your murmurings are against God himself thorough our sides, Ver. 8.

Quest. 1. Why was this provision given at such set times distinctly, morning and evening?

Answer.

Ans. 1. The will of the donor is the highest cause. 2. God may make use of seasons suitable to creatures, in whom he was resolved to shew miracles as the evening was fit for fowl to rest and fall upon the ground; but the miracle was not bound to the evening. 3. It is dangerous to urge natural causes to subvert miracles. 4. The mercies were distinct, and distinct times were needful to gather them, both falling about the camp, therefore was it needful to fall singly that they might be orderly received by the people.

Quest. 2. How did these works evince that Jehovah had brought Israel out of Egypt?

Answer. 1. They were miraculous works of the same kind as these by which God delivered them. 2. Hereby God demonstrates himself to be their continued redeemer in keeping them in their way, and therefore that he had not brought them out to destroy them. 3. A further demonstration is that God answered their sinfull murmuring in so much mercy, had he not brought them out, he would not have bin so long suffering to them.

Quest. 3. Why doth Moses put of the injury from themselves?

Answer. 1. To shew their humble thoughts of themselves, they were not worthy to be reckoned in such a work. 2. To glorify God that was (all.) 3. To aggravate Israels sin the more. To provoke such a Lord.

we learn from it

D. 1. Gods Ministers instructed and comforted by him are engaged to instruct and comfort his people.

D. 2. Gods evening and morning providences, may convince men that he is their redeemer.

D. 3. Knowledge of redemption, and sight of Gods visible glory in Christ, God hath and doth give unto his.

D. 4. Signals and works of glory may make God glorious with his people.

Ver. 6.

D. 5. The glory of grace God sometimes sheweth to murmurers. This was in Christ eminently.

D. 6. A murmuring against ministers is taken by God himself to be against him. Ver. 7.

D. 7. Humble souls are content to be nothing in redemption that God may be all.

D. 8. Gods first attempt is to overcome murmuring with mercy. So here, sometimes otherwise God avengeth himself upon them. Ver. 8.

3. The next particular about Gods provision, is the summons of Israel to hear Gods mind about it,

1. The order for the summons, ver. 9.

2. The event upon the execution, ver. 10.

In the former we have to observe,

1. The authority ordering the summons, *And Moses said to Aaron*, Most readings agree, — Moreover God said to Moses and Aaron, say ye, Ar. But Moses from God and Aaron from Moses did it.

2. The summons itself. Wherein we read,

1. The command, *Say unto all the congregation of the sons of Israel, come near before Jehovah*, Readings to the same sense.

Where note,

1. The subject to whom this command is given, all the Church.

2. The command unto them, *Come near*, which was toward the place of Gods signal presence.

2. The reason of it, *For he hath heard your murmuring*, Readings to the same.

This seem's to summon them upon the ground of their default, and that now therefore they were to attend Gods pleasure, ver. 9.

In the latter we have also to consider,

1. Aarons execution, *And it was as Aaron spake to all the congregation of the sons of Israel*, Readings concur. Here is only the report of Aarons duty done, and the consequents thereof, all we may see in these particulars,

1. Aaron did call the congregation together, that was his work enjoined by Moses.

2. The people yielded to the call, *And they looked toward the wilderness*, Ver. 10.

Readings mostly agree; onely some vary, that the people should look toward the desert where the Lord went before them, yet it is safely presumed that they did so approach to God as Aaron had called.

3. The answer of God to their expectation, *And behold the glory of the Lord was seen*, or appeared in the cloud, Most agree, — Light in the cloud, Ar. In this the ministry of Aaron was made successful, that Israel might see they were not summoned in vain, but that God had called them to account; in which consider,

1. The subject appearing, Jehovah in his glory of grace, which was here in Christ.

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1. Tho

2. The evidence of that glory, it was seen appearing.

3. The manner of its appearance in the cloud, which was the signal, and whence God made known his will unto them, as followeth.

Quest. 1. Why was Aaron here commanded to summon Israel?

Ans. 1. Some read both Moses and Aaron. 2. It is most probable, that Moses was now called to meet God in the cloud, and be nearer to him upon his appearance, for so we find Jehovah speaking to him in the verse following.

Quest. What cloud was this?

Ans. 1. Some read it plural but amiss. 2. Others conceive it another cloud, beside that which went before them. 3. But it is nearest truth, it was the same cloud, but new appearing in an unusual manner, whereby God shewed that he did take notice of their murmuring, and appeared to reprove them, though in a way of grace and tenderness.

And teacheth us.

D. 1. Gods ministers oppressed with murmurings are made his cryers to summon sinners.

D. 2. When the congregation of God quarrels with his ministers, he usually calls them before himself.

D. 3. God hears the murmurings of sinners against his ministers, and calls them to account, Ver. 9.

D. 4. Gods ministers must summon souls to God, and the faithful do it at his command.

D. 5. Souls shall be brought to see Gods appearing in a sad way, who rise up against him.

D. 6. Appearances in mercy are turned to wrathfull discoveries unto sinners. So the cloud, V. 10.

4. The next special head in the history of Gods provision for Israel is Jehovahs appearance to make good the word given unto Moses, Ver. 11. 15. In which passage we have to observe,

1. The preface which God maketh to Moses, Ver. 11. 12.

2. The work itself effected, V. 11. 12.

3. The discovery of it made by the inquiry of Israel about the second event, with Moses his reply unto them, Ver. 15.

In the preface which God maketh unto Moses before his works, of giving flesh and bread, we have.

1. God bespeaking Moses, And Ver. 11. Jehovah spake unto Moses saying, Readings agree, the words are plain.

2. The Speaker, Jehovah, Israels redeemer.

3. The party bespoken, Moses burdened with Israels complaints.

4. The action between, is a consolatory speech following.

Quest. Was this the same speech with that in Ver. 4?

Ans. 1. It was a speech to the same purpose. 2. But it seemeth to be a second speech; which now God made to him, after his first intimation of his will, yet further to encourage Moses unto his work against the causeless calumnies cast upon him by these murmurers, Calvin. 8. and others make it the first.

2. The speech itself comprehending three heads.

1. Gods cognisance of Israels fact, I have heard the murmurings of the sons of Israel, Readings the same. Herein Jehovah sheweth unto Moses his sense of Israels murmurings that Moses was not alone under these clamors. Here note,

1. The subject of reception, Jehovah.

2. The object, The murmurings of the sons of Israel.

3. The reception itself by hearing, I have heard, after the manner of men it is spoken; that Israels murmurings had troubled Gods ears as well as Moses; and this reception of Jehovah carrieth in it his resentment of the fact and his determination what to do at present in this case of temptation.

2. A command to Moses, Speake unto them, saying, between the two evenings ye shall eat flesh and in the morning ye shall be filled with bread. Readings all agree in sense, *ve'et tarmag* Sept. — *Mane saturabimini cibo*. Ar. In this command is no more than Moses told them, Ver. 8. Ooely the variation of a number, before it was read *בערב* in the evening, here, *בין הערבים* between the two evenings, or between both the settings, as the Ar. That is, of the sun and of the day. This sets the space of time more clearly wherein the quails fell, which was the flesh here promised. No more need here to be spoken, other things having bin opened before.

3. The last head in this speech of God to Moses, is the end aimed at in this work, And ye shall know that I am Jehovah your God, Readings the same. And it is to the same purpose as the end proposed, Ver. 6. Onely this is general and thus more special. The scope of it is, that notwithstanding their murmurings, by Gods gracious provision for them in this streight, they should know that he was Jehovah, &c.

1. The

1. The subject of this knowledge, were the sons of Israel.

2. The object of it is God onely, under a double discovery.

1. Of his being that he was Jehovah able to make to be whatever pleased him, flesh and bread, and all things for his people.

2. Of his relation, that he was their God, so he saith, *your God. i. e.* yours in Covenant, and however ye have broken with me by your unbelief and murmuring, yet will I not break with you, yet I owne you as my people, therefore I will give you both bread and flesh.

3. The knowledge itself, ye shall know this, that is, be convinced to acknowledge it; herein are,

1. The *scitum*, me to be Jehovah your God.

2. The *scientia*, ye shall know it, i. e. really and clearly be forced to confess it, and acknowledge it.

3. The *medium*, by this miraculous work of giving them flesh and bread. Ver. 12.

Observe we from it.

D. 1. God himself owns what his servants have spoken from him in his name. If we read *dixerat, &c.*

D. 2. It is no strangest thing for God to speake twice to his oppressed servants to support them. If a second speech. Ver. 11.

D. 3. Jehovah would have his ministers know that he heareth murmurings of sinners as well as they.

D. 4. Gods hearing murmurings sometimes is with a purpose to shew mercy and patience to sinners.

D. 5. In greatest streights God can make evening and morning to bring seasonable supplies to his.

D. 6. Jehovah will make his people know him, and that he keepeth Covenant though they breake it.

D. 7. Miracles are, media scientificæ, demonstrative evidences of Jehovah, who is the God of his

D. 8. God is not apt soon to deny his relation to his people. Your God still, though you murmur against him. Ver. 12.

2. The work itself effected is next to the preface, which is twofold according to the season.

1. The evening work, And it was in the evening that the quail came up and covered the camp, Readings are to the same sense. *Qatavim* Sept. Herein we find the accomplishment of the word forespoken to every title.

1. The kind of flesh which God giveth, one of the sweetest of fowls. Quails the singular is put for the plural. Other discoveries of them are needless.

2. The abundance of them, they covered the camp, falling all round about them.

3. The season, this was at evening, or between two evenings, as we read, so it was promised Ver. 8.

Quest. Was this the same miracle of quails with that, Num. 11. 4. 31.

Ans. No. 1. That in *Numb.* was a year or more after that, in another place. 2. This was but upon one evening, that in *Numb.* for a month.

3. This temptation was answered in mercy, but that in vengeance.

2. The morning work for giving bread, about which,

1. The manner of its coming, And in the morning there was a lying of dew about the camp, Readings to the same sense.

Dew rested. Sept. — Spreading of dew Ar. — Congealed darknes of dew. Syr. In summe this was Gods way to send down his bread, with his morning dew. The words are plain, Ver. 13.

2. The matter distilled in the dew, And the dew which lay, went up, and beheld upon the face of the desert was a small round thing, small as the hoar frost upon the earth, Readings are much to the same sense, but words different.

A little thing like white coriander seed as frost, Sept. — A little rinded, Onk — Asice, Syr. — As a thing beaten with a pestill, Vulg.

1. Here is the amotion, ascent or reparation of the dew which was by the heat of the sun.

2. The appearance of the matter of bread, which God gave now to Israel, wherein note,

1. The demonstration of the place, Behold on the surface of the wilderness round about them.

2. The description of the thing,

1. By its form, a small round thing.

2. By its likeness, small as the hoar frost, so farre of the work itself.

3. The discovery of it as to its nature made out.

1. In the doubtfulness of Israel, And the sons of Israel saw it, and said a man unto his brother what is this, as some this is man, as others for they knew not what it was, Sept. Onk. Sam. Syr. Ar. Vulg. What is this? otherwise they agree. — it is a portion or gift, *Vatab.* — *Man est, lun. calvin, &c.*

1. The subject taking cognisance, the sons of Israel.

2. The notice they take of it; *They saw it*, as some read it, and out of thankfulness judge it to be Gods provision or portion prepared, others read it by interrogation, and make it a question of unthankfulness, *what is this?* doubts they were at a stand about it for present.

3. The reason of what they said, for they knew not what it was, which makes some read *Man* or *Mah* interrogative. Ignorance was surely with them.

מִן דְּ

Ver. 15.

2. In the resolution which Moses giveth them, *And Moses said unto them, this is the bread which Jehovah hath given unto you to eat*, Readings the same,

1. The replier, Moses taught of God.

2. The resolution given to Israel, who were doubtful, *This is the bread which Jehovah hath given you to eat*, wherein is declared to the Israelites,

1. The blessing vouchsafed, it was bread, and that not ordinary, stiled angels food, Pf. 78. 25.

2. The author of it, Jehovah himself from heaven, no common providence from the earth.

3. The freeness of it by gift, *Jehovah hath given it unto you*, though you by your murmuring have deserved nothing but his wrath; these are the contents to this 4th head also.

Quest. 1. How is this place and that of Num. 11. 9. reconciled?

Ans. 1. The mention of Manna there is not about the giving of it, but notwithstanding God had given it them for a whole year, yet they now lusted, and murmured for wantonnes and not for need of meat, therefore it is here spoken of to aggravat their sin when they cried we have nothing but this Manna, Ver. 6. 2. As to the falling of it upon the dew, Num. 11. it is easy to know that the dew was both beneath it & upon it, and by the sun all this might be dried up and the Manna or bread from heaven left behind for Israel.

Quest. 2. Which is the best reading, either it is *man* demonstratively, or what is this? interrogatively.

Answer. 1. As to this some keep the originall words *Man hu*, not knowing well how to translate them, so the Vulg. Lat. but with an interpretation what is this? 2. Others look upon *Man* as a Caldee word which is properly an interrogative, and however yet Israel had not bin carried captive into Caldea; yet it was no very strange thing that some Caldee words might be used by them now, as well as many in Job. and the reason following better favours this interrogative; for they knew not what it was. Therefore might they well aske *what is this?*

3. Yet it is certain the word *Man* with the Hebrewes is positive, & notes a portion prepared without a mans own labour, so it may be asserted here more surely to the letter, *It is a prepared portion*, or *this is a provision for us*; but what it was they knew not, this is closest to the letter, yet the former is not to be despised.

Quest. 3. Was not this *Manna* naturally falling in the deserts upon some parts of Arabia?

Answer. 1. Something of that name might be, yet not food, but physike.

2. All circumstances in the text clear this to be a miraculous event,

1. The promise of it.
2. The falling of it every day for 40 years in all seasons.

3. The putrifying, and not putrifying of it, at Gods word.

4. The measure of it, to satisfy so many hundred thousands every day, for daily bread.

5. The reservation of it, without putrefaction.

6. The ceasing of it at Gods word, upon Israels entrance into Canaan.

Quest. 4. Had this any spiritual or sacramental use now, as we read, Joh. 6. 1 Cor. 10. 3.

Answer. 1. It is certain, that the first use of it was to be naturall food, as concerning all Israel. 2. That there was a spirituall use of it in the Church the Spirit of Gods asserts peremptorily. 3. But that all Israel did so now eat of it, is not true, for such use must be otherwise discovered though at this time it appear not.

Learn we from it.

D. 1. *God of his grace can give the sweetest nourishment to unworthy sinners at his pleasure.*

D. 2. *God keeps his time in performing his promise to his people. At evening.*

D. 3. *Gods performance of promise is full and large unto his Israel.*

D. 4. *Mercies promised are ordered to come seasonably, evening and morning.*

D. 5. *God can make his dew bring, and hide bread for his people, Ver. 13. Hidden Manna.*

D. 6. *Natural coverings removed God can discover his hidden mercies under them.*

D. 7.

D. 7. *The best of bread from God may seem as a small and despicable thing to men, Ver. 14.*

D. 8. *Gods own Israel in taking cognisance of his greatest mercies may be at a stand what to think of them.*

D. 9. *Ignorance of Gods mercies may cause men to be at a stand about them, and give uncertain judgement. Man hu.*

D. 10. *It is a blessing to have a choise interpreter of Gods mercies to his Church.*

D. 11. *It is Jehovah's bread freely given that feeds unworthy sinners, such was Manna.*

D. 12. *God hath gracious thoughts sometimes to make common bread of spiritual use to his Church, Ver. 15.*

5. The next head considerable about Gods provision for Israel is the Law of Jehovah about gathering it, which with respect to a twofold state of time is so doubled.

1. With respect to the fixe dayes of the week, Ver. 16. 21.

2. With respect to the seventh, Ver. 22. 31.

3. In the former of these the Law provideth two things,

1. For gathering it.

2. For using of it.

1. In the command for gathering we have considerable,

1. The precept itself, Ver. 16.

2. Israels obedience, Ver. 17.

3. The event thereupon, Ver. 18.

1. In the precept are considerable these particulars,

2. The Authority commanding, Ver. 16. This is the word which Jehovah hath commanded, Readings agree.

1. The power commanding or injoining is Jehovah.

2. The way of ordering Israel by command.

3. The matter generally commanded, *This word*, or thing, it is demonstratively spoken unto that which followes.

2. The work commanded more specially declared: where note,

1. The work itself, *Gather ye of it a Man* (for his mouth, his eating to the letter or) according to his eating, so much as sufficeth them to eat, Vulg. Onk. Sam. Syr.

1. The subject, every man either by his hands, and by overseeing it to be done by his family.

Ver. 16.

Ver. 16.

2. The work, to gather that which God rained on them.

3. The end of it, it was for their eating, or to get sufficient food.

2. The measure to be gathered, *An Omer* for the pole of the number of your souls, Ver. 16. Most Readings agree, — a Measure for every head, Syr. Marzoban, Ar.

1. The measure named *an Omer*, which Ver. 36. is said to be the tenth part of an Ephah, the measures are something unknown to us, therefore is it curiosity to search what cannot justly be known. It was doubtles a sufficient portion for every fouldaily.

1. The subject of this measure, every man by pole was to have an Omer; all souls or persons,

3. The extent of this measure, *Ye shall take every man for such as shall be in his tent*, Readings are to the same sense, and herein may be noted, Ver. 16.

1. The subject principal of this providence, *a man*, which seem's to be the head of every house.

2. The subject accessory, all his inhabitants.

3. The worke repeated, *Ye shall take or provide*, the word is plural, Ver. 16.

2. Israels obedience, *And the sons of Israel did so, and they gathered one multiplying, another diminishing, that is one more, one lesse*, readings agree, they gather some more, some lesse, Ver. 17.

1. The subject of obedience, the sons of Israel, such as were able and ordered for the rest.

2. The act of obedience,

1. Generally spoken of, *they did so*, that is, as Jehovah commanded.

2. Specially, they gather one more and one lesse, Ver. 17.

3. The event upon this obedience which was discovered by measuring what was gathered, *And they measured in an Omer and he that multiplied did not make it abound, and he that diminished did not lessen*, they gathered every man according to his eating, Readings are to the same sense, some words vary, Ver. 18.

1. The act of measuring or proof after their gathering, they measured with an Omer.

2. The event upon proof twofold,

1. He that gathered much had nothing over, but his measure of an Omer.

2. He that gathered least had his Omer full rich and poor alike.

3. The general account hereupon, *they gathered every man according to his eating*.

As much as they could eat, Vulg. So we have an account of the law for gathering.

Quest. How could they who gathered much or little, be so equall in the event?

Answer. It is conceived. 1. That all

Ppppp 3

was

was brought to one heap about the vicinity. 2. That every one could not labour equally, some were more able than others. 3. That upon measuring, an equal measure was given to all.

Quest. How doth the Apostle apply this? 2 Cor. 8. 15.

Answer. To regulat mutual liberality, between the Churches of Christ; that one might not be in wants when others do abound; but burdens might be equal.

Quest. Would God hereby level all mens estates?

Answ. No. 1. God hath made propriety. 2. God hath ordained rich and poor in his Church. 3. By proportion only is this made use of; that others abundance might supply in measure them that want.

And teacheth us.

D. 1. As God promiseth bread, so he commandeth labour to gather it.

D. 2. Sufficiency God alloweth, and for that men must take pains.

D. 3. Gods Omer or measure is enough for every souls portion.

D. 4. All souls in families God will have cared for, even such as cannot labour for themselves, Ver. 16.

D. 5. Obedience must be given to Gods command of labour.

D. 6. All are not labouring alike for daily food. Some more, some lesse, Ver. 17.

D. 7. Gods measure equals his labourers with food convenient.

D. 8. Food convenient for every souls eating is a good portion from the Lord, Ver. 18.

2. The law for using the bread gathered now followeth, Ver. 19. 20. 21. Wherein we have recorded,

2. The law itself, Ver. 19.

2. Israels disobedience with the reproof of Moses, Ver. 20.

3. Israels amendment, Ver. 21.

Ver. 19. 1. The law itself is thus given, And Moses said unto them, let no man leave of it till the morning, Readings agree. Herein we may note,

1. The lawgiver subordinat, Moses from the Lord,

2. The subject to whom it is given, the sons of Israel.

3. The law itself which was an expresse prohibition of reserving any of the Manna to the morning; which includes a positive law for making an end of their daily bread. All must be eaten.

2. Israels disobedience; whereabouts we may note,

1. The act of disobedience, But they Ver. 20. bearkyed not unto Moses. Readings to the same sense. Some read they did not obey. Others, not acquiesce in the law given by Moses. Here was their sin, unbelief and refusal to do according to the law.

2. The proof of disobedience, And Ver. 20. wretched men left of it until the morning, most read *וְשָׁרְיָם* here, some men, it notes poor, miserable men sometimes, in opposition to other words.

1. The subject then of this sin were not all the sons of Israel, but some vile men of them. Dathan and Abiram, B. Uz.

2. The sin itself, they left, or reserved of it until the morning, expressly against the law.

3. The event of this sin, And it bred Ver. 20. worms and stink, Readings to the same sense. It sent out worms, or was full of worms and stink, it became noisom. This was the effect of disobedience, to make the best nourishment loathsom as poison. So God ordered upon their sin. It wormed worms.

2. The resentment of Moses about this is considerable, And Moses was wrath with them or angry against them, Readings agree. *וַיִּחַר* Sept.

1. The subject of this wrath, Moses from Jehovah.

2. The object of it, these wretched men of Israel, that refused to obey, but did corrupt Gods bread.

3. The act of this wrath. It notes burning or foming wrath, which doubles brake out into chiding and bitter reproof against the sinners. It was bitter wrath, Ver. 20.

3. Israels amendment after this, And Ver. 21. they gathered it morning by morning every man according to his eating, and when the sun was hot it melted, Readings concur as to the sense, some read more to the letter than others. Here,

1. The expression of Israels amendment. And they gathered, &c. In which passage we may note,

1. The same persons, they who were reprovved.

2. The work of amendment, they gathered their bread morning by morning, as God commanded, and left none at evening, as they were forbidden; only each man providing for the mouths in his family for the day.

2. The providence of God ordering the rest, after his people were provided for,

for, And the sun waxed hot and it was melted, made hot. Readings are all to the same sense. That which remained on the surface of the field, &c. Onk. When the sun was hot, &c. most do read. All to one sense. Here note,

1. The season of their gathering bread, before the sun put forth its heat; in the morning early; the time for man to work. After the sun grew hot, no more gathering. To the 4th. hower of the day. B. Uz.

2. The cessation of the heavenly bread, it melted, all that was remaining after Israel was served. That it turned to water, and ran into the sea, is a fable.

Quest. Why must Israel thus every morning look for food?

Answ. 1. It is the will of the Lawgiver to have it so. 2. It was to teach them that the morrow was in Gods power, not in theirs. 3. That daily bread from God is a good finding.

Quest. Was it natural to Manna to melt with heat?

Answ. No, for then it could neither be boiled nor baked, which was the daily use of it. But this was Gods special providence, that the beams of the sun should draw the remainder up, or waft it away, that Israel might depend on God for the next dayes bread.

And instructs us,

D. 1. Gods law orders his allowance how to be used by his people, and not to be abused, Ver. 19.

D. 2. Foolish men refuse to hear and obey the justest lawes given to them.

D. 3. Rebellious Spirits are apt to try God in using mercies against his will.

D. 4. Mercies abused by sinners stinke, and aggravat their sin, and are accused by God.

D. 5. Gods hot displeasure is revealed against sinners by his servants for such abuse, Ver. 20.

D. 6. Gods wrath revealed may make the vilest of men reform in some outward things.

D. 7. There is an appointed season for men to get bread, which they must observe.

D. 8. That season being past God hath his way to take bread from them, Ver. 21

2. Concerning the last of this provision with respect unto the seventh dayes Sabbath, we have several things remarkable from the Ver. 21st to the 31st.

1. The law for gathering double on the 6th day, obeyed, Ver. 22.

2. The law for use of the double portion, Ver. 23. 26.

3. The disobedience of some to that law, Ver. 27.

4. The cognisance taken by God of this, Ver. 28. 29.

5. The acquiescence of the people, Ver. 30.

1. In the first of these we have an obediencial return unto the law given, Ver. 5. And here are reported,

1. The 6th dayes labour, And it was Ver. 21. on the sixth day they gathered double bread, two Omers for every man. All readings are to the same sense; only some words are altered about the Omer, Two measures, Syr. *Dno Marzoban*. Ar. In this is no difficulty.

1. The time noted, on the 6th day, with respect unto the seventh.

2. The work done, they gathered a double portion for two dayes to serve every man one Omer to satisfy on the 8th day & another reserved for food on the seventh, as afterward.

2. The account given to Moses, And Ver. 21. all the rulers of the congregation came and told Moses, Readings agree; only some read elders, some nobles. Here is no obscurity.

1. They who render an account, the Princes, rulers or elders of the congregation, in their respective charges.

2. The person to whom, Moses the chief.

3. The account made, they tell him what they had done in obedience to Gods command by him.

Quest. How came they to gather double on the 6th day?

Answ. 1. Not that it was multiplied after it was gathered, as some think.

2. God did on the 6th day rain down double to the rest, and so gave them matter of wonder as well as occasion of labour. 3. The law was to gather a double portion upon the 6th day, therefore they did it upon command.

Learn we here.

D. 1. When God orders the morrow to be cared for, it is duty to gather two dayes bread.

D. 2. Gods double provision upon one day is a work seriously considerable by his people.

D. 3. God expects an account of mercies

cles received to himself by his ministers.

D. 4. Direction from God is to be expected for the right use of mercies received. Ver. 22.

2. The law for the use of the double portion related with its appendices, from Ver. 23. to Ver. 26. Herein we have to note:
1. His declaration of Gods mind about the 6th day's use of it, with their experience, Ver. 23. 24. Here note,

1. His narration, Ver. 23. Wherein he declareth,

Ver. 23. 1. The authority from whom he speaketh, *And he said to them, this is that which Jehovah hath spoken.* Readings to the same purpose, nothing is dark here.

1. The subject speaking is Moses to the rulers.

2. His speech is about the demonstration of that which followeth. This which I shall tell you is the very word of Jehovah.

2. The matter declared to them from the Lord threefold,

Ver. 23. 1. The nature of the day succeeding, *To morrow is the Sabbath, the Sabbath of holiness to Jehovah.* Readings to the same sense. — The Sabbath the holy

rest, Sept. — The rest of the sanctified Sabbath, Onk. — The holy rest of Sabbath, Sam. — The Sabbath is a rest, holiness to the Lord, Syr. — The rest is an holy Sabbath, Ar. The summe declared is, that the seventh day was a Sabbathism, or holy rest to Jehovah.

Quest. Did not Israel know this before now?

Ans. 1. So it is causelessly said by some.

2. It is evident that the seventh day's Sabbath was known from the beginning.

3. It is probable that Israel had bin carcles of it in captivity.

4. Yet now Moses makes mention of it as the reason of Gods bounty the 6th day; and to let them know that it was the day of Gods holy rest made for man, and not to be spent in common daily labour.

Ver. 23. 2. The will of God about the 6th day's work, *Bake that which ye will bake, and seeth that which ye will seeth.* Readings are to the same scope, but vary in several words,

— That which is to be boiled to morrow boil, Sam. as translated. So B. Uzziel. but the word *tomorrow* belongs to the former sentence. Onely most have conceived that all baking and boiling for the seventh were done upon the 6th day. These were the usual wayes of making bread or otherwise to fit it for their food.

Ver. 23. 3. The mind of God about the reserve, *And all that remaineth over, lay up for you to be reserved unto the morning.* Readings mostly agree. — Keep those things cold unto the morning, Syr.

1. The matter of reservation, 'all that did abound over the measure appointed for the sixth day; which was the seventh day's portion, their Omer.

2. The work commanded, to reserve or lay it up.

3. The end or use, to be kept for to morrow, that is, to be the portion of the Sabbaths food.

Quest. Did they not bake and boil all for the Sabbath on the sixth day?

Ans. 1. It hath bin so presumed by the Jewish Rabbins and Christian interpreters. 2. Yet it seemeth not so clear nor congruous unto the next.

1. The letter is not bake or boil for to morrow.

2. The next day's portion was to be reserved, but it is not said to be kept baked or boiled; and as God did allow them food for the Sabbath, no doubt he allowed them to fit it for their eating on the seventh day; nothing is forbidden but their going out to gather it, Ver. 23.

2. Israels attention, wherein we have to note,

1. Their obedience, *And they laid it up until the morning, as Moses commanded.* Readings agree, nothing is hard herein. We may observe,

1. The act of obedience, they reserved it.

2. The rule, as Moses commanded.

3. The event, *And it did not stink, neither was there a worm therein.* Readings to the same. The two sad events of their disobedient reservation are here denied upon their obedience, *It did not stink nor breed a worm* when they reserved it according to Gods command, Ver. 24.

2. His declaration about the use of the seventh day's portion, wherein occur these particulars,

1. His direction or prescription for them to eat the reserve on the Sabbath, *And Moses said, eat that to day.* All readings the same, where God appoints his people by Moses daily bread for the Sabbath, wherein they rest to him, the residue was then to be eaten.

2. His reason is twofold,

1. *For the Sabbath to Jehovah is to day.* All readings the same, the reason sheweth why they should eat, to bless God on his Sabbath.

3. The denial of giving it this day, *To day ye shall not find it in the field.* All readings the same, Gods providence in denying it to day giveth reason enough for them to content themselves with their portion given the day before, Ver. 25.

3. The law hence more generally declared, *Six dayes ye shall gather it; but in the seventh day the Sabbath, in it there shall be none.* Readings agree. On the seventh day is the Sabbath: So some.

1. The law is for six dayes labour for

for food onely, so long would God rain down, and on no other day.

2. The reason of this, because Jehovah would give none to be gathered on the Sabbath, Ver. 26.

We observe.

D. 1. The best resolution of cases belonging to God is from the lord himself, so Moses gives these elders an account.

D. 2. The holy Sabbath is a rest unto Jehovah, God hath said it, he terminates it.

D. 3. Daily food when God giveth it, his will is creatures should fit it for their eating.

D. 4. Gods reserve of food for his Sabbath is no lesse than for other dayes in conventency, Ver. 23.

D. 5. Reserves for to morrow upon Gods command shall not corrupt nor be a curse to his, Ver. 24.

D. 6. Gods rest and mans repast are made very well consistent by Jehovah.

D. 7. Jehovah alone terminates his Sabbath, it is alone and altogether for him.

D. 8. Eating for life, but not necessary labouring, is allowed by God on his Sabbath, Ver. 25.

D. 9. Six dayes are not onely created but commanded for labour to get daily bread.

D. 10. God denieth the common blessing of 6 dayes on the Sabbath to make souls more carefully to attend the Sabbath blessing, V. 26.

Ver. 27. 3. The next thing noted is the disobedience of Israel unto Gods prohibition of seeking bread on the Sabbath, *And it was in the seventh day some of the people went out to gather and they found none.* Readings are the same.

1. The time prohibited is attempted by some on the seventh day.

2. The work prohibited by God is here done by some sinful men, they go out together, if God had not forbidden them probably they might have sat still.

3. The event, they found nothing, as God had told them before, Ver. 27.

4. The cognisance of this disobedience

taken by God and expressed two wayes.

1. To Moses, *And Jehovah said to Moses, how long wilt thou keep my commandments and my lawes?* Most readings agree.

How long wilt thou not? &c. Vulg.

1. The Anthonr that impleads, is Jehovah.

2. The subject charged, is Moses.

3. The charge itself, which concerns all under Moses.

1. The form is by expostulation, How long?

2. The matter, that they refused to keep Gods commandments and his lawes, this looks back to more transgressions than the present, but to this last provocation especially.

Quest. Why is Moses charged here with their sin?

Answer. 1. Not that he was among the refusers. 2. But he had charge over Israel under God. 3. Further God sharpens the spirit of Moses hereby to deal roundly with Israel, Ver. 28.

2. To the people with whom he dealt.

1. By way of conviction of Gods bountiful dealing with them to prevent this sin of theirs, *See because Jehovah hath given you the Sabbath therefore he giveth you in the 6th day, the bread of two dayes.* Readings agree.

1. He asserteth the Sabbath is Gods gift.

2. That God giveth sufficient unto his in the 6 dayes to encourage them unto the seventh.

3. That therefore they had no need to go seek bread against Gods commandment.

2. By way of command,

1. Affirmatively, *Abide ye every man in his place.* Ver. 29.

2. Negatively, *Let none go out of his place in the seventh day.* Readings to the same. — Let none go out of the doors of his house, Syr.

1. Recluse and withdrawing to all, to abide with themselves as befitting meditation, is the first.

2. Vain wandrings to pursue mans own pleasures are here expressly forbidden.

Quest. Was it not lawfull for them to go out?

Answer. 1. Not about their own affairs to distract them from serving God.

2. God hinders not from going to his assemblies upon his Sabbath.

5. The acquiescence of the people unto this, *And the people rested in the seventh day.* Readings agree. The people sabbatized or kept the Sabbath in the seventh day.

1. The subject, Israel generally who had bin forward to transgress.

2. The act attributed, they rested or kept the Sabbath, that is according to this command.

3. The time, in the seventh day Gods own portion.

Learn we.

D. 1. Gods fairest offers and sweetest commands are accounted grievous by some and intolerable. As the Sabbath.

D. 2. God frustrates sinners who think to gain by breach of his Sabbath, Ver. 27.

D. 3. When people transgress, God sometimes challengeth rulers.

D. 4. Such charge is not to condemn but awaken unto duty such as command others, Ver. 28.

D. 5. Gods bountiful blessing upon the account of his Sabbath may shame such as pollute it.

D. 6. The Sabbath is a special gift of God to men.

D. 7. Recluse and sequestering souls for God, is very suitable to the Lords Sabbath.

D. 8. Gadding abroad or wandering is a foul transgression against Gods Sabbath, Ver. 29.

D. 9. Reproofs and commands are Gods good means to bring men to sanctify his Sabbath.

D. 10. Gods Sabbath must be kept upon the day appointed by him, Ver. 30.

6. The last general head noted in this Chapter is from Ver. 31. to the end which finisheth the history of Israels 8th stage in the wilderness of Sin. And herein are contained these particulars,

1. The nomination of this bread from heaven, ver. 31.

2. The law for reservation of its memorial, ver. 32. 34.

3. The duration of this bread for food to Israel, Ver. 35.

4. The notation of the quantity of the measure, Ver. 36.

In the first occur,

1. The nomination of it in these terms, *And the house of Israel called the name of it man*, Sept. Sam. Vulg. same. *Manna* Onk. Syr. and Ar. and so ours with others, and so the Greek Ioh. 6. 31. No difficulty in the words

1. The imposers were the house of

Israel the whole people, yet probably these guided by their heads.

2. The object of imposition was the bread from heaven.

3. The name imposed, *man* or *Manna*.

4. The imposition, they generally call it so,

2. The description of it in what followeth, *And it was like coriander seed, white, and the taste of it was as wafers with honey*, Readings mostly to the same. — Flower,

With honey Vulg. — As

the honeycombe. Syr. The description here of this *Manna* is by comparison threefold,

1. As to the outward form of it, the figure of coriander seed was upon it, and about that bigness it was, but not like it in colour, for that was brown or blackish.

2. As to the colour it is expressly said to be white; it was of the eye, or aspect or colour of bedellium; which is thought to be as a white pearl.

3. As to the taste of it, the mixture of fine flour with honey did much resemble it; doubles it was of a very pleasant taste, which marvelously did refresh nature, and against which none had cause to murmur, as they did, Num. 11. 6. Yet that Apocryphal note, that it should fit every mans taste, is false, for it did not please them who murmured against it; and to say it was of pleasant taste to the good, and not to evil ones in Israel, is an unreasonable presumption, for as our grain, so that also gave the same taste to all, Num. 11. 8.

4. As to the abundance of it, the discovery was before under the similitude of hoar frost, which falleth as the dew in great abundance.

Quest. Why did they call it *Manna*?

Answer. 1. At the first appearance they were in ignorance, and therefore, as conceived by some they aske *Man-hu* what is this? 2. But now they had experience of what it was, and therefore name it, as their prepared gift or portion from God. 3. It may safely be presumed this was ordered by God himself who made it typical, unto his Christ, the bread which he giveth from heaven unto poor sinners that they may live, this was the gift and portion.

We note.

D. 1. Providence orders the naming of the bread and blessing given to his people for a taste.

D. 2. Unbelieving and ungrateful Israel are forced to acknowledge Gods bread by naming it.

D. 3. The bread given by God from heaven

heaven is choise, and clean, and sweet, and cordial.

D. 4. *Manna did signify good bread but it did type out better, Ver. 31. John. 6. 31.*

In the second, the law of reserving a memorial of this *Manna* is made, and manifested, ver. 32. 33. 34.

Ver. 32. 1. A general intimation of this will of God for a reserve is given, ver. 32. *And Moses said this is the word which Jehovah hath commanded, fill an Omer of it, for a reservation for your generations that they may see the bread which I have made you eat in the wilderness, when I brought you forth from the land of Egypt.* All readings are to the same purpose. Some words only vary. Herein note,

1. The law of God for reserving a measure of *Manna* to be reserved for the generations to come. This is the word of Jehovah, &c. Nothing difficult.

2. The end of this reservation. That they may see the bread, &c. The words are plain.

Ver. 33. 2. A special item to Aaron, *And Moses said to Aaron take thou one pot and put there an Omer full of Manna, and lay it up before Jehovah for a reservation unto your generations.* All readings are to the same sense, — Take a golden pot, &c. Sept. So it is expressed, Hebr. 9. 4. Herein we may note,

1. The persons concerned, Moses from God to Aaron.

2. The injunction, *Take one pot and put therein an Omer full of Manna and lay it up before Jehovah.*

1. The vessel to be taken, gold, not earthen. As B. Uz.

2. The measure to be put in, an Omer full.

3. The posture of it, *Before Jehovah.* 3. The end of it, to be reserved for your generations, i. e. to be seen, and to testify to after ages Gods goodness to Israel.

Ver. 34. 3. The obedience of Aaron, *As Jehovah commanded unto Moses so Aaron laid it up before the Testimony for a reservation.* Readings are to the same sense, where note,

1. The rule of obedience, *As Jehovah, &c.*

2. The obedience itself, he laid it up.

3. The place, and end, before the testimony to be reserved for posterity.

Quest. How could the generations following see this, it being reserved in the holiest of all?

Answer. 1. It was there kept to be visible, and to convince gainsayers in after ages. 2. It was not necessary that it must be seen every day, for thither the highpriest only had entrance. 3. It is conceived also that it was set in the entrance of the holy place, where at times it might be seen by the people.

Quest. Are these phrases, before the Lord, and before the testimony equivalent?

Answer. 1. They are so as to the main scope, that this should be laid up with reference to the Lord. 2. Yet supposing that this was done presently, before they removed from the wilderness of Sin, it must needs be for present another place, for the testimony was not as yet settled nor the tables written, 3. Seeing the Ark of the testimony was not yet made nor settled, needs must this be written by way of prolepsis, and anticipation by Moses, he having a desire to finish the history of the *Manna*, & its disposal according to Gods will, for Aaron could not set this pot before the testimony at this time, until near a year after: but yet before the Lord in the place appointed by him was it reserved; neither was it in the Ark where the tables of the testimony only were, but in the same place even the holiest of all, as Deut. 10. 5. 1. Kings. 8. 9. Heb. 9. 34.

It instructs us.

D. 1. Gods command alone can make the standing monuments of mercy.

D. 2. Mercies of old to his Church God would have known to generations following.

D. 3. Men may see that the best provision of Gods Church hath bin in its wilderness condition.

D. 4. God consults murmurers by his monuments, that he did not bring Israel out of Egypt to destroy them, Ver. 32.

D. 5. As God to Moses so Moses to Aaron, giveth order for a memorial of Gods mercies. God to powers, and they to their ministers.

D. 6. Gods monuments of mercy must be such as may stand before him.

D. 7. Gods reserve for good of posterity must be laid up in his Church, Ver. 33.

D. 8. Gods faithful ministers are exact to walk by his command.

D. 9. God and Gods Testimony are equivalent and reciprocally regarded.

D. 10. In sacred history things are

Q9999 2

some

Sometimes recorded by anticipation, Ver. 34.

Ver. 33.

3. The next thing in this conclusive part of the Chapter, is the duration of this *Manna*, how long it lasted, *And the sons of Israel did eat manna 40 years*, until they came to a land inhabited; they did eat manna until they came to the border of the land of Canaan. Readings mostly agree, *40 annis* & *quatuordecim* Sept.

1. The continuance of this mercy, 40 years.

2. The termination of it, at their coming into a land of habitation, which is explained, until they came to the border of the land of Canaan, which was the land of promise; which we read accomplished, *Jos. 5. 12.*

Quest. How could Moses write this since he saw it not?

Ans. 1. It is thought by some that he revealed it prophetically, but this being an history, that is not rational, 2. It is safest to conclude that Joshua his survivor, or some other who wrote of his death, might give this completing to this history; no prejudice to truth by this.

But teacheth us.

D. 1. It is worthy of God to give 40 years mercy for 40 years temptation.

D. 2. Such continued mercies are strong engagements to continued obedience.

D. 3. God is faithful to make good his promise to his people in every part; even unto Canaan.

D. 4. God is arbitrary to continue miracles no longer, than till he giveth in common mercies.

D. 5. Wilderness-mercies are temporary with wilderness-conditions.

D. 6. God will carry his Israel through all wilderness-troubles unto their Canaan-rest, Ver. 35.

Ver. 34.

4. The close of all is a note upon the measure, *Now the Omer is the 10th part of an Ephah.* — The 10th part of three measures, Sept. — Of three pecks, Onk. — 10th part of a bushel, Syr. — *Ma-gorban erat decima pars Vahbe.* Ar. other names of measures. This is added to discover the large allowance which God gave every person every day, and with this is closed the history of Israel's 8th stage in the wilderness of Sin; and I shall close all with this note.

D. Gods bounty stands upon record to condemn unbelief and murmuring of men and justify God against sinners.

CHAP. XVII.

Hitherto we have continued the history of Gods providence toward Israel in their 8th stage in the wilderness of Sin. In this, and in the following Chapter we have the history of Gods ordering them to the 11th stage at Rephidim, and the events which fell out there. Moses therefore to clear this short relation here addeth more distinctly this, *Num. 33. 14. And they took their journey out of the wilderness of Sin and encamped at Dophkah, and they departed from Dophkah, and encamped in Alish and they removed from Alish and encamped at Rephidim where was no water for the people to drink.* So that in order Rephidim is the 11th, whereas in the account of Moses in this place it is but the 9th stage, as before hath bin noted in a general Analysis of the history from the 12th Chap to the 19th.

Quest. Why doth Moses pass over those two places of Israel's encamping which did intervene?

Ans. 1. They were onely places touched at, and of shorter abode, where no extraordinary providences were remarkable, 2. This stage at Rephidim was more remarkable, both for Israel's sin, and Gods miraculous indulgence toward them, which Moses intending to relate passeth over the two other less observable. This passage being cleared we come to consider the events at Rephidim which eminently and generally are three.

1. Gods ordering Israel into, and out of a grievous trial by want of water, *Ch. 17. 1-7.*

2. Gods disposing of them to another piercing trial by warre, together with the issue, *Ver. 8. 16.*

3. Gods sending Jethro to visit Moses and Israel, and the good which he left behind him as to the order of government, which is related, *Chap. 18.* throughout, with several things annexed.

The first event we shall now begin withall, contained in the former verses of the 17th Chap. wherein these more special heads occur.

1. The occasion of this event, *Ver. 1.*

2. The event itself which is manifold.
1. Israel's chiding with Moses and his reply, *Ver. 2.*

2. Israel's murmuring and charge against Moses, *Ver. 3.*

3. Moses his appeal to God, *Ver. 4.*

4. Gods

4. Gods answer unto Moses, *ver.*

5. 6.

5. Moses his obedience to Gods order, *Ver. 6. 7.*

1. The occasion of what happened here, was Israel's access to thither, as we have it thus related, *And all the congregation of the sons of Israel, journeyed from the desert of Sin thorough their journey according to the mouth of Ichorab, and they encamped in Rephidim, and there were not waters that the people might drink.* Readings are mostly the same, all to the same sense, — For month some read the word of the Lord, Sept. Vulg. Onk. — Of the mouth of the Lord, Syr. The commandment of the Lord, Sam. Ar.

Ver. 1.

1. The term of connection of this history to the former, which is read by some as a term of order afterward, by others an illative, therefore, and by ours copulative, which is enough to shew, how one trial is joined to another, or the continued progress of the Church in its pilgrimage, from place to place, as it is ordered in heaven.

2. The matter connected, which is Israel's access to their 11th stage at Rephidim, and this is the occasion of the events following, about which, the words being plain, these terms may be observed.

1. The subject of the motion, *All the congregation of the sons of Israel, Moses being their leader.*

2. The motion itself, *they journeyed, or went forward.*

3. The term from which, *The wilderness of Sin.*

4. The way by which, thorough other passages of Dophkah and Alish.

5. The rule unto which they steer their course, *by the mouth or word of the Lord*, so farre well, for they obeyed the voice of God herein.

6. The term they came at, *Rephidim*, Ben Uz. add's where their hands were idle from Gods precepts.

7. The condition befalling them there, no water was in that place for the people to drink. Here were they tried with thirst, whether they will wait upon Gods mouth now, or not, as they seemed before to do.

We may learn from it.

D. 1. Motions and trials of the Church are continued and multiplied here to the time of pilgrimage.

D. 2. From Sin to Rephidim, or from hunger to thirst God may carry his congregation.

D. 3. Intermediate passages may be so the Church between extrem trials.

D. 4. Gods mouth or word is the only rule of his Churches motions.

D. 5. The Church must encamp where the word of God determines.

D. 6. Wants and hardships may attend Gods people where he bids them pitch, Ver. 1.

2. The events following upon this occasion come to be considered in their order, as before proposed,

1. Israel's chiding with Moses, &c. thus delivered, *and or therefore the people did contend, strive or chide with Moses, and said give ye us waters, and let us drink: and Moses said unto them, why contend ye with me? Why do ye tempt Jehovah?* — Give thou waters, Sept. Vulg. Sam. Syr. But it is in the plural, give ye, &c. so Hebr. Onk. and Ar. Here,

1. Israel's contention with Moses, whereabout note,

1. The term connecting, which may be illative or copulative, therefore, i. e. For want of water; or and or upon that occasion also, they strive again,

2. The subject contending, which is, a sinful discontented people, whom God now again afflicted,

3. The object, *Moses* the instrument of mercy, not without *Aaron*,

4. The contention itself, whereof,
1. The form, was in bitter invectives, striving, railing, reproaching and reviling him.

2. The matter of it, which is a most unreasonable demand, give ye us waters that we may drink, or, and we will drink or let us let us drink; this was a meer quarrel pickt; for alas I was he able to create rivers? &c.

2. The reply of Moses to them in a double expostulation,

1. About himself as guiltless, *Why contend ye with me?* Or why do ye revile or reproach me as if I had brought this evil on you? I am free from any hurt to you.

2. About God the judge and inflictor of this misery, *Why tempt ye Jehovah?* Is he not your judge? Are ye stronger than he? Why do ye so bitterly grieve his spirit? It will turn to your ruin. In this they questioned Gods presence, and providence toward them, as in verse the seventh.

Q. Was this the same chiding with that *Num. 20. 4?*

Answer. 1. Some have thought so but amisse. 2. Many circumstances shew that they were distinct.

1. In time, that being many years after this.

2. In place, that being in the desert of Sin, this at Rephidim.

3. In Gods commission, here he bids them strike the rock, there onely he commands

Q q q q q 3 them

them to speak unto it. These and other things distinguish them.

We observe.

- D. 1. *Every street is an occasion of stirring up the wicked to sin.*
 D. 2. *Unbelieving and impatient sinners fall out with Gods instruments, when himself smites them.*
 D. 3. *Desperate sinners in their streets unreasonably demand from creatures, what God alone can do.*
 D. 4. *Unreasonable transgressors are apt to rail and revile the innocent ministers of God.*
 D. 5. *Gods faithful ministers desire patiently to suffer the unreasonable strivings of sinners.*
 D. 6. *Gods innocent servants may justly turn away undeserved reproofs from themselves, so Moses.*
 D. 7. *Rising up against ministers is a high temptation of God himself.*
 D. 8. *Gods faithful instruments labour to shew men their unreasonableness in their temptation of God.*
 Ver. 2.

Ver. 3. 2. The next event is Israels further murmuring and charge against Moses, And the people thirsted there for water, and the people murmured against Moses, and said, why is this? Thou hast made us come up out of Egypt, to kill me, and my sons and my cattle with thirst, Readings agree. Onely where the Hebr. expresse it me and my sons, &c. The 70, Vulg. Sam. Ar. Syr. read us and our sons, which is all one in sense, though in the original the people speak as one man, and so Onkel. reads also. Herein we may note,

1. A further occasion of their repeated sin, the people thirsted in that place which was a soar trial; but yet not tending to make them murmur, but lye low and look to Jehovah in this case; though they make a contrary use of it.

2. Their further Sin against Moses in these acts.

1. In murmuring at him with mischievous intents, the people generally stormed at him, and that as if they would have stoned him, as he tells God, ver. 4.

2. In expostulating with him about the present event, *For what is this? What no water? What a strieght is this? All aggravating their misery.*

3. In charging him again with murderous intentions. Thou hast brought us up out of Egypt to kill us, and our children, and cattle with thirst.

1. The design charged is murder of the whole Church of God at once.

2. The way of execution by thirst, this is the third time of such an opprobrious charge against Moses within a very few days.

Quest. Why did God thus try them now with thirst?

Ans. 1. There was sin enough among the people to pull down such a visitation, which justifieth it. 2. Gods will on this & all trials is reason sufficient. 3. God seemeth not to do this in vengeance, but to manifest his glory in supplying, and trying their faith and obedience thereby.

And teacheth us.

- D. 1. *Gods stroke on people in thirst or otherwise may fall bitterly when they tempt him.*
 D. 2. *The pinching pain of thirst or other judgments makes sinners incapable of counsel or conviction.*
 D. 3. *Pressing plagues increase murmuring in wicked transgressors.*
 D. 4. *Unbelieving murmurers expostulat about judgments as if they were causeless.*
 D. 5. *Unreasonable sinners will invent the cause of their trouble, to be from the designs of Gods servants against them.*
 D. 6. *The foulest practises of murder and blood, wicked murmurers usually charge upon Gods most faithful ministers of their good, V. 3.*

3. The next event is the appeal of Moses unto God in these words, Ver. 4. *And Moses cried unto Jehovah saying, what shall I do to this people, yet a little while and they will stone me,* — Moses prayed unto the Lord. Onkel. Syr. Here note,

1. The appellant, Moses, under the pressing cries of murmurers.

2. The judge of the appeal, Jehovah, who brought Israel out of Egypt into the present streit and trial by want of water.

3. The appeal itself, whereof,

1. The form is expostulatory, some what passionat, as if he were at his wits end in thinking what to do for the appealing of

of the people, he breaks out, Lord, what shall I do unto them?

2. The matter seems to be a desire of direction from God, although passionatly exprest, for his demeanour unto the people in the present streit, as if he had said, Lord I pray thee tell me what I shall do as to this people.

4. The urgent reason of this appeal, and that was the danger imminent upon him, they be almost ready to stone me, or, yet but a little while, if thou step not in for my help, my life is at stake, they will surely stone me, and so spill my blood without cause, and bring wrath upon themselves.

Quest. How did Moses know this?

Ans. 1. It is safely presumed that however this threat were not mentioned before among their murmurings, yet such passages were let fall; upon which account Moses tells God of it in this place. 2. The fear of Moses did not arise upon light ground, but doubles from such menaces uttered against him, neither was the fear unbelieving nor sinful; but natural, incident to the best of men, for self preservation,

It learneth us.

- D. 1. *Just cries and appeals to Jehovah are the best means for Gods servants to use against the violent threats of men.*
 D. 2. *When Gods ministers know not what to do against assaults of murmurers it is best to seeke help of God.*
 D. 3. *There is but a little between the ministers of salvation and death, from unbelieving murmurers, if God do not put in and save them in time.*
 D. 4. *Jehovah alone can bound the fury of the wicked and save his people.*
 D. 5. *Passionat may be the cries of Saints to God from fear, and yet in faith, Ver. 4.*

4. The next event is Gods answer to Moses, Ver. 5. and part of the 6th which is two ways exprest,

1. By way of command, Ver. 5th, *And Jehovah said to Moses passe on before the people and take with thee of the elders of Israel, and thy rod, that, wherewith thou smotest the river, take in thy hand and go, Readings are mostly the same. — The river Nilus, Ar. Wherein we have to note,*

1. The power commanding, the same to whom Moses cried, *Jehovah* said to Moses.

2. The command imposed which seems to be threefold.

1. For a further motion in *Rephidim*, *passe on thou before the people, go in their sight and before them toward Horeb.*

2. For his associates *take with thee of the elders of Israel*; that is, the heads of the families, some of them who might be competent witnesses.

3. For his instrument to be assumed also, *And thy rod, that, wherewith thou smotest the river, take in thy hand and go, The rod or staffe wherewith the miracles in Egypt were done, and the river there smitten; for that of Nilus was more properly so called than the sea. This instrument he must reassume and go.*

Quest. Why doth God bid him go &c.

Ans. 1. Not to expose him to greater danger. 2. To magnify himself and Moses yet more by it.

Quest. Why was he to take the elders?

Ans. 1. It was Gods will to order it. 2. It may be, they were murmurers among others, therefore God will convince them. 3. It is probable, to be witnesses of the miracle in bringing water out of a flint, Pl. 14. 8. It was also that by them Gods works might be declared to others.

Quest. 3. Why was he commanded to take his rod?

Ans. 1. God needed it not, but will have this instrument at his pleasure, 2. It was an emblem of Moses his power derived from God at first. 3. Gods mind at this time was that the rock should be smitten with it.

2. Gods answer to Moses is by way of promise as followeth, Ver. 6. *Behold I will be standing before thee there upon the rock in Choreb, and thou shalt smite the rock and waters shall come forth out of it, and the people shall drink, Readings mostly agree, — I stand there before thou come to the rock, &c. Sept. — I will raise a signe unto thee upon a flint, &c. Ar. — Thou shalt see the footstep of a foot, B. Uz. In all this we have these things considerable.*

1. The note of demonstration pointing out the promise following, as the great encouragement to Moses, which consists in these heads,

1. Gods presence and appearance to Moses on the rock, as some read Gods preventing him to be there before him; the summe is, Gods presence to help him when he should come thither, which is noted,

1. Punctually by the place, the rock in Choreb.

2. Visibly as to the person, before thy face.

3. Effectually in his posture, there God

God promiseth to stand, and be ready to effect what he promiseth.

2. Gods help to Moses, *Thou shalt smite the rock*, wherein though this may seem a slight matter; yet in this is the promise of the means, whereby the refreshing shall come to Israel, and in this we may note,

1. The subject smiting, Moses in faith.

2. The object smitten, a rock, very unlikely to give out water, a flint as some read.

3. The smiting itself, striking it with his rod, which was as unlikely means to bring out water. This God will have done when he stands by.

3. The seasonable effect of the issue, water shall come forth out of it, & the people shall drinke. The effect is twofold.

1. Water shall come out of the rock, which is a miraculous worke for stone to give water.

2. The people shall drinke, which was satisfaction unto them, to cease their murmuring and secure Moses from their hands. All this is under promise.

Quest. What Horeb was this to which God directs Moses?

Ans. 1. Not that of Sinai, Ch. 19. Thither they were as yet not come. Yet, 2. The name is thought by some to point out the whole tract unto Sinai. 3. It seems to be that which is called the mount of God, Ex. 3. 1, Ex. 18. 5.

Quest. How did God stand on the rock? Ans. It is likely in the same way as he appeared unto Israel in the pillar of a cloud, for this was notably visible to Moses and the elders.

Quest. Was there a spiritual use of this? Ans. Yea, to some it was so, but not unto all, for so we find it applied by the apostle, 1 Corin. 10. 4.

Quest. Why must Moses strike the rock?

Ans. 1. God needed it not, 2. Yet God will have it as a signal, 3. Hereby doth he honour Moses before these who murmured at him.

5. The last event is the obedience of Moses unto God, which stands in two particulars,

Ver. 6. 1. In doing all that God commanded, And Moses did so in the eyes of the elders of Israel, Readings agree. Herein note,

1. The term of connection, knitting obedience to commands.

2. The subject of this obedience, to Moses Gods servant.

3. The matter of obedience, he did so as God commanded.

4. The witness of this obedience, the elders of Israel that saw him do it, V. 6.

2. In making a monument for remem-

brance of all this providence, by putting a double name upon the place, And he called the name of the place Massah, temptation and Meribah strife because of the contention of the sons of Israel, and because they tempted Jehovah, saying, is Jehovah in the midst of us, or not? Readings mostly to the same sense, — Is the majesty of the Lord, &c. Onk. — Is the light of God found among us or not? Ar. In this we have to consider.

1. The monument itself, in a double name imposed.

1. The imposer, Moses by power from God.

2. The object of imposition, the place where they were.

3. The name itself 1. Temptation. 2. Strife.

2. The reason of it, which is twofold, as expressed.

1. Because the children of Israel did chide and strive with Moses,

2. Because there they tempted Jehovah saying, is the Lord among us or not? which expostulation implieth adenal of Gods presence with them.

Quest. Why was this name here imposed? Ans. 1. God would make an impression of their sin upon themselves.

2. God would hereby commit to posterity, that they might fear to tempt God, and strive with his Ministers.

3. A memorial of mercy. He providing for them, when these sinned.

From it observe we.

D. 1. In the midst of threatenings God commands his servants to walk safely. Go.

D. 2. God may vouchsafe some murmurers to go along and see his miracles wrought by his servants, but not all.

D. 3. God may command the use of signals for miracles though he need them not. Ver. 5.

D. 4. God usually seconds his commands with promises unto his servants.

D. 5. Gods presence for expedition works all his wonders.

D. 6. God will honour his instruments in working miracles as himself.

D. 7. God will give the mercy effected which he promiseth his servants.

D. 8.

D. 8. Murmurers save the better, and have merces by believers, who obey God.

D. 9. Gods ministers are and must be exact in doing Gods commands before all men. Ver. 6.

D. 10. It is Gods pleasure to make places monuments of mens sins by his naming them.

D. 11. Temptation of God and contention with his servants usually go together.

D. 12. It is high tempting of God to call in question his gracious presence with his people. Ver. 7.

2. The next great event befalling Israel in Rephidim is a dreadful warre ordered by God, and managed by Amalek against them, when they were now faint for want of water, and in the expectation of a redress. Herein we may note,

1. An assault made on Israel. Ver. 8.

2. The defense made against Amalek, Ver. 9. 10. 11. 12.

3. The issue of the warre, Ver. 13.

4. The consequent acts upon this issue, Ver. 14. 15. 16.

1. The assault of Amalek upon Israel, we have briefly asserted Ver. 8. Where readings are to the same sense, Herein these terms occur,

1. The term of connection which knits this event to Israels former murmuring; this some read as copulative, connecting this judgment to their former sin; some make it a term of order, and so shewing the cause of this plague coming on Israel now: which doubtles the Lord so ordered that it should follow at the very heeles of their rebellious murmurings, and tempting of him.

2. The assault itself asserted, wherein are,

1. The assailant Amalek, not here noting a single person, as somtimes, but the body of a nation, taking name from Duke Amalek, the son of Eliphaz the son of Esau who was brother to Jacob, Gen. 36. 15. 16.

2. The assailed, Israel; the whole camp in their intent, but actually the hindermost of them, and that when they were faint and feeble, as Moses elsewhere notes to aggravat Amaleks cruelty, Deut. 25. 17. 18. 19. And these giving them no offence or provocation. Some say the tribe of Dan, Ben. Uz.

3. The assault expressed in two words,

1. Of motion, they came, that is, doubtles from their own place, in the fourth of Arabia where they dwelt; having heard

of Israels motion, they doubtles pursued them and overtook them.

2. Of action, they fought, or made warre with Israel; that is, they fell upon some of them and smote them with the edge of the sword; and intended nothing but death unto the whole host of Israel; some say they were men of the tribe of Dan, whom the cloud did not protect by reason of their idolatry, but this is groundles; all Israel were equally sinners, and deserved all alike, however God suffered some of the reer of Israel to fall.

4. The place of the assault, it was in Rephidim, where they were murmuring for water.

Quest. Why did Amalek now assault Israel?

Ans. The reason is considerable.

1. Upon Gods side, in whose hand this was ordered; now as to his judgments, they are all righteous,

1. He seems to let Israel know the weight of sin in murmuring, by this first commanding the sword to trouble them.

2. Yet was it in grace, for God intended and effected victory for Israel.

3. It was to the initial destruction of Amalek.

2. But upon Amaleks part, the reason could be nothing but the violence of sin; some conceive from the old grudge between Esau and Jacob, which might be rooted in posterity; but at present more probably, it was their evil eye at the Church of God; hearing what things God had done for them, and therefore now intended to bury them in the wilderness, and make their memory to cease, for we read of no provocation here given them, to fall upon a weak and feeble people.

It teacheth us.

D. 1. New plagues for new murmurings God can make to follow sinners at the heeles, Connect.

D. 2. Greatest enemies to the Church God may make to arise from the Fathers of it.

D. 3. The weakness of the Church is an occasion unto bloody adversaries to oppress them.

D. 4. It is proper for Amalek upon no cause to fight, and destroy Israel.

D. 5. The place of murmuring may prove the place of revenging.

D. 6. Whatever enemies intend, God orders all their violences against his Israel for good; V. 8.

Rrrr 2. The

2. The defense made upon Israels side next followeth; wherein we have to note,

1. Counsel given and taken about this,

Ver. 9.

2. Counsel acted as to this defense,

Ver. 10.

3. Various events in the managing of this warre, Ver. 11. 12.

Ver. 9.

1. The counsel given and taken hereupon followeth, *And Moses said to Joshua chuse for us men, and go thou out and fight with Amalek, to morrow I will stand upon the top of the hill, and the rod of God in my hand*, Readings all tend to the same sense, only some words varied. Ar. choose out for thyself mighty men; and go smite Amalek to morrow. Sept. — And therod with which all miracles have bin done before God, shall be in my hand, Onk, — Having or carrying the rod of God, &c. Syr. Ar. In this passage we have to note,

1. Counsel given by Moses to Joshua for doing his part in managing this warre, wherein note,

1. The counsellour, Moses from God, with authority advising as to the present state.

2. The party counselled, Joshua, designed at this time, for this part of the work.

3. The advice itself given as to three things.

1. For choise of men unto this expedition; he knowing well the state of the tribes.

2. For marching, go thou out captain of the host, lead them to the battel.

3. For fighting, go and fight with Amalek, that is fallen upon our rear.

2. Counsel taken by Moses from God, as to what concerned him in the present expedition.

1. As to his station *I will stand upon the top of the hill*, which doubtles was to do his part in waiting upon God, and attending him in this streight, which was by praying.

2. As to his signal action, *And the rod of God shall be in my hand*, this no doubt was done by the word of the Lord now, as in former times, not that God needed it, but that Moses might be obedient and do it.

3. As to the time, *to morrow* shall all this be done, you shall do your part, and I will do mine.

Quest. Why doth Moses allot Joshua the part of leading the host?

Ans. 1. Not as laying down his supremacy under God. 2. But from God to initiate Joshua in the military services.

3. As to himself, he keeps the oversight, and by the word at prayer, and the rod, he engageth God in the warre against Amalek.

This will instruct us.

D. 1. In case of oppression by hostil-ly God doth allow his Israel to make their defense.

D. 2. God in his wisdom orders several parts to several instruments for safety.

D. 3. God will have choise men to prosecute the defence of Israel by warre, when he calleth thereunto.

D. 4. Some instruments God points out for praying and waiting on God in the defence of his Church.

D. 5. Signal attendance upon God in his own way is needful, when he calleth for it.

D. 6. Counsel for praying and fighting given by God, and taken from him, is defensive to his Church. Ver. 9.

2. The next thing in this defensive part is the counsel acted. V. 10. *And Joshua did as Moses had said unto him to fight with Amalek, and Moses & Aaron & Chur went up to the top of the hill*. All readings to the same sense.

Ver. 10.

And going out he encountered with Amalek, Sept. Here we have two parties acting for Israels defence, according to advice,

1. Joshua follows the word of command given unto him by Moses, he chose men and marched, and fought with Amalek to repulse him, he keeps close to time, & worke, as he had in charge.

2. Moses also act's his part, and takes assistance with him for his help in attending on God, and contending for Israel against Amalek.

1. The ascendants here are,

1. Moses principal, whose work was with God.

2. Aaron and Chur accessories.

2. The place of ascent. *The head or top of the hill* where he was to meet with God, and shew the signal of help unto Israel.

3. The ascent itself, they went up, which action is Synecdochical, and takes in all these things done there in order unto Israels salvation, as prayer, faith, expectation from God, &c.

Quest. Why went Moses to the top of the hill?

Ans. 1. It seems to be so ordered by God. 2. It was a place not onely for meditation and prayer, but for manifestation of Gods respect to Israel.

It

It is therefore reasonably conceived that he lifted up his rod from thence in the view of Israel to do wonderfully thereby, as he had done before to destroy the Egyptians, so now to vanquish Amalek.

Quest. Why doth he carry these associates?

Ans. 1. It seemeth not to be without the direction of God. 2. The men themselves were able, Aaron a Prophet of the Lord, and Chur a prince of the tribe of Judah, the son of Caleb, the son of Ezron, the son of Pharez, the son of Judah. 1 Chron. 5. 9. 18. 19. One afterward left in charge with Aaron to judge, while Moses was in the mount with God. Ex. 24. 14.

Learn we here.

D. 1. Counsels for defence of Gods Church are not onely to be given, and taken, but acted.

D. 2. Fighting with Gods enemies is good, when done at Gods command.

D. 3. Ministering and praying work must be done to God in making resistance to his enemies.

D. 4. The top of the hill where God may be revealed, and whence the Church may be comforted, is fittest for intercessours.

D. 5. Good associates in praying are sweet helps to save the Church.

D. 6. Gracious instruments are ready and obedient to climb hills to God for his peoples relief, Ver. 10.

Ver. 11.

3. In managing this defense several experiments are obvious, as to the use of means about the issue of the battel, and successe of the day, which are these,

1. Sometimes the prevailing of Israel, *And it was when Moses lifted up his hand then Israel prevailed*. Readings are all to the same sense, yet in variety of terms. When Moses lifted up the hands, Sept. — His hands the men of Israel, &c. Onk. — Israel was mightier, Sam. — Israel did overcome, Ar. Vulg. Wherein we have to note,

1. The means used, Moses lifted up his hand or hands, so the letter is plain,

2. The issue, Israel got ground, grew great and prevailed against Amalek.

Ver. 11.

2. Sometime the prevailing of Amalek, *And when he let down his hand then Amalek prevailed*. Readings concur in sense, but terms here vary also, *hands for hand; men of*

the house of Amalek, Amalekites for Amalek, Onk. Ar. overcome and were mightier for prevailed, Ar. Vulg. Where the letter is plain, Here note,

1. The defect of means, *The letting down the hand or hands of Moses*.

2. The disadvantage then to Israel, Amalek then prevailed, and Israel was worsted. Ver. 11.

3. The support of Moses under some deficiency wherein we have to observe,

1. The falling, *And the hands of Moses were heavy*. Readings mostly the same. — His hands were weary, Syr. Herein also note,

1. The subject spoken of, Moses the great instrument of salvation, who had done mightily for Israel before.

2. The signal help of this subject, *His hands*, as here in the plural but before in the singular, which were used in some signal means or other for Israels help.

3. The weakness attributed, they were heavy, or weary, apt to fall, and hang down.

2. The support given him by his assistants,

1. To his body being weary with standing all the time of the conflict, *And they took a stone and put it under him and he sat upon it*. Wherein these terms are.

1. The taking of a stone by Aaron or Hur.

2. The putting of this under him to hold up his body.

3. The sullivan of him thereupon, all clear in the letter.

2. To his hands, *And Aaron and Hur* Ver. 12.

staid up his hands, one on this side, and one on that side. Readings are to the same sense, some in other terms. — They sustained on both sides, Vulg. — On the right hand and left, Ar. Here the letter is plain,

1. The sustainers, Aaron and Hur.

2. The sustained, the hands of Moses.

3. The sustentation, they were made steady, right and left.

3. The event hence arising, *And there was to his hands firmness or fidelity until the sun set*, or was gone down,

The hands of Moses were steadfast to the, &c. Sept. Sam. — Were stretched out in prayer. Onk. — Upheld. Ar. — Were in fidelity, Syr. — His hands were not weary, &c. Vulg. These terms occur here.

1. The subject of this event. The hands of Moses.

2. The affection or state incident to them, *firmness, stability*, expressed by a word noting fidelity.

3. The continuance, *until sun set*, long enough according to Gods appointment to give Israel the victory.

R r r r 2 Quest.

Quest. 1. What is meant by the hands of Moses?

Ans. 1. Doubtles in the letter, his bodily hands, as signals of some more inward parts. 2. Under these the heart and spirit of Moses is included as in several other passages. Psalm.

141. 2.

Quest. 2. What is meant by the lifting of them up?

Ans. 1. It is a metonymical phrase, and thereby is signified,

1. Some mighty prayer, which doubtles was a main matter intended here. 1 Tim. 2. 8. Pl. 28. 2.

2. Sometimes signal encouragement unto duty, and successe, as the lifting up of the brazen serpent to Israel, and the rod of God at this time to Joshua. Joh. 3. 14 Num. 21.

Quest. 3. What is meant by letting them down?

Ans. In contradistinction to the lifting up it may note,

1. A deficiency of strength and Spirit in prayer, which might be caused by extraordinary spending himself in prayer, and not from natural faintings or weariness of his body without it.

2. A deficiency of that signal encouragement which Moses gave by the rod in his hand to Joshua and Israel. So his hands were heavy.

Quest. 4. How did the successe of the day depend upon these actions of Moses?

Ans. 1. Not naturally, for so it depended upon God alone. 2. Signally they might, as noting Gods assistance or withdrawing by lifting up, and letting down the hands. 3. Subordinatly, and as by way of means, strong prayer might help victory, and weak may remit it.

Quest. 5. What was meant by putting under the stone?

Ans. 1. In the letter doubtles it notes a very stone to support the weary body of Moses, being worn with waiting and wrestling with God. 2. It is applied by some mystically to Christ, the support of his, that is a conjecture. 3. It may morally note, stable help from God in his faints deficiency.

Quest. 6. What is meant by Aaron and Hur, and their work?

Ans. 1. Doubtles their persons holding up the weary hands of Moses. 2. Their assistance, and joyning of hearts, and hands with him to help on victory for Israel against Amalek, Ver. 12. Other allegorical glosses are vain.

3. After this followeth the issue of the warre, And Joshua discomfited Amalek and his people with the edge of the sword, Readings to the same sense. Onely some read

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He made them fly with slaughter of sword. Sept. Vulg. Others, He broke them to peeces & smote them. Onk. Syr. Sam. He cut them off, Ar. Here we have a total victory obtained by Israel over Amalek. Wherein notes,

1. The general who beareth the name of it, Joshua, with his host, so assisted by Moses from God.

2. The party vanquished Amalek, which seems here to be a personal name, and noting the King; however other names were assumed afterward, as Agag, and the whole host of his under the name of his people.

3. The conquest itself, he weakened or discomfited them with the edge of the sword, that is by slaying many, & driving the rest to flight, for they were not all destroyed now, neither could Israel pursue the victory upon them. Ver. 13.

Whence we observe.

D. 1. Hands of creature-instruments may be helpful under God, to give his Church successe against its enemies.

D. 2. Such hands lifted up to heaven in prayer, and for encouragement, God doth assist unto prevalency.

D. 3. Hands hanging down and feeble in prayer, may give opportunity unto enemies to prevail.

D. 4. Such languishings after strong strugglings, God sometimes orders upon his choicest servants.

D. 5. Doubtful may be the fight of Israel as to successe against its enemies for a time, Ver. 11.

D. 6. Heaviness of flesh and spirit in contending with God for Israel may sometimes befall Moses. Mat. 26. 41. 43.

D. 7. Suitable supports under such delinquencies are very requisite for Gods servants. Christ the stone to us.

D. 8. Good helpers to strengthen hearts and hands in faintings are specially useful.

D. 9. By such helps souls may be steadfast and faithful unto God unto time of victory. Ver. 12.

D. 10. Moses praying and Joshua fighting,

fighting, Amalek must fall, when prayer puts the edge on the sword, it is furnished to the slaughter.

D. 11. It is Gods just ordering that they who first oppress with the sword, shall perish by the sword. Ver. 13.

4. The last thing in the history of this first warre with Amalek is the consequent use of it, which God will have made, Ver. 14. 15. 16. Wherein we have,

Ver. 14.

1. The command of God to Moses about this, And Jehovah said to Moses write this for a memorial in a book, and put it in the ears of Joshua, that wiping I will wipe out the remembrance of Amalek from under the heavens, Readings are to the same sense, write this monument, Give it to the ears of Joshua, Read it, Set it before Joshua, all to the same purpose. Here notes,

1. The term connecting the following injunction to the foregoing Providence in Israels victory.

2. The power injoyning, Jehovah who gave it.

3. The subject of the injunction, Moses, who had bin the main instrument in begging the victory.

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1. To commit unto writing, write this memorial in a book or for a memorial as outs,

1. The act is to write.

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2. The subject to whom this is to be delivered, is Joshua, he that was next to succeed Moses in charge.

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and know what God had now revealed to Moses.

2. The matter thus to be written or spoken, that wiping I will wipe or blotting I will blot out the remembrance of Amalek from under heaven, Which is a dreadful threatening for the future, against all the race of Amalek to take away all remembrance of the name, wherein occurs,

1. The power threatening, Jehovah who had now begun with them and given them this earnest.

2. The object of this threatening, the race of Amalek in all their generations.

3. The threatening itself, utterly to destroy in time roor and branch of them, that none should continue the name of them in the earth, wherein a total extirpation is threatned; which afterward was done partly in the times of the judges, and partly by Saul and David, and the last we find executed upon Haman in Esters time; he was an Agagite and seemeth to be of the royal family; some Rabbins look upon an Amalek in the times of the Messiah.

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D. 6. *Blotting out of the names of such enemies will God make, who would blot out the name of his Church. Ver. 14.*

2. The obedience of Moses followeth, Ver. 15. 16. Wherein we have to consider these particulars,

1. The work which he doth in answer to Gods word, and that is twofold,

1. His erecting an Altar, *And Moses* Ver. 15. Rrrrr 3 built

build an Altar, Readings mostly agree. Herein,

1. The builder is Moses, Head Gods' beek.
2. The structure is an Altar, an instrument for worship by sacrifice.
3. The work is the erecting or building of it.

Ver. 15. 2. His naming it, *And he called the name of it Jehovah nissi*, My refuge, Sept. — And sacrificed before the Lord who had done wonderful things for him. Onk. — The Lord my banner, Ar. — Sam. as Hebr.

1. The impuler of the name is Moses from God.

2. The subject of imposition is the Altar made.

3. The name imposed, is *The Lord our banner*, of which that structure for present was a signal remembrance; & the worship thereby done, really expressing Jehovah to be their banner displayed in victory.

Quest. How doth this swear the command for writing and speaking?

Ans. 1. It excludes not a direct answer to that, for that was done besides. 2. This also answereth the main drift of the command which was to make a memorial of Gods wonderful works which was best done by his worship, Ver. 15.

Ver. 1. 3. The reason of all this rendered, *And said because the hand upon the throne of Jah, Jehovah will have warre with Amalek from generation to generation*; various are the readings, — For with a hidden hand will God warre, &c. Sept. — With an oath this was spoken from the face of the terrible one, &c. Onk. — The hand is upon the throne. Sam. — Now have I that may swear by the throne Ar. — Behold the hand upon the seat, Syr. — The hand of the throne of the Lord and the warre of the Lord shall be against Amalek, &c. Vulg. The reason here in general, is Gods ingagement against Amalek for ever, upon which account he is stiled Israels banner, but herein more expressly we have.

1. The form of ingagement as it is most generally conceived, which is by way of Oath, *the hand upon the throne of Jah*, an Hebraism, for, *the hand of Jah upon the throne*, which by all the Caldee paraphrasts is rendered as the form of Gods swearing.

2. Some look upon this hand to be Amalecks, now set against the throne of God which is his Church, and so it is made the reason of Gods warring with him.

3. Others take the hand of Jah for his power, and the ingaging of it in warre against Amalek; but the first and more general interpretation is most probably the best here, as ours read, *because the Lord hath sworn*.

2. The matter of Gods ingagement,

That Jehovah will have warre with Amalek from generation to generation, which we read continued to Esters time, B. Uz makes three gradations,

1. Of that age.
2. Of the Messiah.
3. Of the world to come.

The burden tends to the utter destruction of Amalek, enemy to Israel.

And teacheth us.

D. 1. *Worship-memorials are the best monuments of Gods glorious victories in the Church.*

D. 2. *In all such worship-memorials Jehovah must be known to be his Churches banner, Ver. 15.*

D. 3. *Gods oath against his Churches enemies is a strong reason of naming him their banner.*

D. 4. *God hath sworn successive destruction to all of Amalek to the end.*

D. 5. *Gods hand upon the throne hath power enough to make good his oath against his enemies.*

D. 6. *Amaleks hand against Gods throne justly raiseth warre for ever from Jehovah against him. V. 16.*

3. The third and last remarkable event upon Israel while they were in Rephidim, is Jethroes visiting of Moses and them, with the consequences as declared in the whole 18th Chapter.

CHAP. XVIII.

PPP. The 17th Section.

This Chapter containeth the history of Jethroes visiting Moses and Israel in the wilderness while yet at Rephidim and in that part of Horeb, wherein God gave Israels water. These general heads are considerable therein.

1. Jethroes access to Moses, V. 1. 6.
2. Jethroes entertainment with him, Ver. 7. 12.

3. Jethroes observation, and advice given and taken, Ver. 13. 23. 26.

4. Jethroes departure, Ver. 27.

In the first general head are these particulars to be noted,

1. The occasion of Jethroes visit. Ver. 1.
2. The

2. The preparation made for it, Ver.

2. 3. 4.

3. The motion and approach to Moses, Ver. 5.

4. The message sent by an harbinger to him, ver. 6.

Ver. 1. 1. The first special head, is in the first verse, *And Jethro the priest of Midian the Father in law of Moses heard of all that God had done for Moses and for Israel his people, that Jehovah had brought forth Israel out of Egypt*; Readings to the sense, are the same; some read *When*, others *afterward*, others *and*, coupling another event, again *Jethro* is stiled *Prince of Midian*, Onk. *Im*. In this head being the occasion of Jethroes visit, note,

1. The connection of it to the precedent events in Rephidim.

2. The subject taking occasion to visit set out,

1. By his name, *Jethro*.

2. By his office, *Prince and priest of Midian*.

3. By his relation, *Father in law to Moses*, whose daughter was married to him.

3. The occasion given and taken for this visit, which was the hearing of some strange events, wherein,

1. The act, which was reception of something by the ear, whether it were by common fame, or special message, is not expressed here, neither is it material.

2. The object received let forth two ways,

1. Generally. *All that God had done hitherto*,

1. More specially, *for Moses who was his son in law*.

2. More largely, *to Israel Gods people*. This was very much, since the time Moses departed from Jethro his Father in law in Midian. All the plagues on Egypt.

2. Singularly, one main event, *that Jehovah had brought forth Israel out of Egypt*, With all the prodigious means made use of thereunto. Of the man, his office and relation hath bin spoken already, Ex. 2. Now onely shall we note what is recorded of him here.

D. 1. *God moved strangers and heads of nations sometimes to listen after his providences to his Church.*

D. 2. *Affinity simply was not interdicted unto the Church with strangers that yeeld to faith.*

D. 3. *The fame of Gods stupendous works to his Church may affect strangers to come and see them.*

D. 4. *Relations hearing of Gods goodness to their correlates, are justly moved to visit them.*

D. 5. *Friends to Israels good cannot but be moved with the tidings of Gods great works for them.*

D. 6. *The fame of Israels deliverance from Egypt may justly move men to inquire after God, Ver. 1.*

2. The next thing related is Jethroes preparation for his visit, and that was in disposing his company, the wife and sons of Moses, good pledges to carry with him. Whereabout we read,

Ver. 2. 1. His taking of his daughter, the wife of Moses, *And Jethro the Father in law of Moses took Zipporah the wife of Moses after the sending of her back*, Readings agree in sense. — After he had left her, Syr. — Sent her back to him. Ar. Onk. No difficulty in the letter.

1. The subject taking, the same Jethro spoken of.

2. The object taken, *Zipporah wife to Moses*, and daughter to Jethro, the best pledge for Moses.

3. The time of taking, *after he had sent her back*; of which it is queried, when he sent her to Jethro? some think; but since they came over the red sea. Others think that she went back about the circumcision of her son by the way; which seems to be more probable, seeing so many troubles had met them in the way since their coming out of Egypt, that it can scarcely be conceived possible to send her and her sons there in safety. V. 2. That gloss, after Zipporah sent Moses gifts or tokens, is vain.

2. His taking of the Children, his two sons, whose names occasionally with the reason of them he recites,

1. *And her two sons, of which the name of the one was Gershom, for he said; I have bin an alien in a strange land*. Readings are the same. Ver. 3.

2. *And the name of the other was Eliezer, for the God of my father was my help and delivered me from the sword of Pharaoh*. Ver. 4.

4. — from the hand of Pharaoh, Sept. All els the same, — His word hath bin my help, Caldee. Here note,

1. The same undertaker, *Jethro, &c.*

2. The persons taken, two sons of Moses.

1. Gershom, the reason of whose name is rendered, Ex. 2. 22.

2. Eliezer, The reason of whose name we have here; he was born, it seemeth, upon Moses his departure from Midian, and for want of circumcising him, God was angry, Ex. 4. 24. His name is, *My God is an help*, and he sheweth wherein, even delivering him from being slain by Pharaoh long before. Ver. 4.

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1. The same undertaker, *Jethro, &c.*

pledges a father can bring in visiting.

D. 2. *Prudence may send away sometimes the dearest pledges from hindering Gods work.* Ver. 2.

D. 3. *As Children are great mercies so it is good to make them memorials of Gods mercies to us.*

D. 4. *The mercies in pilgrimage, & deliverance from death must not be forgotten.* Ver. 3. 4. By Gods Moser.

Ver. 5.

3. The motion and approach of Jethro to Moses followeth, *And Iethro the father in law of Moses came, and his sons and his wife unto Moses in the wilderness, where he was encamping at the mountain of God.* Readings, to the sense are the same. — The mountain upon which the glory of their God was revealed, Onk. — Where he stayed at the mount of God, Syr. Ar.

1. The subject moving, Jethro with the sons and wife of Moses, they are jointly here in this.

2. The motion, they came or were coming upon their way as they intended, not that they had arrived.

3. The term whereunto, expressed, 1. More large, *into the wilderness.*

2. More strictly, *into the mount of God*, where Moses and Israel incamped: the letter is plain; hither were they bent in their motion.

Quest. What mount of God was this? Was it Sinai?

Answer. 1. Surely no, for here they were in their second month after their coming out of Egypt, but to Sinai they came not until the third month, Ex. 19. 7. 2. This mountain being called Horeb, Ch. 17. 6. breeds the difficulty, compared with Deut. 5. 2, where it is said the law was given which was at Sinai. 3. The homonymie of the word Horeb solveth the doubt, for it is conceived to be the name of all that tract unto Sinai; so that now they were but entered into this compass of ground which contained many mountaines. 4. The stile of Gods mountain was variously attributed, where-ever God appeared upon any such eminent place, so Jerusalem afterward was called, Gods holy mountain. 5. It is probably the same place where God met with Moses at first, when he was feeding Jethros sheep. Ex. 3. 1. Quest. When came Jethro hither to visit Moses?

Answer. 1. Doubtless at that time while Moses and Israel encamped there, which was in the second month.

2. He departed to his own land before they went on to Sinai, Ver. 27. 3. Therefore it could not be that this visit was after the giving of the law, or in the second year as some conjecture.

We may note.

D. 1. *Wildernes-conditions fright not the true relations of the Church from coming unto them.*

D. 2. *In the wilderness God may have his mount, his strong place for his Church.*

D. 3. *Gods Israel hath his camp safely by his mount, though in a wilderness.* Ver. 5.

4. The message of Jethro sent beforehand to Moses; so the burden of the words must byasse it, however it seems to some that this verse is transposed, and should come after the next, but there is no such cause here of transposition; the history laying things naturally as they were acted, *And he said to Moses, I thy father in law Iethro am coming to thee, and thy wife and her two sons with her,* Readings mostly to the same purpose, — *And he sent one who should tell Moses, I &c. Ar.* — And it was told Moses behold thy father in law, &c. with him. Syr. and Sept.

Herein note,

1. The informer Jethro, by some messenger as must be supposed, who sent as the courier unto Christ, some fit persons to deliver his desire.

2. The information itself which was his approach, with his wife and children toward him. And this was but reasonable, for doubtless after this conflict with Amalek, they kept guards and centinels to watch, for security of the camp, thorough which he could not passe, without acquainting Moses with the same.

Observe we.

D. 1. *Natural relations though higher, yet must give due respect to inferiour when exalted by God in power.*

D. 2. *Providence orders sometimes the enjoyment of relations to his servants, after sad separations.*

D. 3. *It is sweet meeting of Church-relations as others after vanquishing of enemies.* Ver. 6.

2. The next general of this Chapter is the entertainment which Moses gave to his

his father in law Jethro, expressed; Ver. 7. 12. In which passage occur these particulars.

1. Moses his meeting and salutation, Ver. 7.

2. Moses his narration to him of all providences, Ver. 8.

3. Jethros resentment of all this, V. 9. 12.

Ver. 7.

1. As to their meeting and salutation we have it thus, *And Moses went out to meet his father in law, and he bowed himself down, and kissed him, and they asked each other of (their) peace, and they came into the tent, They saluted one another, and he led them into the tent, Sept.* — They saluted each other peaceably. Onk. Sam. — With peaceable words. Vulg. — Each wished peace to his neighbour, &c. Syr. — And both inquired of the safety of his friend. Ar. sense is most the same. These particulars are obvious.

1. The action of Moses alone is threefold,

1. His egress to meet Jethro, and Moses went out to meet his father in law.

1. The person moving, Moses, King in Jeshurun.

2. The motion, he went out from his place or tent, one faith from under the cloud of glory. B. Uz.

3. The end of his motion, to meet his father in law, in answer to his message having knowledge of his approach.

2. His humble and dutiful obeisance at meeting, *he bowed himself down*, or did obeisance.

3. His tender expression of love, *he kissed him.* All suitable to relations.

2. Their mutual action twofold,

1. They asked each other of peace, which may be understood either of inquiry or wishing peace, good and welfare one to another, which was saluting with peaceable words, as some render.

2. They both went together into the tent. One read's he made him a proselyte and they came into the tent of the house of drink. Ben. Uz. but no such thing is in the text.

Learn hence.

D. 1. *It is not unbecoming the highest places or persons in Kingdom or Church of Christ to give due respect to relations.*

D. 2. *Grace doth not unteach men manners, and civil carriage respectively unto men.*

D. 3. *Natural affection and expressions of it to friends, becometh Gods servants.*

D. 4. *It is a natural duty for relations to inquire of and wish each others peace.*

D. 5. *Conduct to a tent for rest is suitable for travellers that visit their relations.* Ver. 7.

2. After this follows the narration of Moses to him while he was reported in the tent, *And Moses declared to his father in law; all that Jehovah had done unto Pharaoh, and to the Egyptians for Israels sake, all the travel that had found them in the way and (how) Jehovah had delivered them.* Readings are to the same sense. Some for travel read tribulation, labour, mis-hap, &c. some for (finding) that hapned or beset them or all the labour which they laboured, &c. Syr. Herein note,

1. The reporter is Moses, full of Gods discoveries, such as he could hold no longer in, as wanting vent.

2. The subject to whom, is Jethro his father in law. One whose heart, it seems, was affected with Gods works.

3. The matter reported is the history of all that God had done, since Moses his coming into Egypt.

1. All the judgments executed upon Pharaoh unto death.

2. All the plagues upon the Egyptians because of their oppression of Israel.

3. All the streights which met with them by the way at the red sea, Marah, and Rephidim, even to Amaleks destruction.

4. All the deliverance which God gave them from these continually, where-in he casteth all upon Jehovah.

Quest. Why did Moses tell all this to Jethro?

Answer. 1. It may be to acquaint him more fully with the true God, wonderful in being and working. 2. To affect his heart more toward Israel the Church of God, that he might join with them. 3. To glorify God upon the account of all the works declared to him.

It teacheth us.

D. 1. *Gods servants filled with sense of mercies, cannot but declare them unto others.*

D. 2. *The friends of Israel are fittest subjects to hear Gods works unto it.*

D. 3. *Terrible works God doth among his enemies for Israels sake.*

D. 4. *Great travels and distresses* S s s s s may

may befall Gods Church in the way of redemption.

D. 5. Jehovah is sure to deliver his Israel out of all their troubles.

D. 6. Such works of God are to be reported to instruct others and glorify God, Ver. 8.

3. Jethroes resentment of all this report followeth, and that is expressed in these acts of his.

Ver. 9. 1. In his joy, thus described, *And Iethro rejoiced for all that goodness, which Jehovah had done to Israel, whom he had delivered out of the hand of the Egyptians*, Readings are to the same sense, only some words different, Iether was astonished, &c. and out of the hand of Pharaoh, Sept. — About their safety, &c. Ar. — And who delivered them for (whom he delivered) Sam. It may be read either way by the relative. Here observe.

1. Jethroes affection, he was full of joy and gladness.

2. The object of it, God and his goodness upon Israel.

3. The instance of that goodness. Their deliverance from the hand and power of the Egyptians, Ver. 9.

Ver. 10. 2. In his thanksgiving, *And Iethro said blessed be Jehovah, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians*, Readings are to the same sense, — And delivered both you, Ar. — This people, Syr. Vulg.

1. The action of Iethro is blessing, and praise to Jehovah.

2. The ground of it, a double deliverance.

1. Special of Moses and his relations.

2. General of Israel, ver. 10.

Ver. 11. 3. In his acknowledgment of God, *Now I know that Jehovah is great above all Gods, for in the thing wherein they dealt proudly he was above them*. The latter clause is variously rendered. — For this that they tell upon them, Sept. — That they dealt proudly against them. Vulg. — Because in the same thing wherein the Egyptians thought to judge, viz. they were judged. Onk. — They dealt proudly against them. Sam. — Seeing he punished them in the same thing wherein they were cruel against them. Syr. Our translators join with the truest reading. Here note.

1. An improvement of Jethroes knowledge of God, *Now I know that Jehovah is greater than all Gods*, now, upon this report of all by Moses.

2. The improvement of knowledge, now I know more fully, and experimentally.

3. The object, the greatness of Jehovah above all Gods, either Idols, or earthly powers, but false Gods are intended here, such as Egypt and the nations did worship.

2. The ground or medium perfecting this knowledge which was Gods work done upon the enemies for Israels sake at this time. The expression is either elliptical, as Jethroes ecstasy might make it, or else it is truly read, that wherein the Egyptians dealt proudly against Israel, God was above them, to curb their pride, and save his people. This demonstrates the true God, ver. 11.

Quest. Had he no knowledge of Jehovah before?

Ans. Yes, but now more particular & instructive as he acknowledged.

4. In his worship or sacrifice, *And Iethro Moses father in law took a burnt offering and sacrifices for God, and Aaron came & all the elders of Israel to eat bread with the father in law of Moses before God*. Readings to the same sense. Some read, He offered, &c. But not to the letter. It was doubtless an holy feast kept by them unto God.

1. The act of worship directed unto, and terminated in God.

1. The subject worshipping, Iethro father in law to Moses.

2. The act, he took, and set apart burnt offerings and sacrifices for the true God, he prepared them doubtless according to law from Moses, but he acted not as a priest to offer them. — But ordered it to be offered according to Gods will.

2. The feast attending, in partaking of these sacrifices, whereabouts are noted.

1. The guests or associates, *Aaron and the elders of Israel*, Ready to congratulate his coming.

2. Their approach, they came to him where Moses had appointed them to meet.

3. Their end, it was to eat bread with him, to join in sacrificing and feasting with him before God.

Quest. What were the sacrifices here spoken of?

Answer. Doubtless thank offerings, and peace offerings, which were known before the written law of these they who worshipped did eat, Lev. 7.

Ver. 12. Quest. Who did offer these sacrifices?

Answer. 1. Not Jethro, being not called thereunto. 2. The same hand that God appointed to minister before the Priesthood was set, which Moses ordered; it might be by Moses or Aaron at his appointment.

Quest. What was their eating bread?

Answer.

Answer. 1. Not only eating Manna, though that they might. 2. It was the usual phrase of feasting. 3. It was a sacred festival done before God & with reference to joyce in him.

And learneth us.

D. 1. The Churches friends rejoice in all the good done for it, and deliverance of it.

D. 2. As Jehovah is the cause of good & deliverance to his Church, so he is the object of their joy, V. 9.

D. 3. Joyfull hearts for the Churches good are thankful hearts to God for the same.

D. 4. Deliverance of special relations but especially of the Church from powers of enemies is just matter of thanksgiving Ver. 10.

D. 5. Experience of the mighty works of God, perfects the knowledge of himself.

D. 6. The great works of God, sets him above all that are so called.

D. 7. The pride of enemies exalts the power of God above them, Ver. 11.

D. 8. Knowledge of God is best expressed in sacrificing and worship of him.

D. 9. True profelyts worship according to the will of God revealed.

D. 10. Holy feasting is consistent with Gods holy worship.

D. 11. Gods glory must terminate all sacrificing, and eating among his people.

D. 12. Eminent members of the Church may not disdain communion with true profelyts, Ver. 12.

3. The next general head of this Chapter is Jethroes counsel and advice about framing and modelling of the government of Israel to their better advantage. In the history whereof we have to note,

1. The occasion of this offered, V. 13.

2. Jethroes questioning with Moses thereabout, Ver. 14.

3. Moses his reply to his father in law, Ver. 15, 16.

4. Jethroes return upon Moses,

1. By way of a tender check, Ver. 17, 18.

2. By way of advice as to a new model, Ver. 19, 23.

5. Moses his concession to this advice, Ver. 24, 25, 26.

1. As to the occasion of all this, it was the painfull administration of justice which Moses did alone, and it is thus described, *And it was about the morrow, and Moses sat to judge the people, and the people stood by Moses from the morning to the evening*, Readings agree; and the letter is plain: Herein note,

1. The term connecting this to the former passage, and it was this declares the succeeding actions. One day is for worshipping and feasting, but that is not all the business of Moses, the next day he is at work, and executing judgment.

2. The matter connected which is Moses his employment: about which we have to note,

1. The person, Moses, the judge of Israel.

2. The action, *He sat to judge the people*, where,

1. The act implieth hearing and determining of all cases brought to him.

2. The object, such of the people of Israel that had matters to be judged.

3. The time, it was the morrow after his sacrificing and rejoicing with Jethro.

2. The peoples attendance upon judgment, and here,

1. Their posture, *they stood by Moses* where he sat to give judgment, submitting to him.

2. Their patience, it was from the morning to the evening, so long stood they to receive judgment, or just administrations between a man and his neighbour.

Observe we.

D. 1. Gods providence joyns work to sacrifice, and his servants do unite them.

D. 2. The morrow brings its own work from God unto his servants, not every day the same.

D. 3. Gods substitutes are careful as to worship him, so to do judgement to Gods people.

D. 4. Good rulers sit close to deal judgement to their people.

D. 5. Providence puts hard work upon Gods ministers sometimes, from morning to evening.

D. 6. It is just to be unwearied in giving

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ving and receiving judgement, when God calleth, Ver. 13.

2. Next to this occasion given, Iethro prepareth to his further advice by expostulating with him about his present course in judging Israel, as it is Ver. 14. And the father in Law of Moses saw all that he was doing to the people, and said what is this thing which thou art doing to the people? Why art thou sitting thy self alone, and all the people standing by thee from morning to evening? Readings all agree in the sense, Herein note, 1. Iethroes observation of what Moses did,

1. His relation describeth him, The father in law of Moses.
2. His observation, he saw and took notice of what Moses did in executing judgment.

2. His question twofold.

1. What is this thing which thou doest to the people? It is not a question of doubting, for he knew well that he judged the people, but an interrogation rather, admiring what he did, and how he was able to pass thorough it, and in some kind checking his work as afterward he speaks more plainly, Ver. 17.
2. Why sittest thou alone and the people stand by thee all the day? It is an expostulation of the same nature with the former; something of wonder and something of dislike; a strange thing, and that which tended not to the comfortable being either of himself or Israel.

Quest. Upon what account doth Iethro so expostulate?

Answer. 1. His relation to Moses might stirre him, seeking his good.
2. His good will to Israel might move him. 3. Something from the light of nature might guide him in it.
4. Some motion might be from God.

Mark here.

D. 1. Observant fathers or sages may see inconveniences in acting judgment, which judges do not perceive.

D. 2. Nature and affection may well move to question works of superiors in order to good.

D. 3. God may and doth use the light of nature for discovering and rectifying judgment, or rule in his Church.

D. 4. The best rulers may overburden themselves and people in giving judgment.

D. 5. It is rational and profitable to question and be questioned upon such over-actings in rule. Ver. 14.

3. The reply of Moses to this question followeth, Ver. 15-16. Thus, And Moses said to his father in law, because the people come to me to enquire of God or seek God, Readings to the same sense, onely one reads — To seek the sentence of God, Vulg. — judgment of God, Sept. — Doctrine from God, Onk. — The word of God, Syr. — To aske the matter or business of God, Ar. Ver. 15.

When they have a matter (each) cometh to me, and I judge between a man and his neighbour, and I make known the statutes of God and his lawes; Readings are all to the same sense. — If any controversy, judgment or strife happen, some read, ver. 16. Herein these terms occur,

1. The replier Moses, judge of Israel, son in law to Iethro; he yeelds to the satisfying his question.

2. The account which he giveth which standeth in a threefold reason,

1. Because the people come to seek God. Wherein are,

1. The client, the people according to their respective cases, these came to him.
2. The oracle, or means to which they come, it was Moses who was made the mouth of God.

3. The end of their address, they came to seek God, or to inquire of God.

1. In case of conscience, to be satisfied.

2. In case of complaint, to be righted, according to the will of God, ver. 15.

2. Because upon all matters of difference, They come unto me, and I judge between a man and his fellow. Herein,

1. The duty of the people is supposed, that they were to come to him for judgment, and so they did.

2. The duty of Moses to them, and I judge between a man & his neighbour, and that by Gods order, not mine own choice; therefore I sit alone, and judge all the day.

3. Because I am to make them know the statutes of God and his lawes; this is a great work incumbent on me, God having made me his mouth to this people, and must make them to understand all his revealed will, his statutes and his lawes to order them, in all their duties to God and man.

Quest. Why, or how come the people to Moses to inquire?

Answer. 1. Yet the law was not written.
2. Yet the Priesthood ordained for teaching was not settled. 3. Moses onely himself was as yet authorized to teach and judge them, hereupon they come.

We

We observe.

D. 1. The greatest and best rulers disdain not to give an account of their judgment to reasonable inquisitors.

D. 2. The access of souls unto rulers to inquire of God, is a just ground for them to attend the work.

D. 3. The appeal of souls to mans barre in matters, is and should be inquiring after God, Ver. 15.

D. 4. Duties of people and rulers are correlative, they come with matters, and these must judge.

D. 5. Gods lawes and statutes are the best rule to order judgment between men.

D. 6. It is duty to rulers to make people know the statutes and lawes of God.

4. Iethroes return upon Moses now followeth.

1. By way of tender reproof, Ver. 17-18. Thus, And the father in law of Moses said unto him, the thing is not good which thou doest. Sam. same, — Thou doest not rightly this thing. Onk.

A good thing, Vulg. — Thou doest not well. Syr. It is no congruous business which thou doest. Ar. ver. 17.

2. Fading thou wilt fade away both thou and this people that is with thee, for the thing is too heavy for thee, thou art not able to do it thy self alone, — With corruption insufferable, Sept. — With foolish labour shalt thou be consumed. Vulg. — With weariness thou shalt be wearied. Onk. Ar. — Thou wilt be disgraced. Syr. All tending to the same sense. Wherein these special things occur,

1. The person returning filled by his relation still, the father in law of Moses, rationally he can return him no hurt.

2. The rejoinder made, consisting in these heads,

1. In a proposition of the evil of this course, set out,

1. Simply, the thing which thou doest is not good, which is negative.
2. The subject, was his alliduous sitting in judgment alone.

2. The attribute denied is goodness, not moral, but natural, civil. ver. 17.

3. Interpretatively and positively, fading thou wilt fade away both thou and this people, that is with thee; this was the evil

attributed in the denial of the work of Moses to be good.

2. In the reasonable account of it, For this thing, &c. The reason is the disproportion between the burden of the work and the strength of the man.

1. This thing is too heavy for thee, it requires many more shoulders than yours.

2. Thou art not able to do it alone, no single man is sufficient for so many mens works.

Learn we.

D. 1. God may use men of meaner calling and endowments to help for prudentials, for government in his Church.

D. 2. The most morally good government may not be good in natural or civil respects, Ver. 17.

D. 3. Imprudential over-acting in doing judgment may consume rulers and people.

D. 4. Good and righteous work may be too heavy for the best and strongest shoulders.

D. 5. Solitariness in dealing judgment may carry great weakness in it.

D. 6. It is good prudence to undertake burdens proportionable for strength and no more, Ver. 18.

2. Jethroes return is by way of advice to Moses for preventing the evil which he feared would otherwise befall both him, and Israel, which is given, Ver. 19-23. Wherein we have to note,

1. His prescription to Moses for his work, Ver. 19-20.

2. His advice for under-officers, Ver. 12, 22.

3. His encouragement unto all, v. 23.

1. In his prescription to Moses we may observe,

1. His preface in these words, Now hearken to my voice, I will counsel thee, and God shall be with thee, Readings agree to the same sense. — The word of God shall be for thy help, Onk. Herein occur,

1. His call for audience, hearken unto me.

2. His promise of help, I will give thee counsel, &c. Advise you for the best.

3. A prediction of successe, God shall be with you.

Quest. How could Jethro undertake so much?

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Answer.

Ans. 1. Jethro was come into acquaintance with God, although before a stranger. 2. God doth not disdain his presence to the weakest, but by them may give advice unto the stranger. 3. Gods law of nature might direct him, as well as his Spirit guide him in the following advice. 2. The counsel itself followeth as to Moses, which standeth in two particulars,

Ver. 19.

1. In ordering him, in this new model, his place and government, *Be thou for the people to Godward.* — Be thou teaching doctrine for the people from the face of God, Onk. — The teacher of the people from God, Syr. — On Gods part for the people, Ar. Here he sets,

1. God supream in the government of Israel.
2. Moses next to God, to receive, and give law from him.
3. Israel universally subjected to him under God.

Ver. 19.

2. In ordering the work of his place which stands,
1. In mediating between God and them, *And thou shalt bring the matter unto God.* — Their words or matters, &c. 70. — Into the sight of the Lord, Onk. Sam. Syr. and Vulg. to the same sense Herein note,

1. His work being mediation, stands in bringing the cases of Israel unto God.

2. In returning Gods answer unto them, which must be supposed, for satisfying them. This is the general work of mediation, Ver. 19.

Ver. 20.

2. In law giving, *And thou shalt admonish them of the statutes and lawes.* — Testify to them the ordinances of God, and his law, Sept. — With precepts, &c. Thou shalt exhort, Ar. — And shew them ceremonies and rites of washing, Vulg. The whole work is declared in two things.

1. The object, Gods statutes and lawes, which must rule.
2. The act which is admonishing, teaching, opening, and giving the lawes to the people from God.

Ver. 20.

3. In propheticall teaching, *And thou shalt make known unto them the way wherein they shall walk, and the work which they shall do.* Readings are to the same sense, Deut. 1. 18. In this work also are considerable,

1. The object of this propheticall work, which is wayes to be walked in, and work to be done; that is the whole business of their conversations both toward God and man.

2. The propheticall work, which consists in teaching or making known these things to Israel, Gods people; in all this

Jethro doth assert, and not deny the dignity and sovereignty which God gave to Moses.

Learn hence.

D. 3. Where God sends convulsions of failings he enjoyneth counsels to amendment. So here.

D. 2. Gods counsellors to any may reasonably desire audience.

D. 3. Gods presence may be boldly asserted to be with his counsel.

D. 4. God hath appointed a mediator next himself for his Church, not to be removed.

D. 5. The mediators work is to bring all the affaires of his poor people unto God, Ver. 19.

D. 6. It is proper to the mediator to give lawes and statutes from him to his Israel.

D. 7. It is the mediators work prophetically to teach the wayes and works proper for the Church.

D. 8. Moses was the mediator typical, but Christ Jesus true and real even of the Jewish Church. Ver. 20.

2. Jethroes advice for under-officers followeth, Ver. 21. 22. Wherein we have to note,

1. Their qualifications pointed out.
2. Their places of order and distinction, Ver. 21.

3. Their work and employment stated, Ver. 22.

1. He points out the men and their condition to be employed, *And thou shalt provide out of all the people, men of strength fearing God, men of truth, hating covetousnes,*

Readings are to the same scope, Able men worshipping God, righteous men, hating pride, — Sept. —

Hating to take money, Onk. — Hating a gift and deceit, Syr. In this peece of advice note,

1. The oversight committed to Moses *Thou shalt see, consider or provide,* this care is his, who was supream in Israel; to look out others.

2. The bounds of his providence for choise, the whole people of Israel to appoint some out of them.

3. The qualifications of those men, which are here 4.

1. *Men of strength,* ability, courage, the

the word notwithstanding virtue or power both of body and mind.

2. *Men fearing God,* or worshipping God, subject to him, that they might rule others.

3. *Men of truth,* faithful men, such as may speak and do, and judge according to the truth of God.

4. Men hating covetousnes, that is, taking money and gifts, which usually pervert judgment. Three other are expressed in the repetition of this, Deut. 1. 13.

1. *Wise men,* skilled in matters of God and his judgment.

2. *Understanding men,* practically knowing the wayes of God.

3. *Men of known,* or of eminent repute, not of obscure reputation.

2. He points out their order and degrees in 4 ranks,

Ver. 21.

1. *And thou shalt set over them Rulers of thousands,* some. — Tribunes; these were highest next to Moses.

2. *Rulers of hundreds,* Readings most agree. — Centurions. — One of two hundreds, Ar. these next.

3. *Rulers of fifties,* Readings are the same, these are in the third degree.

4. *Rulers of tens,* Readings concur, this is the 4th & last order; thus several sorts are appointed to several charges to bear the worke, Ver. 21.

3. He points out the work or several places of rule or command wherein also we have to note,

Ver. 22.

1. The description of their work in governing, thus expressed, *And they shall judge the people in every season, and it shall be every great matter they shall bring to thee, and every small matter themselves shall judge,* Readings agree, herein.

1. A general direction for their work, they shall judge the people in every season, where observe,

1. The judges, rulers of all ranks named.

2. The object of judgment, the people, that is, those thousands under their rulers, and hundreds under their centurion, &c.

3. The act, they shall judge, that is, hear and determine causes betweene thei in their bounds.

4. The time of doing this, which was at every season, except then prohibited, and set apart for Gods special service.

2. A special distinction of their work, which is twofold,

1. *Every great matter they shall bring to thee,* that is, in causes which they could not decide, as about the blasphemy, &c. which required their immediate answer from God.

2. *Every small matter themselves shall judge,* that is, all such cases they were to hear and determine, which did fall under their power, and they were able to dispatch.

Ver. 22.

2. The reason of this distribution, And

lighten thou from thy self, and they shall beare with thee, or let them; &c. Sam. Ar. Syr. to the same. — They shall lighten from thee and help together with thee, Sept.

— Shall lighten thy burden from thee and beare it with thee, Onk. — Let it be lighter for thee, the burden being divided among others, Vulg. All to the same sense. The strength of the reason is evident in two things,

1. In easing Moses, that he may discharge his work more cheerfully among them.

2. In employing others, who might beare every one his share in the burden with him, and so governours and people might be eased. Ver. 22.

3. Jethroes encouragement unto his advice followeth, *If thou shalt do this thing, and God command thee, both thou shalt be able to stand, and also all this people shall come to their place in peace.* Onk. Sam. the same, God will strengthen thee, &c.

Ver. 23.

Thou shalt fulfil the command of God, and shalt be able to beare his precepts, Vulg. — Thou mayest persevere and all this people shall go to their place in health, Ar. — Every one shall return to his own house in peace, Syr. This differs from all. Here notes,

1. Something supposed, which is twofold,

1. *If thou shalt do this thing,* that is, as it was advised; this concerned Moses.

2. *If God command thee.* This Iethro supposed or els he dares not preface his counsel. Others read, — God will strengthen. Not to the letter.

2. Something promised for encouragement. Twofold,

1. Concerning Moses, *Thou shalt be able to stand and persevere,* to subject & endure comfortably in thy work.

2. Concerning Israel, *This people also shall come to their place in peace,* which is a prediction of a more easy passage hereby to Canaan; that is, such administrations so farre would help them; if used; yet this hinders not but that Israel might be otherwise cut short of Canaan by their sins as it fell out with this generation. Some understand by place, each mans sent whether they returned after judgment; but it being spoken of the whole people, the general place of their rest is most properly understood here.

Quest. Was Moses advised to provide these himself?

Ans. 1. He was as the supream first to look to it. 2. He gave the charge to others to find them. 3. Upon their presentment he was to constitute them, and so we find it acted. Deut. 1. 13. 15.

Quest. Were these sorts of rulers independent?

Ans. No, but subordinat. 2. The appeal

appeal therefore lay from him over ten to the centurions, &c.

Quest. What mean these thousands? &c.

Ans. 1. Not so many persons as in military affairs. Tribunes, centurions, &c. 2. But so many families, it being a civil government, and so disposed, as all the people of Israel might be ordered and governed in their several causes.

Quest. How could Jethro promise this issue?

Ans. 1. It was a rational course to bring peace. 2. It was with submission unto Gods command, whereunto his promise was annexed, ver. 23.

And teacheth us.

D. 1. Supreme Governours had need of subordinat to carry on the burden of government.

D. 2. Men intrusted with government should be eminently qualified with wisdom, knowledge, courage, &c. Each indowment may give a special observation.

D. 3. Variety of bounds for power are requisite to the various capacities of rulers. Ver. 21.

D. 4. Men so designed to rule ought all times reasonably to attend on judgment.

D. 5. Matters of greatest moment have a just way of appeal from lesser to superior judges.

D. 6. Smaller matters are reasonably to be concluded by lesser hands.

D. 7. Such distribution of work in government maketh the burden more easy. Ver. 22.

D. 8. Supreme rulers managing their affairs by others according to Gods command, walk safely.

D. 9. Prosperity to Prince and people may be well expected by keeping Gods commands, Ver. 23.

3. The last thing in the third general head is the yielding of Moses to Jethroes advice, Ver. 24, 25, 26. Wherein we have to note these acts.

Ver. 24. 1. Of Moses, Ver. 24, 25. And Moses hearkened to the voice of his Father in law, and did all that he had said. Readings agree, Ver. 24.

Ver. 25. And Moses chose with of ability out of

all Israel, and gave them heads over the people, rulers of thousands, &c. Readings agree, here are 4. acts considerable.

1. The hearkening of Moses to his Father in law.

2. The obedience given to his advice.

3. The election of the men with their qualifications, which he did by the help of the heads of the tribes, and people who presented them.

4. The constitution or setting them in their several charges, 600 Tribunes, 6000 Centurions, 12000 Captains of fifty, 60000 Decurions, Ben. Uz.

2. Of these inferior now chosen officers, Ver. 26. And they judged the people in every season, the hard matter they brought to Moses, and every small matter they judged themselves, Readings to the same sense. Every howse, Sept. Wherein is an exact answer to Jethroes advice.

1. Generally they took each their province, and within their bounds they judged in all seasons.

2. Specially they carried hard causes to Moses to have answers from God.

3. Singularly they finished their own work, and judged smaller matters themselves, thus was the government of Israel upon this occasion changed and stated. Other alterations we shall read of upon other occasions also.

Note we.

D. 1. Audience and obedience are to be given to relations in reasonable advice or counsel. Ver. 24.

D. 2. Constitution of able men for subordinat rulers is a work befitting the supreme, Ver. 25.

D. 3. It is commendable for inferior rulers to be exact in discharging duties in judgment, Ver. 26.

4. The last head noted in the Chapter is Jethroes departure to his own place, And Moses sent away his Father in law, and he went for himself to his own land. Readings agree. To make proselyts all the sons of his land, Ben. Uz. In the text we have but two things exprest.

1. The dismissal of him by Moses, which doubtles was with much respect as his first entertainment, such as did befit his person and worth.

2. The departure of Jethro, he went his way now freely and comfortably to his own place, and up doubt with a desire to spread the fame of the true God of Israel. That this Jethro was not that Hobab, nor his visit there the same with this here, Numb. 10:29, seemeth most probable, for

for Jethro departed, but Hobab was intreated to stay. How long also Jethro staid with Moses is not exprest, but probably so long until he saw his counsel put in execution, which could not be suddenly, some conceive about two months, but peremptorily it cannot be determined.

We conclude this.

D. 1. Due dismissal unto honorable relations is as fit as entertainment.

D. 2. Wise and sage counsellors after their work is done to others, betake themselves to their own charge. Ver. 27.

Thus farre is the history of the state of the Church at Rephidim, their 9th stage from Egypt, as here related, but their 11th as it is recorded, Numb. 33. 14. And here is finished the first general head of this book, observed in the entrance, which was the history of Gods great acts in bringing Israel out of Egypt and carrying them thus farre. The next general head containeth the history of Gods law-giving to his Church, which was done at the 10th stage as here reported, but the 12th as Numb. 33. 15. To this we shall proceed in the order laid before us.

CHAP. XIX.

Here begins the third general head of this book with Israels encamping at their 10th stage, which is the history of Gods law-giving to his Church. And this continueth to the end of this book, and throughout Leviticus, and unto Chap. 10th Ver. 1th of Numb. So that at this stage Israel staid near 11 months before the cloud removed to lead them forward. So that it is a large work to give the analysis of the whole history concerning this stage. I shall walk in the plainest way, and as the history naturally divides itself, so shall I proceed in treating of it.

In general this history is divided into two heads,

1. Preparation for Gods law-giving, Ch. 19.

2. The law giving itself which is from Chap. 20th to the end of this book, and in the whole book of Leviticus, & to the 10th Chap of Numb. Which is such a bulk as is not easily to be distributed here; it will be easier to branch heads as we proceed.

In this Chapter which contains a preparatory to Gods law-giving to Israel, we may observe,

1. The history of time and place when and where this was to be done, Ver. 1. 2.

2. The history of the preparation is twofold,

1. Of the people to receive the law, and that.

1. By teaching them Gods mind to them, Ver. 3. 9.

2. By sanctifying and regulating them, Ver. 10. 15.

1. Of God himself, as to his address in giving the law and manner of appearance, with further charge to Moses, Ver. 16. 25.

1. As to the time and place we have it thus related, In the third month of or after the going forth of the sons of Israel from the land of Egypt in the same day came they into the desert of Sinai, v. 1. For they were removed from Rephidim, and were come into the desert of Sinai, and they encamped in the desert, and there Israel encamped before the mount, Readings are to the same sense. Only some read encamped twice as in the Hebr. Others read the latter, Israel fixed their tents, Vulg. Israel staid there before the mount. Syr. Herein Israels access to their 12th stage is recorded. Wherein we have to note these particulars,

1. The time pointed out and that two wayes,

1. More generally, in the third month or new moon after Israels going forth from the land of Egypt, which was the first year according to computation, Ex. 12.

2. More specially, in the same day, not the third day of the third month as some; but in the first day of that new moon, 45 dayes after their coming out of Egypt.

2. The place of this 12th stage. They came to the wilderness of Sinai.

3. A further declaration of their removal, For they were departed from Rephidim, and were come into the wilderness of Sinai, that is, without interruption, or stopping at any other place, they journeyed from Rephidim to Sinai.

4. Their posture there described two wayes,

1. More largely, they encamped in the desert, This speaks of the place more largely.

2. More strictly, there Israel encamped before the mount; which was mount Sinai; as well as the whole desert filed by that name. Therefore this double expression of encamping carrieth no incongruity upon this account, that they not onely pitched in the wilderness, but at the very mount Sinai, the mount of God that might be touched.

Which instructs us.

D. 1. Months and dayes from Egyptian bondage are fit to be recorded.

Tette D. 2.

D. 2. *Dayes are set by God for the Churches gradual progress to their rest; it fails not, Ver. 1.*

D. 3. *From Rephidim to Sinai, or from streits and trials to some rest and doctrine God removes his Church.*

D. 4. *The Churches camp and Gods mount are sweetly joined together, Ver. 2.*

2. The preparation of the people now follows,

1. By teaching them to know Gods special respect to them, that they might be more willing to heare the Covenant now to be revealed, Ver. 3. 9. Herein we have a double advertisement of God to Moses to be communicated to Israel.

1. Of gracious respect unto them, Ver. 3. 8.

2. Of his appearance purposed toward them, Ver. 9.

In the former we have these particulars to note,

1. Gods information to Moses, Ver. 3. 4. 5. 6.

2. Moses his report of it to the people, Ver. 7.

3. Israels return to Moses, with his to God, ver. 8.

1. As to Gods information to Moses, therein note,

1. The access of Moses unto God, *And Moses went up to God*, Readings to the same sense. — To the mount of God, Sept. — To the Angel of God.

Ar.

1. The ascendent is *Moses*, the mediator at this time.

2. The term of ascent, *God himself*, — The word of the Lord. Cald. The Angel of the Lord, as some. Christ.

3. The ascent itself, he went up. The second day. Ben. Uz.

Quest. Upon what account went Moses up to God?

Ans. 1. Not rashly; nor of himself, he knew better Gods mind, 2. It was doubtles upon Gods call, without which Moses may be presumed not to attempt it, which is more evidently exprest in what followeth, which giveth the reason of his ascent.

2. The reason of this ascent, *And for Jehovah called to him out of the mount, saying, thus shalt thou say to the house of Jacob, and declare to the sons of Israel*, Readings to the same sense. In these words we have the reason of the ascent of Moses, which was Gods call, and commission to him,

1. The term of connection which ours and others read as copulative, but some as rational. For. Vatab.

2. The power engaging him to ascend, Jehovah.

3. The engagement itself to ascend, set out,

1. By calling him out of the mount, the cloud now resting there.

2. By commissioning him to hear, and declare his will unto the people in two expressions.

1. *Thus shalt thou say to the house of Jacob, or family, as Syr. — Thus God hath said to the stock of Jacob, as Ar.*

2. *And thou shalt declare to the sons of Israel, which noteth a further discovery and pressing of this message on them which followeth.*

Quest. Why is it doubled, *first to the house, secondly to the sons?*

Ans. 1. The subject to whom is doubled under two titles probably to shew a twofold state of this people, as they were a poor family of Jacob, and as they were made Israel by grace from God. 2. The act is doubled, that Moses might be more pressing and urgent upon them, to make them know Gods mind, which after he discovered, Ver. 3. 3. The matter given in charge to Moses to declare unto this people, which is a twofold message.

1. A recognition of what God had already done for them, *Ye have seen what I have done to the Egyptians, and I have borne you upon the wings of Eagles, and I have brought you to my self*; — Ye yourselves. Vulg. — And brought you to my service, Onk. — To this my mountain, Ar. Otherwise readings are the same. Wherein God would have Moses presse them to recognize these three great things,

1. His wonderful plagues on the Egyptians their cruel oppressors, who kept them in bondage.

2. His unparalleled providence to them in bringing them thus farre in safety, in that he carried them, as an eagle her yong upon her wings.

3. His special act of grace to them, in that he brought them or took them, and made them come unto himself, to be for him and his service.

Quest. Why doth God use the allusion of the eagles bearing her yong?

Ans. 1. Not that any creatures care over theirs could parallel Gods care over them. 2. But to shew the tendernes of God by this to Israel; as some Hebrewes note; other birds carry their yong in their talons or claws, but the eagle beareth hers upon her wings, more tenderly and more safely; that if any should shoot at them in flight, she might take the shot and save them; so did God carry Israel and keep them from evil.

Ver. 4. 2. A

2. A conditional promise, wherein we have to note,

1. The condition, *And now if hearkning ye will hearken to my voice and keep my Covenant*. Readings are to the same sense. — Word for voice, Onk. — Command for voice, Ar. It is the voice of his word and precept now to be given to them. Wherein we have two expressions in the condition,

1. That *hearkning they should hearken* to his voice, the word is doubled in the original; so some read it in other tongues. Ours paraphrase it thus, *If ye will obey my voice indeed*; which is hearing with an emphasis. Others, *if you diligently attend my voice*, which notes the meaning of the double expression. The paraphrase carryeth in it,

1. Sedulous or diligent attention or hearing.

2. Full hearing of the voice of God to be uttered.

3. Obedient hearing, to do all that the voice saith.

2. That they should keep his Covenant, two terms are here,

1. The object; Gods Covenant which is to understand what here it meaneth, we must know his Covenant is twofold,

1. Original, which was all of promise, Gen. 3. 15. Gen. 17. 7. Which was not for them to keep, but by faith in it.

2. Additional, which carrieth in it restitution, and articles of duty from them to God, which now God was about to make with them at Sinai; whereof we shall read the contents in the following part of this book, and the rest. This is said to be added to the promise, Gal. 3. 19. This is here meant.

2. The act, they were to keep it by faith and love and obedience to the same. This is the condition.

2. The promise annexed is to be weighed, which is twofold,

1. Of indearment unto God, *Then surely, or even ye shall be to me a peculiar treasure above all people, for all the earth is mine*, Sam. Vulg. same. — A peculiar people of all nations, Sept. — Beloved before all people, — Onk. — Dear above all nations of the earth, Syr. — A propriety out of all people, Ar. Where we have to observe these two particulars,

1. The promise, *ye shall be &c.*

2. The reason, *for all, &c.*

1. As to the promise we have these terms considerable,

1. The subject of it, the sons of Israel keeping Covenant.

2. The Author of it, Jehovah himself who reigns.

3. The matter of it, that they should be a peculiar treasure unto God,

his own portion and propriety, Ps. 135. 4. This is a priviledge above all people,

2. The reason of Gods engaging in this promise, for all the earth is mine, the rational particle sheweth this to be a reason of the precedent, For, and the reason which God rendereth is his own propriety in, and sovereignty over all the earth; therefore he may indear what people he will unto himself and passe by others. In the proposition are,

1. The subject, *the earth*, put for the people or nations in it, all nations in the earth.

2. The attribute is Gods propriety, they are all mine or for me, i. e. in my right and under my command and dispose, I could have taken some of them, and left you, but I have left them out of my peculiar respect, and taken you, this is my own work and of my self, Ver. 5.

2. There is a promise of preferment, *And ye shall be unto me a Kingdom of Priests, an holy nation*, Readings are to the same purpose. — A royal priesthood Sept. — A priestly Kingdom, Sam. Vulg. — Kings & Priests and an holy people, Onk. — A Kingdom of Priesthood and a sanctified people, Ar. This add's to the former, and herein are promised 3 excellencies.

1. Royalty in the notion of a Kingdom, they should be all kings so dignified by God, as Revel. 1. 6.

2. Priestly honour, to come nearest to God, they should be all as Priests, 1 Pet. 2. 5.

3. Sanctity, *an holy nation* bearing Gods Image, and therefore near and dear unto him, so accounted with him, and used by him.

4. The last thing in Gods information is the charge of telling all this, injoined again unto Moses, *These are the words which thou shalt speak unto the sons of Israel*, Readings to the same. Where these terms occur to be noted,

1. The authority injoining, which is Jehovah.

2. The subject charged or injoined, Moses.

3. The charge repeated, *these words or matters thou shalt speak unto* and presse upon the sons of Israel, that they may know them, Ver. 6.

Quest. What kind of Covenant was this now made?

Ans. 1. It was in itself the Covenant of grace, for it was given unto sinners with blood. A type of what Christ spilt for them. 2. It is yet called the law because of the severity and darkness of its delivery.

Quest. How then doth it require conditions precedent?

Ans. 1. These conditions are not precedent to the first act of grace, for God

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Ver. 5.

Ver. 6.

Ver. 6.

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had already chosen them. 2. They are conditions consequent to Gods love, but precedent onely to the continuance and perfecting of the same, which doth not derogate from grace enabling them to perform them.

Quest. 3. Why doth God thus prepare them by teaching?

Ans. 1. It is his gracious condescension to do it. 2. They stood in need of such recognition, and instruction. 3. The manner of law-giving that followeth, being so terrible, such encouragement was requisite to precede.

Learn we from it.

D. 1. In covenant-making or law-giving from God there is need of some mediator to be with God.

D. 2. Gods call alone can qualify or authorize a mediator between him and sinners.

D. 3. It is incumbent on the mediator to declare fully Gods mind unto his people.

D. 4. The house of Jacob and the children of Israel note the people with whom God dealeth by a mediator, Ver. 3.

D. 5. A due recognition of Gods gracious acts for souls against enemies is a good preparation to receive his law.

D. 6. Gods securing providence as well as selecting a people to himself prepare them to hear his Covenant, Ver. 4.

D. 7. The condition of exact hearing Gods voice and keeping his Covenant, justly followeth grace, and precedeth the Churches greatest privileges.

D. 8. Gods Covenant people are his peculiar treasure in the world.

D. 9. It is Gods free grace who owneth all nations on earth to make one his peculiar above another. Ver. 5.

D. 10. Royalty, near communion with God, and sanctity are the privileges of Gods peculiar ones. Kings, Priests and Saints.

D. 11. The words of duty and pri-

viledge must be spoken and made known unto the Church, Ver. 6.

2. In this preparation of Israel, by teaching them, follows the declaration of the former words by Moses unto the people thus, *And Moses came and called the elders of the people, and set before them all those words which Jehovah commanded him*, Readings agree to the same sense. Ver. 7. Expounded, Vulg. — Propounded, Sam. — Rehearsed, Syr. — Declared, Ar. — Commanded them for him. Sept. Herein note,

1. The access of Moses from God to Israel, *And Moses came*.

2. The accession of Israel unto him. And he called the elders of the people. The Vulg. reads the *Ancientest of the people*, but here it seems to be a term of office, noting these heads of the people by whom Moses might acquaint Israel with his message from God.

3. The delivery of his message unto the people,

1. By proposition of Gods mind in the recognition and promise which were made known to him.

2. By exposition of the same, as some please to translate the word. He put or set before them.

4. The reason of this action, Jehovahs command unto him, *All these words Jehovah commanded him to speak to Israel*, therefore he thus declareth them.

Observe we.

D. 1. Command received from God by his ministers, they must go and call them whom they must bespeak.

D. 2. Orderly proceeding to acquaint the people of Gods will by their heads is rational.

D. 3. Proposition and exposition of Gods words must be made to souls that they may know them.

D. 4. All Gods words, and no more but his, Jehovah commands his ministers to speak to his people, V. 7.

3. In this information or teaching Israel for preparation to meet with God is expressed a double return,

1. Of Israel to Moses, *And all the people answered together and said, All which Jehovah hath spoken we will do*, Readings to the same sense. — We will do and hear Sept. *immediatly*. Wherein they engage upon the recognition of Gods works, and promise made by God to them, an universal obedience unto Gods conditions exacted.

1. To obey his voice, i. e. to hear and do whatever was commanded by him.

2. To keep his Covenant in faith and love, laying up all promises and stipulations.

3. They do it jointly. One and all.

2. Of Moses unto God, *And Moses returned the words of all the people unto Jehovah*, Readings the same in sense.

1. The relation is Moses intrusted by God to take their answer.

2. The matter related, the words of Israel for professed obedience.

3. The relation itself, Moses brought it back with him when he went into the mount again.

Quest. When and how did the people answer Moses?

Answer. 1. After the time that the message was brought to them from Moses, by the elders. 2. By these elders did the people give answer unto Moses.

Quest. Was their answer full to Gods mind?

Answer. 1. In word and shew it was, and probably they then intended no other. 2. Yet in deed and truth it was not so, for God wished there were such an heart in them, Deut. 5. 29.

3. They were overpowered by Gods reason and promise, and could do no less than grant all, but little did many of them understand either Gods voice or covenant, or what the law required, therefore their reply could not be so full unto the mind of God, neither did they consider their own wickedness.

Mark we from it.

D. 1. The sovereignty and reason of God cannot but force creatures to yield unto what he saith.

D. 2. Universal and free may be the confessions of the Church visible to the demands of God.

D. 3. Blind affection may make such fair answers unto the proposals of God.

D. 4. Men may be convinced and promise all to God, when they can do nothing.

D. 5. Returns of people unto God must be by their mediators.

D. 6. Mediators can return no other but what they receive from people unto God, Ver. 8.

2. The next advertisement in this teaching, preparation is about Gods intended

appearance, ver. 9. *And Jehovah said to Moses, behold I come to thee in the thicknes of my clouds that the people may hear in my speaking with thee, and also believe in thee for ever, and Moses declared the words of the people unto Jehovah*, Onk. Sam. Syr. same. — In the pillar of a cloud, Sept. — In the darknes of a cloud, Vulg. I will manifest my Angel, &c. Ar. — And the Lord said to Moses upon the third day, B. Uz. And the word of the Lord said, Behold my word shall be revealed unto thee in the thicknes of a cloud, 1. Hieruf. In these words seems to be the reply of God to Moses upon his report. Wherein these particulars occur to observation,

1. Gods bespeaking Moses or betokening his special favour to reply unto him.

2. The matter of his reply, *Behold I come to thee in the thicknes of a cloud*, He declareth his visible advent unto him.

3. The end of his appearance is twofold subordinat,

1. That the people might hear God speaking to Moses, that which they acknowledged, Job. 9. 28. 29.

2. That they might believe in Moses i. e. in the word delivered by Moses from God for ever.

4. The repetition of the rehearsal of the peoples words to God. *And Moses told, &c.*

Quest. 1. Was this the pillar of the cloud which had gon before them all this while?

Answer. 1. It is sure it was the same God promising appearance now, who used that symbol of his appearance unto Israel. 2. It probably might be the same cloud extended, 3. It is certain that there was addition of thicknes and darknes, which might diversify the form, and other clouds might be added to make it a terrible signal, such as God intended unto this dispensation of his Covenant to Israel.

Quest. 2. What was it that God would have the people hear him speak to Moses?

Answer. 1. Here doubtles it was the delivering of his moral law; God trusted not Moses to deliver that, but himself doth it, Chap. 20. And that with an extraordinary voice. 2. Other laws of lesser moment God gave a pattern of them to Moses and trusted him to carry them to Israel. 3. This speech was extraordinary to Moses at this time, V. 19.

Quest. 3. Was Moses to be believed in by Israel?

Answer. 1. God alone is the proper object of faith. 2. Moses is here but ministerially considered; he was the Minister by whom they believed. 3. His doctrine may and must be understood by his name.

Ttttt 3

Quest. 4.

Quest. 4. How is this repeated again, that he told the peoples words unto God?

Answer. 1. It is not evident that they spake to Moses any more than formerly, Ver. 8. 2. It is therefore rendered by some thus, *Jehovah said to Moses I will come, &c. After that Moses had told the peoples words to him, which is the best.*

We observe.

- D. 1.** Upon peoples readines to obey God is willing to make known his law. A willing people have all.
- D. 2.** Gods own appearance to give his law, is only that which command's faith. His word is for faith.
- D. 3.** Gods Prophets and Ministers are to beleeve upon Gods credit. Because he speakes to them.
- D. 4.** Dark and cloudy was Gods appearance and speech to Moses for his Church.
- D. 5.** People must hear Gods speech by Ministers, that they may beleeve it.
- D. 6.** The saving doctrine spoken by God to Moses must command faith in the Church for ever, Ver. 9.

2. The next way of preparing the people for receiving Gods law is by sanctifying them, whereabout we have to consider,

1. Gods command unto Moses, Ver. 10. 11. 12. 13.

2. Moses his execution of Gods will, ver. 14. 15.

In the command we have two branches expressed,

1. A command for sanctifying the people, Ver. 10. 11.

2. A command for bounding them, Ver. 12. 13.

In the former we have these particulars considerable,

1. The preface by way of delegation, *And Jehovah said to Moses, Readings are to the same purpose, — Who said to him, Volg. — And he said to him, Ar. Herein note,*

1. The Authority delegating, *Jehovah.*

2. The subject delegated, *Moses.*

3. The delegation by Gods word.

2. The precept, which is here generally exprest for sanctifying the people, but more specially it is threefold.

1. For dispatch and motion, *Go to the people, Readings are to the same.*

Going down testify to the people, Sept. The words are plain, the command is for his descent to Israel; wherein are observable,

1. The term from whence; *The mount.*

2. The term whereunto, *The people.*

3. The motion, *Go away, haste to them.*

2. For the sanctification of them, wherein are considerable,

1. The work real, which was to sanctify them, *And sanctify them to day and to morrow, Readings to the same sense,*

Prepare them, Onk. — Ver. 10.

Clenfe them, Ar. Where we have,

1. The work enjoined. Sanctify thou them; which surely imports, sanctification of persons in truth for receiving Gods law, the purifying of minds, senses, and members; such the holy God requireth to attend on him, Pl. 93.

2. The circumstance of time, this day and to morrow; such time doth God allot to cleanse the people; it is his will.

2. The work signified in this sanctification, *And let them wash their cloaths, Readings the same in sense.* Let them whiten their garments. Syr. In which act is noted only the symbol of sanctification, which consists really in the purifying of the Spirit, and was for the time of the law enjoined by God, but now with all other Jewish washings are ceased, Heb. 9. 10. Under such phrases yet true sanctification is signified in the Gospel, Heb. 10. 22. Eph. 5. 26.

Quest. How could Moses sanctify them?

Answer. 1. Ministerially onely, by shewing them the way of sanctification from God. 2. Typically, he is said to do it, as typing Christ the true Mediator. 3. Really, he discovereth it to be Gods words, and gracious work upon them, in his own way.

Quest. How could this be true sanctification?

Answer. 1. Symbolical washings or clensings were but institutions to note higher works of grace. 2. God did both require and effect holines as truly under the Law as under the Gospel; *be ye holy as I am holy.*

Quest. What dayes were they appointed for it?

Answer. The third and fourth of the third month; for on the fifth God appeared and gave his law which was the 50th day from the 15 of the first month, or the day of the Paschever and their coming out of Egypt; & hereupon called Pentecost. On which afterward was appointed an holy Festival, mentioned, A. R. 2. i. Exo. 23. 15. Levit. 23. 15. 16. A. R. 20. 16. Ver. 10.

3. A precept for full preparation, *And let them be ready against the third day, Readings all the same.*

1. The

1. The matter enjoined, is full and due readines, by sanctification, that all might be suited to the will of God, and nothing wanting of what he required.

2. The time prefixed, the third day from this Gods speaking, which was the fifth of the month, and the day of Pentecost as before noted,

Quest. Why was all this preparation to be made?

Answer. It was to dispose them better for receiving the doctrine of the law, and it noteth such a moral duty for souls holily to dispose themselves for receiving Gods Covenant.

Quest. Can men be sanctified before the law of God come unto them, to cleanse them? Joh. 17. 17.

Answer. 1. There is a sending forth of Gods truth and doctrine for calling strangers to conversion; so the Apostles are enjoined to preach to every creature. 2. There is a Covenant-discovery and law-giving to the Church, which is supposed to be sanctified already, these must be thus prepared for a due reception of Gods will.

3. The reason of this precept followeth, *For in the third day Jehovah will come down in the eyes of all his people upon mount Sinai, Readings are all to the same sense, shall be revealed, Onk. — The Angel of God shall be revealed, &c. Ar. There the manifestation of Jehovah for delivering his law to Israel is the reason given of foregoing commands, where we may note,*

1. The time again stated, *in the third day.*

2. The work intended, Jehovah will come down, i. e. in a visible discovery for giving his law to them,

3. The witnesses of this, the sight of Israel.

4. The place of his appearance, mount Sinai, upon the account of this Moses must take care to sanctify the people.

Quest. Was it Jehovah himself that descended, or his Angel?

Answer. 1. No created Angel is here meant. 2. The Angel of the Covenant is here spoken of, who is God himself, Christ. 3. His descent is spoken of him as to his visible appearance, for otherwise God filleth all in heaven and earth. 4. Angels were his ministers at this time, Gal. 3. 19.

Learn we.

D. 1. Jehovah delegat's a mediator to deal with the people to whom he will appear.

D. 2. Jehovah dispatcheth the mediator unto them in his time with

whom he hath to do.

D. 3. Sanctification of the people by the mediator, is commanded by God before he deal with them.

D. 4. A set time for sanctification God appoint's, which men must take.

D. 5. Signal sanctification went not alone under the law, however enjoined for that time, Ver. 10.

D. 6. Due preparation must be performed by souls against the time of meeting with God.

D. 7. God hath his third dayes appointment upon several occasions of giving out his grace.

D. 8. Jehovah doth humble himself in Christ to visit his people below.

D. 9. God makes his peoples eyes to witness sometimes his appearance to them.

D. 10. Gods appearance on mount Sinai was his condescension in grace, Ver. 11.

2. The next command from Jehovah to his people is for bounding them at the time, and in the place of his intended appearance, Ver. 12. 13. Herein,

1. The command is to Moses about the work which he was to do, *And thou shalt set bounds to the people round about, Readings mostly agree. Sept. — Set a bound about the mountain, Sam. — Testify to the people, &c. Syr. Herein we may note,*

1. The subject commanded, Moses Gods messenger and Israels mediator.

2. The work commanded, *set bounds to the people, or as it were rail in the mountain round about for the people.*

2. The command is also about the word which he was to say.

1. Of prohibition, and that is here twofold,

1. Against their motion beyond their bounds, wherein,

1. The prohibition, *Saying take heed to your selves of going up to the mount and touching the border of it, i. e. that ye touch it not nor go up, readings are to the same sense, — Touch not any thing of it, Sept. The utmost border, the edges of it, Ar. Syr. In the letter is prohibited to Israel,*

1. Any ascent beyond these bounds, go no further, than ye are called and bounded.

2. Any touching any part of the mount.

Ver. 12.

Ver. 12.

2. The reason of this prohibition under a threatening, *All that toucheth the mountain, dying shall dye*, Readings are to the same sense. — Shall draw nigh. Onk.

1. The subject threatened, every creature man and beast.

2. The penalty threatened, certain death, ver. 12.

Ver. 13.

2. Against the least touch of him or it that goeth beyond bounds, together with the penalty annexed, *There shall not a hand touch it or him but it shall be stoned with stoning, or shot thorough with shooting, whether beast or man, it shall not live*, Readings to the same.

1. The evil prohibited, touching the mount. This must not be so much as touched with a hand, the law is peremptory.

1. The penalty. It was an Anathema. Wherein,

1. The subject, man or beast that breaks thorough.

2. The evil threatened, death.

1. By stoning.

2. By shooting thorough.

3. The confirmation of it, none shall live.

2. Of promise, *When the sound of the trumpet or cornet is drawn long they shall ascend into the mountain*, Sam. the same.

When the voices and trumpets and cloud are gone from the mount they shall ascend, Sept. — When the trumpet is withdrawn they shall have leave or power to ascend. Onk. — When the trumpet shall found, Ar. When the cornet is silent it shall be permitted, &c. In this passage is observable,

1. The condition, when the trumpets sound is drawn out to the end and so ceased, as some, or prolonged, as others.

2. The permission, then man or beast might go up again upon it, as any other common mount; that is when God had drawn away the tokens of his majesty, and trumpet ceased, and cloud departed, then the place became common as before. Others say the neither part of the mount, so farre and no further, Ver. 17.

Quest. Why are the people forbidden the mount?

Answer. 1. Gods pleasure is cause enough for the prohibition. 2. It was the mountain that might be touched or was in itself tangible, Heb. 12. v. 18. And so noted more sensible delivery of the Covenant; and God would not have them to much to use their sense. 3. It was to make a difference between the people and their mediator.

Quest. Why are beasts prohibited and threatened?

Answer. 1. Not for their own sakes. 2. It was to inform men, that the appearance of God is not unreasonably to be abused. 3. To punish mans sin by them if in this kind they transgressed.

Quest. Why was no hand to touch man or beast, that touched the mount?

Answer. 1. This is not meant by way of rescue, as Vatab, for none durst now attempt it. 2. It was to note the accursedness of those that should transgress now, as such as were not to be touched. 3. It noted the more despicable death, to be killed without laying hand on them, Heb. 12. 20.

Quest. How farre were they permitted to come to the mount?

Answer. 1. Not beyond the bounds. 2. So farre as Moses led them, to the bottom of the mount, for this was a present license, therefore not likely to be when they removed their station hence, as *Iunius*, and so when the trumpet ceased. The prohibition and permission concern the same time, in greatest reason.

And teacheth us.

D. 1. God measures out creatures approaches to him, and his appearance unto them at his own pleasure.

D. 2. The revelation of Gods Covenant in the law was bounded.

D. 3. It was a weaknes in the Covenant-dispensation to Moses that it was from a mountain to be touched, Heb. 12. 18.

D. 4. It was not lawfull for any to touch that mountain, but the Mediatour of that Testament.

D. 5. Carnal approach to the mount by any beyond the bounds set, was death to all but the Mediatour, Ver. 12.

D. 6. No hand-touching or communion must be with that, which God hath judged to death.

D. 7. The Covenant given upon the mount that might be touched was severe and deadly, no life there, Hebr. 12.

D. 8. In the law God hath discovered by the death of beasts, the sin of men.

D. 9. As Gods signal or call souls may draw neer to him without danger.

D. 10. Creatures may come so farre and

and no further to God than he alloweth them, Ver. 13.

2. Now followeth the execution of the commands by Moses, V. 14. 15. Wherein these particulars occur,

Ver. 14.

1. The descent of Moses, *And Moses descended from the mountain to the people*, Readings agree, nothing is difficult here. This answers Gods first command to him, *Go to the people*, Ver. 10.

Ver. 14.

2. The work of Moses, *And he sanctified the people, and they washed their cloaths*, Readings to the same sense, — He prepared, &c. Onk. — He cleansed them, Ar. — They whitened, &c. Syr. Here the letter is plain, Moses his obedience to Gods command of sanctifying Israel, Wherein note,

1. The act of Moses, he sanctified them, by command & ordering them thereunto.

2. The act of the people, they washed their cloaths, which was signal unto washing of hearts, 1er. 4. 14. Ver. 14.

Ver. 15.

3. The last act of obedience to God in ordering Israel to meet with him, *And he said to the people be ye ready against the third day or at 3 dayes, come ye not nigh to a wife*, Readings agree, Here,

1. Moses executed his third command in giving the charge to the people to be ready at Gods time to wait on him.

2. His prohibition added, *Come ye not nigh to your wives*, that is, as to mutual injoyment, which otherwise was lawfull.

Quest. Is there not defect and excess in this act of Moses?

Answer. No: for 1. Though it be not mentioned here that he set bounds, yet this was done to Gods mind. 2. Though abstinence from wives be not mentioned before, yet doubtles at this time it was commanded unto him by God himself.

Quest. Doth obedience to God then deny use of wives?

Answer. 1. Not generally, for it is Gods institution. 2. Upon this extraordinary occasion, as this, of attendance on God, it is required to deny ourselves in it.

Observe we.

D. 1. The Mediatour willingly commeth from God to impart his will to his people.

D. 2. The true Mediatour is as ready to sanctify his people as God would have him.

D. 3. Souls must follow their Me-

diatours command for sanctification, Ver. 14.

D. 4. It is the Mediatours care to prepare a people for God at his time, to whom he is sent.

D. 5. Lawfull injoyments in the flesh sometimes must be denied for better attendance on God.

D. 6. Great is the fitness required in souls for receiving rightly the law from God, Ver. 15.

2. The next head for preparation to give the law concern's God himself in his visible address thereunto, Ver. 16. 25. In this are several actions between God and Moses interwoven, all preparatory for the giving of the law and Covenant.

1. The fore-running signes of God giving the law, Ver. 16.

2. The work of Moses in ordering the people, Ver. 17.

3. The terribleness of the place of Gods appearance, Ver. 18.

4. The parly between God and Moses ver. 19.

5. The appearance of God and his charge to Moses, ver. 20. 21. 22.

6. The reply of Moses about the charge ver. 23.

7. The dispatch of him to Israel from God, ver. 24.

8. The obedience of Moses, ver. 25. In the first concerning the fore-running signes of Gods appearance, we have these terms to note,

1. The time expressed, *And it was on the third day in the being of the morning*, Readings to the same, — And the third day come and the morning appeared, Vulg.

1. Here is the term connecting his appearance to the preparation of the people now done by Moses; immediately thereupon comes God.

2. The term of time, set out,

1. By the day, it was the third day from that, when God first spake to Moses and the 50th from the Paschever,

2. By the part of the day, it was in the morning at the breaking of the day.

2. The signals given, *And there were voices and lightnings, and an heavy cloud upon the mountain, and the voice of the trumpet exceeding strong*, Readings to the same sense, some various expressions, here are 4 signals,

1. Voices, which were thunders,

2. Lightnings, even the flashes from them.

3. An heavy thick cloud.

4. The sound of the trumpet exceeding strong and loud, all very terrible, Heb. 12. 18, 19.

3. The impression which these terrible

Vvvvvv signes

Ver. 16.

Ver. 16.

Ver. 16.

signes made upon the people, And all the people that were in the camp trembled, Readings the same.

1. The subject of this impression, a people lately prepared and sanctified to meet God, yea all of them within the camp though some stout enough, yet now they who durst face great armies, tremble at the voice of God.

2. The impression itself, fear and trembling, that made their joints to be loosed, Ver. 16.

Quest. Were these natural thunders? &c.

Answer. 1. It is very probable the matter might be natural. 2. But it is certain the making of them at this time was miraculous.

Quest. Why are such terrible signes used?

Answer. 1. These were suitable to the law given. 2. These were ensignes of the Majesty of the Law-giver. 3. These were fit to humble soules and prepare them for due hearing of the law.

Quest. what was this fear?

Answer. 1. Naturall in most, from seeing and hearing such terrible things. 2. Yet it might be by faith also in some, beleeving the terribleness of Gods Majesty therein.

Which informeth us.

D. 1. Upon Churches preparation and sanctification God is ready to appear to them.

D. 2. God will keep his day, his third day of appearance to his people.

D. 3. In Gods appearance for Covenant-making he giveth the discovery of himself as he pleaseth.

D. 4. Terrible signals God useth sometimes, to declare his Majesty to men, Ps. 18. 9.

D. 5. The law given by Moses differs from Christs in darkness and deadlines. Hebr. 12.

D. 6. Suitable affections unto terrible appearances of God may be from nature and grace, Ver. 16. It might be a spirit of bondage in some, but of free grace in others.

Ver. 17. In the second the work of Moses is expressed in the bringing of the people & ordering their approach to God, And Moses brought the people out of the camp to meet with God, and they stood at the neither part of the

mountain, Readings most the same, To meet the word of the Lord, Onk. The commandment of God, Ar. Herein we may note,

1. The act of Moses, and therein these terms,

1. The agent Moses, their Mediatour and Captain.

2. The patient, all the people capable of having and seeing this appearance of God.

3. The action, He brought them, or marshalled and ordered them for their approach, in which,

1. The term whence, is their camp, where they were pitched in their tents.

2. The term whereunto is God, and to meet with him at some nearer distance.

2. The posture of the people, They stood at the neither part of the mount, here note,

1. Their station which they kept, as ordered.

2. Their place, at the lower part of the mount, where bounds were set.

Quest. Why did Moses bring Israel to such a terrible sight?

Answer. 1. He doubtles was so commanded by Jehovah. 2. He was their Mediatour, and stood between God and them. 3. This was not to destroy them, but graciously to dispose and fit them for grace in this terrible dispensation.

We note from it.

D. 1. Gods terrours in the law are not to drive men from him, but to bring them humbly to him.

D. 2. God hath appointed a Mediatour to bring souls unto him. They come not of themselves.

D. 3. Upon the Mediatours conduct souls may be bold to approach the terrours of the Lord.

D. 4. Sinners must keep their standing appointed by the Mediatour to find grace in the sight of God, Ver. 17.

In the third the terribleness of the place where God appeared is next discovered, And mount Sinai was all on a smook because Jehovah descended upon it in fire, and the smook thereof ascended as the smook of a furnace, and all the mountain trembled exceedingly, Sam. and Syr. same. All the people were astonished, Sept. Trembled. The Lord was revealed, Ar. Onk. The whole mountain was terrible, Vulg. In this passage we

we have to note these particulars,

1. The terrible state of this mount, the place where God appeared to give his law, expressed in two visible signals,

1. Of smook, and that described,

1. Positively, the whole mount Sinai was in a smook, i. e. In a thick grosse darkness, called smook.

2. Comparatively, The smook thereof ascended as the smook of a furnace, i. e. Very thick and black.

2. Of earthquake, And all the mountain trembled exceedingly, there was a dreadful earthquake, enough to make creatures cry and fly at the sight of it; when mountains quake, Heb. 12. 18. Hab. 3. 10. Ps. 114. 4. Ps. 68. 8.

2. The reason of all this, Jehovah descended on it in fire, wherein concur,

1. The efficient itself, Jehovah who alone makes this apparatus, the eternal being.

2. The mode wherein he work's, it was fire, a terrible signal of his appearance whose name is a consuming fire.

3. The actuating of all these terrible events by his descent attributed to him after the manner of men, and upon his visible manifestation onely, for as God he filleth heaven & earth, & is not subject to motion, but this note's here the putting forth of himself to make this terrible sight.

Mark we.

D. 1. The wisdom of God orders the place to be terrible, where he giveth his dreadful law.

D. 2. Smook and darkness and earthquakes God useth to awe creatures for receiving his will.

D. 3. Gods fiery appearance is the onely cause of his fiery law, Deut. 33. Ver. 2.

D. 4. Such fiery revelation of God is for salvation and not destruction in the first intent, Ver. 18.

Ver. 19.

In the fourth we have a special parly between Moses and God, thus recorded, And the voice of the trumpet was going and waxing strong vehemently, Moses spake and God answered him by a voice, The founds of the trumpet proceeded vehemently stronger, &c. Sept. And from the face of God it was answered by a voice. Onk. Grew and became very strong, Sam. As it proceeded so it grew stronger. Was intense and grew very strong, Syr. All mostly to the same sense. Here we have to note,

1. The occasion of this parly, and that

was the vehement loud and terrible found of the trumpet, expressed in three terms.

1. It mooved and went on.
2. It waxed strong or loud.
3. It was vehemently loud and strong, which ours render, It waxed louder and louder.

2. The expression of Moses before God, he spake, no mention to whom.

3. The return made to him, And God answered him by a voice,

1. The replyer God.
2. The manner of reply, by a voice.
3. The matter of the reply, God answered him. Some queries here are to be satisfied.

Quest. What and to whom did Moses speak?

Answer. 1. Neither of these are here expressed, but onely that upon some consternation falling on him upon the exceeding terrible found of the trumpet, being as overwhelmed he spake, and probably to none but God. 2. This expression of his arising from the loud found of the trumpet, most reasonably was the expression of fear; and though we read not of what he did say, yet the words recorded by the Apostle seem to be his speech, I exceedingly fear and quake, Heb. 12. 21.

Quest. 2. What was it that God answered him by voice?

Answer. 1. Nothing is here expressly said of this. 2. This was not the charge afterward mentioned, for Moses was not yet called up. 3. Neither was it the law given, for that follows, Chap. 20. 4. It was doubtles an answer of peace and comfort suitable, whereof he now stood in need, though he were mediator, the like may be observed of Christ in the flesh, Math. 16.

Quest. 3. What did this found of the trumpet note?

Answer. 1. A dreadful alarm to summon Israel. 2. A terrible threatening of them. 3. An insufferable charge against them; such as neither Israel, nor Moses could well brook; Hebr. 12.

Learn we here.

D. 1. Dreadful and unsufferable to sinners is Gods warning trumpet which doth but summon.

D. 2. Mediators themselves in the flesh may tremble and cry at the found of Gods wrath.

D. 3. God himself supports mediators under the hardest conflicts with his terrours.

VVVVV 2

D. 4.

D. 4. God hath a voice of comfort to countervail the terrible sound of his trumpet, Ver. 19.

In the fifth head noted about Gods preparation are these specials,

Ver. 20. 1. Gods descent upon the mount, *And Jehovah descended upon mount Sinai, upon the head or top.* Readings most the same, — And the Lord was revealed, &c. Onk. — Behold the Angel of the Lord appeared, &c. Ar. In this occurre these terms to observation,

1. The descendent *Jehovah*, who is said to dwell in the high and holy place, and to be higher than the highest, he humbly himself to come down among men, *Isai. 57. 15.*

2. The descent itself, *he came down*, i. e. as to the signals of his presence, otherwise God is not subject to motion.

3. The place of descent, mount Sinai, even the top of the mount which was the utmost of its height.

Quest. Why did God thus descend to give his law and not rather speak from heaven?

Ans. 1. Gods will in choosing his way and place of law-giving is reason sufficient. 2. Yet here God seemeth to prefigure the place on earth unto the present disposition and state of the mediator, Moses who was on earth. 3. Heaven was the place whence the Covenant was to have a better discovery by Christ, the true mediator, to shew the excellency of it above this from earth, *Heb. 12. 22.*

Ver. 20. 2. Gods call to Moses with his return, *And Jehovah called Moses to the top of the mountain, and Moses went up.* Readings to the same. — From the top, &c. Ar.

1. Gods act in calling Moses the mediator nearer to himself; even to the highest place of his visible presence, which was interdicted to all besides him.

2. Moses his return in obeying Gods call. He went up whether he was called to stand by God in his law-giving, Ver. 20.

3. Gods charge to Moses for testifying a double message,

Ver. 21. 1. To the people of Israel, *And Jehovah said to Moses, go down, testify to the people, lest they break in to Jehovah to see and many of them fall.* Sam. same. — Lest haply they will transgress the bounds, &c. Vulg. — Draw near to God to consider, Sept. transgress, Onk. — Come forth before the Lord to see, Syr. — Warn, &c. that they break not in to the sight of God, &c. Ar. Here note,

1. A command for his descending again from God to Israel.

2. Gods charge unto them, wherein is expressed,

1. The manner of his dealing with them, *testify to them*, a work added to

the former warning by way of witness-bearing, and more solemn pressing of them to heare.

2. The matter of it, that they break not their bounds to gaze, or pry into the doings of Jehovah further than was permitted them.

3. The reason of it which was the preventing of the danger threatened, lest many of them thereupon should fall and perish as the Bethshemites, 1 Sam. 6. 19.

Quest. Why is this double charge given by God to Israel?

Ans. 1. Their hearts needed it, who where curious enough to presume, and trespass the prohibition, as, Ch. 16. 20. 27. 2. It was to expresse his own care of their good.

2. To the Priests, *And let the Priests also that draw nigh to Jehovah sanctify themselves lest Jehovah break forth upon them.* Ver. 22. Smite them, Vulg. — Kill them, Sept.

Which draw near to minister, &c. Onk. — Destroy them. Sam. —

Break in upon them, Syr. — Cut them off, Ar. Herein also we may note,

1. The duty charged, *let the priests, &c.*

1. The subject of it described, 1. By name of office, Priests,

2. By their work, in drawing nigh to God for ministering to him.

2. The duty charged is their sanctification, that they be purified and prepared in their places, according to the will of God revealed.

2. The reason of this also is exemption of them from danger, lest Jehovah divide upon them, or break forth to kill them; thus these commands are backed with dreadful threatnings, to keep them to obedience, and deliver them from death.

Quest. 1. Who were these Priests, seeing yet Aarons sons were not called to that office?

Ans. These doubles were the first born of Israel chosen of God, Ex. 13. called yongmen, Ex. 24. 4. These for present were set apart for ministering to God.

Quest. Where were they to satisfy themselves?

Ans. In their places, at the bottom of the mount, where Moses had set them, who was mediator now for them also, for into the mount they were not to come, Ver. 24.

We observe.

D. 1. Great is the condescension of Jehovah unto men in giving law and Covenant to them.

D. 2. In Gods humbling himself he keeps his distance and place above men.

D. 3.

D. 3. In giving his law to men God calleth the mediator to be by him.

D. 4. The mediator is ready at Gods call to be with him, and take law from him for his people, Ver. 20.

D. 5. The mediator is up and down between God and men for their good. So God will have it.

D. 6. Double charges and most serious contestations are all but needful to keep souls from sin.

D. 7. So near access to God is not lawful for the people, which is allowed to the mediator.

D. 8. God withholds no discovery from his Church, but that which would be deadly to them. Ver. 21.

D. 9. Among the congregation God hath appointed some to office for ministering to him.

D. 10. Such persons must be sanctified in their special place according to Gods will.

D. 11. The more holy the persons and office are, the more deadly is their transgression.

D. 12. Threatnings of death are primarily in grace to give life to souls, Ver. 22.

Ver. 23. In the sixth place the reply of Moses followeth, *And Moses said unto Jehovah, the people cannot come up to mount Sinai, for thou hast testified to us, saying, bound the mountain and sanctify it.* Readings are all to the same sense. Herein we may observe these particulars,

1. The reply of Moses, *he said to Jehovah, the people cannot come up to mount Sinai,* the letter is plain, wherein note,

1. The manner of replying, *Moses said to Jehovah,* it was by word.

2. The matter of it, *the people cannot come up.*

2. The reason of this his reply which is given,

1. Expressly, *thou hast said unto us bound the mountain, set a pale and sanctify it, separate it from that ground on which the people stand.*

2. Implicitly, all this we have done, and therefore the people cannot come up. Thus the letter sound's.

Quest. Was Moses unwilling to go down?

Ans. 1. It is not reasonably to be thought, that he withdrew from Gods

command. 2. It is likely that from what means had bin used, and the charge already given so strictly, Moses had so much charity to think, that Israel could not transgress in that matter. 3. Others conceive it, as if it were made by way of inquiry, whom God would have come up, and whom not, but the words seem not to carry it.

Learn we.

D. 1. Ministerial charity may think that good of people, which God knoweth is not in them.

D. 2. Gods testimonies being declared, and his means used, it may be presumed by good ministers, that people will obey.

D. 3. Unwillingness to suspect the Church may stand with willingness in Gods best ministers to obey his word, Ver. 23.

In the seventh place followeth Gods dispatch of him down, *And Jehovah said unto him, walk, go down; and come up thou and Aaron with thee, but let not the priests and the people break through to come up to Jehovah, lest he break forth upon them.* Readings to the same sense. — Afterward come up, &c. Lest he destroy them, Sam. — And rush upon the light of God, lest he break them, Ar. — Kill and destroy them, others. Here observe,

1. His dispatch away, go down, stay not.

2. His allowance of return, come up again, thou and Aaron.

3. His interdiction of all other Priests and people upon the former penalty, that they come not beyond the bounds.

Let them not violently presse, &c. Sept. *pa sinidwras*, yet there is a violence for taking heaven, Math. 11. 12.

Quest. Why did God so charge Moses to go down?

Ans. 1. This stands upon Gods absolute will, God will have one and not another. 2. Doubtless God had some special work for Aaron there, though not expressed in this place. 3. He was in commission with Moses, and to be a minister of this law.

In the 8th is a short recital of the obedience of Moses, *And Moses went down to the people, and said unto them.* — Readings agree. — Declared all unto them, Vulg. In his obedience are two things,

1. His descent. He leaveth the top to go to the bottom.

VVVVV 3

2. His

2. His speech, he made known Gods will in all unto them, in the matters of their safety.

Quest. How long staid Moses below before he ascended?

Ans. 1. All the time of the giving of the law, Ex. 20. 10. 2. After this he was called up with Aaron, Ex. 24. 1. when it is most plain he went up.

We conclude.

D. 1. God seeth need for his ministers testifying and pressing on people his will, when men do not.

D. 2. The Mediatours descent to men hinders not his ascent to God again for their good.

D. 3. None but Mediatours must come so near to God as he appoints them.

D. 4. Such as do, though under pretense of holiness, must perish, Ver. 24.

D. 5. The Mediatour as he must, so is he willing to be with Gods people at the lawgiving.

D. 6. It is Mediatours work to teach all to soules that may fit them to a due reception of Gods Covenant, Ver. 25.

All this done, then God delivereth his law as followeth.

CHAP. XX.

After preparation made as before, God now proceedeth to deliver his law unto Israel in this Chapter, and the following, for settling his Church, to the end of this book: unto which are many enlargements and appendices in Leviticus and part of Numbers, so long as they stayed at mount Sinai, Numb. 10. 10.

This last part of Exodus which is about Gods law-giving, containeth these general heads.

1. The tradition of Gods whole will from him to Moses his servant, from Chap. 20th to the end of Chap. 34.

2. The delivery of this will of God from Moses to Israel, Chap. 35.

3. The execution of Gods will in making all things for the Tabernacle, and raising it, from Chap 36 to the end.

In the first general head, for orders sake

we may note two steps of Gods delivering his will to Moses.

1. In his being at the neither part of the mount, dealing between God and the people, Ch. 20. 21. And this will is made known to him, Chapters. 20. 21. 22. 23.

2. In his being up with God in the mount, and there the will of God is declared from Chap. 24. unto Chap. 35. of which we shall consider in its place.

1. In that will of God delivered him below, three heads are observable about the same, as a threefold law.

1. He giveth to Moses and Israel the moral law, which concerned them as men, Chap. 20.

2. He add's some judicial lawes, which concerned them as a state, Chap. 21. 22. 23. to the end of Ver. 9.

3. He delivered something of the ceremonial law, which concerned them as a Church, Ch. 23. 10. &c. But of the Church state God gave Moses a fuller platform or pattern in the mount from Ch. 24. &c.

In this present Chapter we have mainly the morall law delivered, and in the whole these heads,

1. The preface to this law, ver. 1. 2.

2. The law itself delivered, ver. 3. 17.

3. The consequents of this law's tradition, ver. 18, &c.

1. The preface of the law runs thus, Ver. 1. And God spake all these words, saying, Ver. 1. I am Jehovah thy God, which have brought thee out from the land of Egypt, from the house of servants, Ver. 2. Readings are all to the same sense. This passage in the very form of words appears not to be preceptive but narrative; therefore it is none of the ten words, as some Hebrewes have conceived, but a true preamble unto them: wherein we may note.

1. The term of connection, which knits this that followeth unto the precedent narration of trumpet-sounding, and thunders roaring and earthquakes shaking, and darknes of clouds terrifying, in this mode God is brought in speaking, so that the words were made terrible not in themselves, but in those fearfull adjuncts where: with they were delivered; for the law it good to man and not terrible, Deut. 5. 22.

2. The matter connected, which is both the preface, and the law following: in the former we have,

1. A narrative of the law-giver, and his work.

1. The law-giver is declared to be God himself who claims the name of Jehovah, v. 2. And therefore was it not an Angel that delivered the law, though multitudes attended on the ministry of it.

2. The work was utterance, He spake all these words, both in the preamble, and law, wherein,

1. The

1. The voice which was Gods, and that was a mighty voice, which could make so many 100000 hear it at one and the same time; it was truly a voice which they understood, Deut. 4. 10.

2. The matter of it, which was assertive in the preface, and preceptive in the law, he first declares his being and relation to them and then his will.

1. The words.

2. The universality of them are here noted, not a word of mans invention or speaking.

2. An assertion of the state of his Law-giver in this work, which is threefold,

1. Of his being, I am Jehovah, the reciprocal name of the true God, Ch. 3. 14. 6. 3. It is the eternal being, the cause of all beings, therefore to him belongs it to give law to creatures.

2. Of his relation, I am thy God.

1. By creation.

2. By redemption.

3. By Covenant with Abraham, &c.

3. Of his work, I brought thee out from the land of Egypt, from the house of servants, where,

1. The deliverer Jehovah, it was I who did it.

2. The term of deliverance, set out, 1. By the place, the land of Egypt, the place of their oppressours.

2. By their condition therein which was the worst of slavery, the house of servants.

3. The act of deliverance, I brought you forth, and that with an outstretched arm, with signes and wonders which none could resist. All this is asserted in the preface, to single out the hearts of the people unto God.

Quest. 1. Why did God speake himself this law?

Answer. 1. His name was onely concerned in it, as a Law-giver. 2. The law itself, was of eternal being, therefore fit to be given by the eternal Lord. 3. That all men as well as Israel may know God to be the Law-giver, and fear.

Quest. 2. Why doth he assert his being here?

Answer. 1. To give true being to the law. This is law indeed. 2. To adde sovereignty to the law, as he is over all. 3. To make the law efficacious to assimilate souls to his being, which is Gods great designe in giving his law.

Quest. 3. Why doth he assert his relation also?

Answer. 1. To shew the justice of his lawgiving, he being their God. 2. To shew the goodness of his law, for it must needs be good which commeth from their God in Covenant. 3. To make it more binding on them. Should not a people look unto their God? This is a great ingagement.

Quest. 4. Why doth he assert his redemption of them?

Answer. 1. As a great indearment of them to his law having so saved them not as the onely ground of it. 2. To declare that this was a redemption-law or word of grace not given to condemn. 3. To bring them and all men to be his servants onely upon a redemption-account.

Which teacheth us.

D. 1. Terrible expressions God doth use in giving words of grace. Terror and grace may joyn. Connect.

D. 2. God himself is the onely author of his own law. No creature work is this.

D. 3. All the words of Gods morall law are spoken or declared by himself.

D. 4. Gods voice in his moral law reacheth all men, Ver. 1.

D. 5. Jehovah onely can put the law of truth in being.

D. 6. Relation to man as their God is a just ground of lawgiving unto them.

D. 7. Needs must that law be good to man, which comes from God in relation.

D. 8. Their Redeemer God is, to whom he is related as their God.

D. 9. Redemption-work from hell more than from Egypt should engage souls to Gods law.

D. 10. God would have creatures know upon what gracious terms he giveth them law, Ver. 2.

2. The next general head of this Chapter is the law itself here given by God, from Ver. 3. to Ver. 17. About which, because I have largely opened the whole in a Catechistical way, I shall but cursorily touch the whole here. And to that purpose I shall passe the critical observations of some learned men about the double pointing of some parts in these commands and deliver onely a plain, and short account of the whole law, as it is in this place first delivered by God, and again repeated by Moses, Deut. 5. 6. 7. &c.

The whole law contained under ten words, as Moses numbers them, is originally

ginally and naturally divided into two tables, upon which God wrote his eternal will, with his own finger that which concern's all men.

The summe of these two tables is comprehended in two great lawes.

1. The summe of the first is, *Thou shalt love the Lord thy God, &c.* Deut. 6. 5. Matth. 22. 37.

2. The summe of the second is, *Thou shalt love thy neighbour as thyself*, Matth. 22. 39, 40.

1. Under the first general head are contained 4 special commands, wherein man is bound to expresse his love to God.

1. The first of these is given us, v. 3. thus in the letter, *There shall not be to thee any of the strange Gods before my face.* Here was given,

1. Expressly, a negative law. Wherein note,

1. The subject to whom it is given *Thou*, the redeemed of the Lord now concerning all men in Christ, *There shall not be to thee.*

2. The matter prohibited, the having of strange Gods, or Gods of strangers, where is forbidden.

1. Plurality of Gods. Not Gods many, as gentiles have had, 1 Cor. 8. 5.

2. False Gods, or Gods of strangers which men formed to themselves after their own lusts, Rom. 1. 23.

3. The bounds of this prohibition, *Before my face or in my sight*, or *against my face*, no where that my face can behold: no not in the heart and innermost thoughts; which God seeth.

2. Implicitly, here is an affirmative law, *The Lord thy God is one Lord*, and *he shall be to thee for a God alone*, Deut. 6. 4.

1. The subject is the same.

2. The matter of command, appropriating Jehovah as the true God, and onely God.

3. The ordering of this also to be in Gods sight; where-ever Gods eye can pierce, that he may see himself in thought, word, and deed owned as God.

Quest. Why are strange Gods forbidden who are none?

Ans. 1. It is true in themselves they are no Gods. 2. Yet by interpretation and mens opinion they are. 3. The burden therefore of the prohibition is, that men should not frame, conceive or make any such in their thoughts unto themselves.

Quest. What is this appropriating of Jehovah to be our God?

Ans. It consists in the inward heart respect to Jehovah, and him onely as God, and in that respect is expressed.

1. In heart-acknowledgment of him, as the onely true God. 2. In heart-dependance on him, and hope in him.

3. In heart-love and feare of him, and delight in him. 4. In heart-praise

and obedience to him. And all this acted from the heart, singly, fully and for ever.

Which learneth us.

D. 1. *Atheism or denial of any God is expressly forbidden by Jehovah to man the subject of redemption.*

D. 2. *Poluthesim, or the having more Gods than one is as great an evil prohibited by Jehovah.*

D. 3. *The denial of Jehovah to be the true God is a grievous sin forbidden by him.*

D. 4. *The onely true having Jehovah for a God is a great duty on man, who may be redeemed by him.*

D. 5. *Heart-having or closing with Jehovah as our God is the main duty of the first precept.*

D. 6. *Gods sight or face will try whether men own Jehovah for their God truly and solely or not.*

2. The next of these 4 words in the first table, which commands love to God is that which concerneth his outward-man-worship and this is given us, Ver. 4. 5. 6. Where,

1. The law itself is given thus to the letter, *Thou shalt not make to thee a graven thing, nor any likeness of things which are in the heavens above, or which are in the earth beneath, or which are in the waters under the earth,* Ver. 4: *Thou shalt not bow down to them, nor serve them*, Ver. 5. In which passage are delivered,

1. The law expresse which is negative, and that prohibits,

1. The making of any Image as means of worshipping God, *Thou shalt not make, &c.*

2. The bowing down to them, or worshipping by them, *Thou shalt not bow, &c.*

2. The law implied which is affirmative commanding the true conceptions of God, and worship of him, according to his will.

Quest. 1. What is meant by the graven thing or likenes prohibited?

Ans. 1. In the letter, all graven carved, molten work for representation of any thing, as the first word noteth, & all painted pictures or images to resemble persons and things. 2. In spirit, and inward meaning, all vain Imaginations and conceits, misrepresenting God, or presenting other things for him.

Quest. 2. What are the things to which these relate?

Ans.

Ans.

Ans.

Ans.

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Answer. 1. Things in heavens, invisible as God himself, &c. Or visible as sun, moon. 2. Things or staries on earth, as men, beasts, fowl and creeping things. 3. Things in the waters, as fish, &c. Which are said to be under the earth, because the waters seeme so to be, and elsewhere the earth is said to be founded upon the seas, Ps. 24. 2. However elsewhere the earth is said to be covered with the deep, Ps. 104. Ver. 6.

Quest. 3. What is it to make these images and likenes?

Answer. 1. Simply to frame them by making, and casting, carving, or painting, and the like. 2. The term, end or scope of making these, which is a mans self, *thou shalt not make them for thee, i. e. for thy use*, as to worship by them. Otherwise some representations of creatures may be made; but none at all of God, that is sin; the very making of an image of him.

Quest. 4. What is meant by bowing down to them, and serving them?

Ans. 1. All reverence, as kneeling, killing, lifting up or spreading hands unto them, worshipping, or offering to them. 2. All use of them as means of worship, so as to worship or serve God by them. This is an abomination here forbidden.

Quest. 5. What is carried in the affirmative part implied?

Answer. 1. In general a command to worship God onely according unto his revealed will, and that is spirit and truth. 2. In special to have Gods Spirit the principle of worship, Gods law the onely rule, and Gods glory the onely end. To this may be added as here included all commands to destroy all images or means of false worship, which are frequently mentioned.

2. The reason prelling this law is added in part of the 5th and 6th verses which is gathered from the consideration of the law given in these particulars,

1. In his being, *I am Jehovah he that was and is, &c.*

2. In his relation, *I am thy God*, thy redeemer and husband, so he declareth himself in Covenant.

3. In his attribute proper to an husband, *I am a jealous God*, loving fidelity in worship, and in fury pleading with the adulterous soul.

4. In his vindictive work of justice, *I visit the iniquity of the fathers on the sons upon the thirds and upon the fourths of them that hate me.* Ver. 5.

5. In his remunerative work of justice, *And I do mercy unto thousands of them that love me, and of them that keep my commandments.* Ver. 6.

Quest. 1. What is carried in Gods jealousy?

Ans. 1. Strength of love to such souls, whom he prohibits to deale treacherously. 2. Single desire of enjoying souls in worship. 3. A careful eye lest they miscarry in the performing it. 4. Extremity of rage against souls adulterous.

Quest. 2. What is carried in the vindictive threatening?

Ans. 1. The nature of the sin. It is perverse iniquity to make an image to serve it. 2. It is very infectious from fathers to sons to continue it. 3. The return of Gods visitation of vengeance, extended as farre as the infection goes, to the third & fourth generation of haters; such are corrupters.

Quest. 3. What is carried in the remunerative promise?

Ans. 1. The character of obedience to this law, such as love God, chaste souls that keep from Idols. 2. Fruit consequent, keeping all Gods commands. 3. Good promised.

1. In its nature, *Doing mercies.*

2. In extent, *Unto thousands.*

3. In the true line, such as love God, fathers, and sons, and are chaste in worship.

And informeth us.

D. 1. *God-mans redeemer hath given him law for outward as well as inward respect unto him.*

D. 2. *No visible image or likenes of God must be made by men. It is an obomination.*

D. 3. *God must not be served or worshipped by visible shapes. It is Idolatry.*

D. 4. *Inward imagination-worship of God is grievous sin and spiritual adultery.*

D. 5. *God himself, and as himself is purely to be worshipped by his redeemed.*

D. 6. *Spirituality and truth in worship is the duty of man redeemed.*

Ver. 4. part of 5.

D. 7. *God being Jehovah rejects all image and inforceth onely spirit-worship.*

D. 8. *Gods Covenant and married-relation to his people denoteth a*

X x x x x adultery

Secundum
Vulgat.

Ver. 3.

Ver. 4.

Ver. 5.

Ver. 5.

adultery in image-worship, and commandeth fidelity in spirit.

D. 9. Gods jealousy argueth image-worship to be adultery and spirit-worship fidelity to himself.

D. 10. Image-worship of God is a sure character of souls that hate him.

D. 11. False worship is an infectious sin, it runs in the blood from fathers to children.

D. 12. The jealousy of God visits with vengeance fathers and children to many generations, that hate him. Ver. 5.

D. 13. Fidelity of souls to God in true worship is the true love of him.

D. 14. He that loveth God in worship will truly keep all his commandments.

D. 15. Gods mercy and grace is reciprocal with the love of God in his true worship.

D. 16. Gods exercise of mercy is intailed by covenant upon all true worshippers to a thousand generations. Ver. 6.

3. The next word in the first table which is the third command, thus followeth, *Thou shalt not lift up the name of Jehovah thy God to vanity, for Jehovah will not clear him who lifteth up his name to vanity.* Not take the name of the Lord thy God in vain. The Lord will not cleanse him, &c. Septuagint. Thou shalt not swear in the name of the Lord thy God causelessly, for the Lord will not justify him who shall swear by his name to falsehood, Cald. Syr. Ar. Samar. and Vulg. as our English. This is the third way of expresting mans love to God with respect unto his name, which this precept injoineth.

Quest. Do not all the commands in the first table concern Gods name?

Ans. Yea, the whole law beareth Gods name as the author and end of it, but more immediately and objectively Gods name is held out in the first table, and variously in the precepts thereof. In the first the name of God essential was concerned, as to inward worship of him. In the second as to outward worship in ordinances. In the third as to all religious conversa-

tion toward it. In the fourth as to the preservation of his time for sanctifying his name therein.

Two heads are considerable in this precept.

1. The command itself delivered two ways.

1. Explicitly, and so it is negative, forbidding sin, *Thou shalt not take, &c.*

2. Implicitly, and so there is an affirmative word commanding the duty contrary to the sin, which is, to take up and use Gods name as it is.

2. The reason enforcing this command, *For Jehovah will not clear, justify or hold him guiltless, &c.*

For the explication some questions must be answered.

Quest. What is the burden of the negative precept?

Ans. Three things are to be opened here.

1. The object under prohibition. *The name of the Lord thy God.*

2. The act denied, *lifting up to vanity, or taking it in vain.*

3. The force of the negative term, or prohibition,

1. As to the object three terms are considerable in it,

1. Name.

2. Jehovah.

3. Thy God.

Quest. 1. What is meant by the name here of the Lord thy God?

Ans. The name of God is that generally by which God is made known to man, but this is twofold,

1. Essential, such as notes God himself in his being, such are the titles of his being, as Jehovah, &c. or of relation, as Father, Son, and Spirit, or of attributes, both incommunicable, as infinite, &c. Or communicable, as wisdom, justice, &c. God is in all this name.

2. Declarative, so the name of God is all that, which declareth or maketh him known, as his word, his works, his ordinances, &c. Pf. 138. 2. The whole name of God in both these senses is to be understood in this commandment, but not so in the two former, for God himself in his being is inwardly and outwardly to be worshipped, but his works or word or ordinances are not to be worshipped, yet none of these must be abused or lifted up to vanity. The name of God therefore at the large is here to be understood, none of his discoveries must be used as vanities.

2. The term of *Jehovah* here signifieth that eternal being which is signified by the name, therefore not the word in letters and syllables is here meant, as if it were unlawful to pronounce this name, as the superstitious Jewes conceive, but (that being discovered by any name of his.

3. The term of relation *thy God* noeth to them,

1. The true God so discovering himself.

2. A God theirs by Covenant, therefore not to be abused by them. As to the second, which is the act denied. It is lifting up to vanity or taking in vain, where,

1. The end of the action is vanity.

2. The action itself.

Quest. 1. What is vanity?

Ans. It carrieth in it. 1. Emptiness, nothing, Pf. 39. 5. 2. A lye, Pf. 4. 2.

3. Fruitlessness, without any good issue. *Isai. 30. 7.* 4. All manner of sin, Pf. 119. 50.

Quest. What is the action?

Ans. It is the lifting up this name to vanity, or taking it in vain, which noeth the abuse of this name of God to lye, to sin, to emptiness, to no purpose, and this may be done outwardly, and inwardly, the law reacheth the Spirit. And all this in these ways,

1. In opinions about the name of God, as misapprehension of it.

2. In profession toward God; as denial of trust in him, and conversation toward him, by abusing his works, and corrupting his word, not only swearing, but every abuse of Gods name is meant.

As to the third. The force of the negative is as strong here, as in other laws.

1. It binds against making Gods name a vanity in any kind.

2. It binds at all times, never must this be done.

Quest. What is the weight of the affirmative precept implied?

Ans. 1. In general it is to lift up the name of God to truth, and to make use of it in the whole extent of it, word, and works, as to sanctify it, make it a praise, and let it be known in our conversations, as being truth, in which our souls must put affiance, as our sure support. Under this general several duties are carried unto the several acceptions of the name of God, both essential and declarative, inward, works and ordinances, to use all in truth according to their natures, and to the great end of glorifying God in them, is no less than the duty here enjoined.

Quest. What is carried in the reason of it?

Ans. 1. Something expressly, as God will not clear, justify, or hold him guiltless, but convince, and condemn every foul taking his name in vain, and not repenting. 2. Something implicitly, God will justify every one, that shall use his name worthily, and as becomes the greatest, truth and holiness of it; but not for it; but upon the account of Christ, in whom alone souls are justified.

It teacheth us.

D. 1. The name of God is dear to him, and should be fearful to his redeemed. The law binds this.

D. 2. God must not in any part of his name be vainly used, or abused as a vanity. The law forbid's it.

D. 3. God in all his name must be lifted up and glorified indeed, by his redeemed ones, even as he is. The law requires it.

D. 4. The law about Gods name is spiritual, and spiritually to be observed, both in prohibition and command.

D. 5. Every vain abuse of Gods name brings guilt on man, and God will hold him to it.

D. 6. In the sanctifying of his name God will justify his redeemed, Ver. 7.

4. The last word in the first table which commands the acting of love to God is the sanctifying of his time, and the whole is delivered in the 8. 9. 10. and 11 verses as followeth, *Remember the day of Sabbath to sanctify it, Ver. 8. Sept. of Sabbaths.* All readings els singularly. *Six dayes thou shalt labour and do all thy works, Ver. 9. Sept. Cald. Sam. Ar. Syr. the same, But the seventh day is a Sabbath to Jehovah thy God, thou shalt do no work, thou, nor thy son, nor thy daughter, thy servant, nor thy handmaid, nor thy cattle, nor the stranger who is within thy gates, Ver. 10. Thy*

oxe and every beast of thine, Sept. In thy city, Cald. Syr. In thy

house. Ar. For in six dayes Jehovah made the heavens and the earth, the seas and all that are in them, and rested in the seventh day, therefore Jehovah blessed the Sabbath day & sanctified it. Ver. 11. Blessed the seventh day, Sept. gave them rest on the seventh day, therefore blessed the seventh day, &c. Ar.

In this whole passage we have to note,

1. The law of God positive, *Remember, &c. Ver. 8.*

2. The law of God permissive, *six dayes, &c. Ver. 9.*

3. The law of God negative, but the 7th, &c. Ver. 10.

4. The reason of the whole, for in 6 dayes, &c. Ver. 11.

Quest. 1. What must be understood in the positive law?

Answer. These terms must be opened to the understanding here.

1. The object immediately and properly concerned

Ver. 8.

Ver. 9.

Ver. 10.

Ver. 11.

concerned in this command, this is *the day of Sabbath*, about which we must know,

1. That it is a day natural, such a portion of time as a day denoteth; and this not as a circumstance of duty as in other commands, for every duty requireth its time and season, but as the *substance* of the duty commanded.

2. That the name of Sabbath imposed on it, is the natural name of it, noting it to be the day of Gods rest, which after other dayes & works created, he made for man to take up his rest weekly in God.

3. A weekly day. The seventh day, not the sixth, or any other in it, and this weekly to return.

4. Reciprocal, not because it was the seventh from the creation was it established, but because the Sabbath for that time, &c.

2. The act immediately here commanded is to *sanctify* this day of Sabbath, which work of ours stands in conformity to the act of God, in his sanctification of the day, as afterward is urged in the reason, which consisted,

1. Not in any positive holines infused, whereof dayes are not capable, but relative onely, with respect to God himself, and for his use.

2. In setting it apart from common dayes.

3. In putting his name upon it, *The holy of the Lord.*

4. In appointing it for communion more solemn with his creatures, thereby to give out holines and blessing to them. Now our conformity hereunto stands,

1. In calling the Sabbath, the holy of the Lord, &c. which is the acknowledgment of it in our minds.

2. In laying out our affections thereon, by calling it our delight, and having our pleasure on it.

3. In sanctifying and blessing the Lord in it, with bodies and spirits thorough all duties of holines, *Isai. 58. ver. 13. 14.*

3. The duty more remote, and which is in tendency to the former act of sanctifying, is, *remembering* to do this, that is, to sanctify the Sabbath. This is commanded equally, and in the first place to charge the memory of Gods redeemed with this duty. The word is observed, to be an infinitive, read, like a gerund in *remembering*, and by supplying an imperative, it is read by some emphatically in *remembering remember*. Which is usual with Hebrewes to note seriousness, carefulnes and circumspection in remembering. Now memory of a duty, supposeth the knowledge of it before, and carrieth here retention of the duty known, and enjoined, as the *remembering* our Creator, is the retaining of him as creator in our hearts, *Eccles. 12. 1.* And in order to this his

law injoyneth us to remember his Sabbath to sanctify it, and God our Creator, and Redeemer in it. This stands]

1. In a retention of mind, keeping fast the knowledge of the Sabbath, as Gods holy day.

2. In a retention of love, affection, and delight, to keep it fast in our hearts.

3. In a retention of practice, by keeping close to all those holy duties, whereby the Sabbath must be sanctified; this phrase therefore of remembering, Moses openeth by another, that truly noteth retention, keep the Sabbath day to sanctify it. *Deut. 5. 12.*

Ver. 8.

Quest. What is the meaning of the law permissive?

Ans. These particulars are to be opened herein,

1. The contents of the law which are carried,

1. In the object of the command, *All thy work.*

1. The nature of it is *work*, that is work of general calling, wherein men are employed in the world, as plowing and trafficking, work mechanical, or liberal arts, such as God injoineth on man to be done with all diligence, no sin, but work can here be allowed.

2. The propriety, *thy own*, that is such as are thine, allowed of God, in contradistinction unto Gods works on his Sabbath.

3. The universality of it, *all thy works*

2. In the action enjoined by this law, *thou shalt labour and do the work of honest callings*. Wherein,

1. Travel, pain, and industry are commanded, no idleness allowed.

2. Diligence, circumspection and industry is enjoined, *labour and do all thy work.*

3. The time allotted, *Six dayes*, in contradistinction to the Sabbath. These for honest labour.

2. The force of this law is,

1. Preceptive for mens following their honest callings in those dayes allotted.

2. Permissive, and indulgent to give man six dayes for one.

3. Yet not exclusive of duties to God ordinary every day, nor of extraordinary duties when God calls for them, *Ver. 9.*

Quest. 3. What is the meaning of the negative law?

Ans. Herein we have to consider these particulars,

1. The day stated about which the law proceed's, *But the seventh day is the Sabbath* *Ver. 10.* or for to *Jehovah thy God.*

1. The adversative particle sets this day against the former six. As for six dayes God giveth them to you for your honest labours, but the seventh is none of yours.

2. The day excepted is by the numerical name pointed out; the seventh day,

Ver. 9.

and that so called from the creation. 3. The use of this time, it was to be a Sabbath as before explained.

4. The propriety of this day, *It was Jehovah's thy God*; his name is upon it, and he owneth it as his peculiar, yet this proposition is not convertible. This seventh day is the Sabbath, therefore the Sabbath is onely this seventh day. For the number was alterable from the seventh to eighth, but the Sabbath is eternal to abide for ever with man.

2. The law negative about it, *Thou shalt do no work, &c.* Here note,

1. The subject is twofold,

1. Principal as man, and he considered orderly.

1. Men superior. Thou Father, &c.

2. Men inferior, son, daughter, servant, handmaid, and stranger, within thy gates, and under thy power.

2. The accessory subject is the beast, which is instrumental to man in his labour, and therefore for mans sake is here mentioned. Oxe and ass are mentioned by way of explication, *Deut. 5. 14.* And God commands mercy for the beast, *Pro. 12. 10.*

2. The evil prohibited, wherein note, 1. The nature of it, it is work, lawful, common employment at other times.

2. The propriety, it is mans own work, opposit to Gods work required in his Sabbath, mans own pleasures, words and wayes, *Isai. 58. 13.* Otherwise Gods works of piety, charity, and necessity must be done, these are his, and not mans, *Mat. 22. 10, &c.*

3. The universality. All such works of man are forbidden,

4. The time of prohibiting these, it is onely the Sabbath day. All this is in the negative law, *Ver. 10.*

Quest. What meaneth the reason of the law?

Ans. It referreth to both parts negative and affirmative; and giveth cogent undeniable reason for both; the whole consist's in two heads.

1. In Gods exemplary work.

2. In his work of institution.

1. The force of the first appeareth thus, that which God hath done as an example, it is just and necessary that men should do, but thus God did teach men, ergo, &c. The assumption here is onely laid down in two parts.

1. In six dayes Jehovah made heaven and earth, &c. What God did in point of work, it is just and reasonable for man to do, but God did his work in six dayes, shewing man the dayes of labour; therefore man must do his works, unto which he is called, in the time exemplified.

2. God rested the seventh day, that is, ceased from all the works which concerned the outward life of man, and now on the seventh day he maketh a rest for his soul;

what God did exemplarily for mans souls good, it is just and reasonable for man to follow; but on the Sabbath God rested to make a rest for man, therefore it is reasonable man should cease from his labours, and rest with God upon his Sabbath.

2. Great reason is there in Gods work of institution, *Wherefore Jehovah blessed the Sabbath-day and sanctified it.* Had not this bin added it might be doubtful, whether Gods act were exemplary, but this being joyned cleareth that matter, and addeth a further reason thus. That day which God hath blessed and sanctified for mans sake, all reason will require man to remember and sanctify it, but Jehovah hath blessed and sanctified his Sabbath, ergo, &c.

Quest. Is this command moral in whole or part?

Ans. It is wholly moral as other of the ten words, onely something is moral-natural, which is time itself, whatever God should require of creatures for his worship; and something moral positive which is the first seventh day, which God intended; then called the 8th. *Ezek. 43. 27.*

Quest. What is properly moral in it?

Answer. Gods Sabbath, by which he meant the time of rest, on whatsoever seventh day he should set it; which now is upon the Gospel-seventh, which God made in his sons ceasing from his laborious pains in redemption. To these and the large confirmation of the truth of the same, I must referre to a larger treatise on this command.

We learn from it:

D. 1. The memorial of God in his time of worship is a special argument of love to him.

D. 2. Gods Sabbath is his time strictly enjoined by his law for his solemn worship.

D. 3. The day God strictly chargeth upon mans remembrance to sanctify it, *Ver. 8.*

D. 4. Large time hath God allowed man for his honest labours, none for sin. Sixe for one, *Ver. 9.*

D. 5. Gods Sabbath was determined upon the seventh day from the creation, but not reciprocal.

D. 6. Gods seventh-dayes Sabbath is his own day.

D. 7. No work of mans own must be done

done on Gods Sabbath; but what God alloweth.

D. 8. All orders and ranks of men are obliged strictly unto obedience hereunto.

D. 9. Fathers and rulers must see Gods Sabbath not to be profaned by any under their power.

D. 10. In commanding men to rest, God provideth mercy for beasts, Ver. 10.

D. 11. Gods works on the six dayes shew men their due time of labour.

D. 12. Gods rest from his works makes a rest for men from theirs.

D. 13. God hath blessed the Sabbath to bless men thereby.

D. 14. God hath sanctified his Sabbath to sanctify men therein.

D. 15. Gods Sabbath is made for the most spiritual good of man.

D. 16. The greatest reason is that man should remember Gods Sabbath ever to sanctify it, Ver. 11.

2. The commands of the second Table now follow which are 6 words. All subordinate to that second great command, *Thou shalt love thy neighbour as thy self*, The expression of which the Lord requireth of his redeemed in six eminent works enjoined,

1. In keeping order in relations, Com. 5.

2. In preserving the life of neighbours, Com. 6.

3. In securing the chastity of neighbours, Com. 7.

4. In preserving the estate of neighbours, Com. 8.

5. In maintaining the good name of neighbours, Com. 9.

6. In the innermost desire of good in all related, Com. 10.

That which concern's the keeping of order is the first law in the second Table, as that which concern's the life and prosperity of the universe; the chief thing to be regarded before personal interest. This command in terms runs thus, *Honour thy Father and thy mother, that thy dayes may be long on the ground or earth which Jehovah thy God giveth thee*, or that they may prolong, &c. By prayer and blessing, ——— That it may be well for thee, and that thou mayest be of long time upon the earth, Sept. which the Apostle keepes in his pressing this command, Eph. 6: 3. All readings are to the same sense. ——— That thine age may be long

in the country, &c. Ar. ——— Thy dayes may be multiplied, &c. Syr. In this command occurre to observation two particulars,

1. The command itself, honour thy Father, &c.

2. The reason in forcing it by way of promise. That thy dayes, &c.

Quest. What is imported in this command?

Ans. 1. The command expresse, which is affirmative. 2. A command implied which is negative, forbidding the evil contrary to the duty commanded.

1. In the affirmative precept foras-much as it is relative, we must know, that though the duty of one relation only be expressed, the duty of the other is necessarily carried in it, so that we have two affirmative precepts,

1. Concerning inferiours duties to superiours.

2. Concerning superiours duties unto them.

The first is here *honour thy Father, &c.*

The second is, *walk honorably to children, &c.*

Quest. 2. What is the subject of the first of these?

Answer. Each particular person who is capable of the name of a child, either son or daughter among the redeemed of the Lord. Such are,

1. All inferiours in families, wives, children and servants.

2. All inferiours in states, as all subjects unto superiour powers.

3. All inferiours in the Church as members with respect unto Pastors, &c.

Quest. 3. What is the subject of the second?

Answer. All such as are styled fathers and mothers, that is, all superiours in families, states, and Churches. These interchange in the two precepts.

Quest. 4. What is the duty of the inferiours?

Answer. To honour father and mother, which according to the various acceptation of those superiour relations must needs be diversified,

1. As to natural parents the duty standeth,

1. In fearing or reverencing them, Lev. 19: 3.

2. In obeying them in the Lord, Eph. 6: 1.

3. In sustaining them in age and wants, 1 Tim. 5.

2. As to civil parents and ecclesiastical, the honour due to them consists,

1. In esteeming them as fathers in place.

2. In submitting unto them in the Lord.

3. Paying all just dues unto them, Rom. 13: 5. And giving them in the Church double honours, 1 Tim. 5: 17.

Quest.

Quest. 5. What is the duty of the superiour order as parents in every respect?

Answer. 1. To walk honorably before their inferiours and so deserve honour from them by doing their special duties towards them. As parents to nurture their children in the Lord, husbands to give honour to wives as the weaker vessels, Magistrates to do justly, and rule over men in the fear of God, Pastors and Ministers to labour in word and doctrine, and be examples of the flock. All which elsewhere I have largely opened, therefore shall not enlarge in this place.

Now that both these orders are carried in this law is evident,

1. From the perfection of this law as well as others, which must provide for all orders of neighbours, therefore for superiours as well as inferiours.

2. From the interpretation of the Prophets, who make known the will of God, as to the duties of all these children and parents in their several acceptations.

Quest. 6. What is the negative law implied?

Answer. It concerneth also both parties in these orders, and forbiddeh under the pain of Gods curse, any disorderly walking either of inferiours to superiours, or of these to them, which is in doing any thing contrary to the duty commanded, or in omitting any thing of the duty enjoined which may easily be known by considering, what in this law and by the Prophets, God requirerh of these orders.

Quest. 7. What meaneth the reason added?

Answer. 1. That which is expresse in it is a promise, and that the Apostle noteth, that it is the first commandment with promise, that is, the first of the second table, for there is a promise before expressed in the second precept of the first table, and one implied in the fourth, but as this is to encourage the affirmative duty, so implied is a contrary threatening to deterre from breach of this law.

Quest. 8. What is the good here promised and to whom?

Answer. 1. The subject of this promise is the soul that perform's this duty, be he Jew or gentile, either of superiour or inferiour rank; for as the duty is commanded upon one part of relation yet includ's the other, so also the promise concerneth all that obey of either party, parents or children. 2. The good itself is longevity upon earth under the enjoiment of Gods love therein; without which, the longest age ends with a curse, 1 Sai. 6: 20. Neither did this concern Israel onely in their land but every obedient soul in

all parts of the earth, where God should see them, so the Apostle extend's it Eph. 6: 3. Wherein distinctly are,

1. Gods special love to thef, which is always carried in promise; this being the natural issue of love.

2. A suitable portion of good here in this life.

3. A sufficient age as time of enjoiment here, before God take them unto glory; all this in grace.

Quest. 9. What is the threatening implied to the disobedient?

Answer. 1. Gods hatred and displeasure.

2. Portions of evil upon earth. 3. Cutting off at last in Gods displeasure. Such expressions note it. The ravens, &c. Prov. 30: 17. 2 King. 2: 26.

Quest. Do not the rebellious usually enjoy better, and live longer in this world than the righteous?

Answer. 1. As to sense sometimes it may be so. 2. Yet rebellion never hath Gods love in any portion. 3. The longest age of sinners, must expire with a curse, that torment's to eternity. But God dealeth graciously with his righteous ones.

Which instruct's us.

D. 1. God hath a set law of order among men for the due exercise of love among neighbours.

D. 2. The observation of the law of order is first needful to be done, that other duties follow.

D. 3. Family-order is Gods law wherein the parts thereof may mutually exercise love.

D. 4. Children by obedience, reverence, and piety must honour and act love to parents according to the law.

D. 5. Parents must walk honourably to children, and by good nurture, and care expresse love to them.

D. 6. Wives by submitting to their husbands in the Lord, and husbands by giving honour, must act love mutually.

D. 7. Servants by sincere subjection and masters by an equall care of doing them good, must act love.

D. 8. Magistrates by ruling well and

and subjects by obeying in the Lord must all love together.

D. 9. Members in the Church by submitting to the word, and ministers by teaching and waiting over them must perform the law of love.

D. 10. Gods love in promise is upon all obedient to this law.

D. 11. Gods promise carrieth all that is truly good in things of this life and length of dayes to the obedient.

D. 12. Promise to obedience includes threatnings of curse to rebellion: sinners are accursed. Ver. 12.

Ver. 13. 2. The next word or command in the second Table concerneth the life of our neighbour, and is shortly given thus, *Thou shalt not kill*. The same is reported, Deut. 5. 17. Readings agree in sense. — The life or soul Cald. add's. The word used *Ratsach* is observed to be meant only of man. This law also is negative, but as noted, it must include the affirmative. The first forbids the taking away of our neighbours life, and the second commands the preservation of it.

Quest. 1. What is the meaning of the negative law?

Ans. Herein shortly occurs,

1. The subject to whom it is given, which is every man, to whom the moral law belongeth, all that are capable of redemption.

2. The object, concerning whom this law is made, is our neighbour, every man with whom we have to do, or that may stand in need of us; and more specially the life of this neighbour is here provided for in this law, that it may not be injured.

3. The act denied hereabout is the killing or taking this life away by violence; which act (the law being spiritual) is best interpreted by Christ, who discovereth this act to be done three ways,

1. In thought-murder, when men meditate enger, and wrath, and malice against their neighbours.

2. In word-murder, by threatening and speaking against his life, by scorning and mocking unto death.

3. In deed or hand-murder, when willingly, and willfully any taketh away the life of another, Mat. 5. 21. 22. All this is forbidden.

Quest. 2. What is the meaning of the affirmative law?

Ans. The subject and object are the same in it; the act here commanded is all that needs opening, which is contrary to that of killing; and there-

fore must note, all care inward and outward for preserving and comforting the life of our neighbour, yea though he be an enemy; and this consists in duties opposit unto the former sins forbidden.

The contents follow.

D. 1. God, next to the life of the universe which stands in order; provideth for the life of every person.

D. 2. Gods spiritual law forbids as much as a thought of evill against the life of our neighbour.

D. 3. Neither tongue, nor hand must do violence to the life of man, by Gods law Gods command injoineth us by thoughts, word, and deed to preserve our neighbours life as our own. This is love. Ver. 13.

3. The next word or precept of the second Table which is the seventh of the ten, concern's the body of our neighbour, for the keeping of it pure, and spotless from pollution; which is next considerable unto the life of man; it is thus also shortly given us, *Thou shalt not commit adultery*, Readings agree. Here also we have a double law given us,

1. Negative forbidding some evil to neighbours.

2. Affirmative commanding some good unto them.

Quest. 1. What meaneth the negative law?

Ans. The same terms are in this as in the other.

1. The subject is every man, and woman made under the law of God, and who need redemption by him.

2. The object is our neighbour generally, but in special the bodies of our neighbours, both men, and women, which should be temples of the holy Spirit. These we should look to keep from this defilement. Now though this be the object expressed; yet all creatures that may be abused to any uncleannes, as bestiality, &c. must needs be comprehended.

3. The act prohibited, *Thou shalt not adulterate*. The word here used notes usually the act of adultery. Another is used to note fornication; but they are neither tied up so strictly. Herein Christ giveth us the best interpretation also. The evil forbidden and the principle of obeying are considerable.

1. The

1. The evil forbidden carrieth in it these things,

1. All heart-uncleannes in first motions.

2. All tongue-uncleannes in words and speeches.

3. All bodily uncleannes by eyes, eares, or other members, Math. 5. 27. And this,

1. In all kinds, self pollution, fornication, adultery, sodomy, bestiality, &c.

2. In all occasions of it, or means tending to uncleannes, uncleane society, spectacles, and occasions of drawing into such evill.

2. The principle of obedience, in denying this, must be, love to God; and our neighbour, and that spiritual and sincere, if it answear Gods law.

Quest. 2. What doth the affirmative law import?

Ans. 1. The same subject and object as before mentioned. 2. The good here commanded is the only thing to be stated. Of which the work and the principle must be considered.

1. The work itself is Purity, which we are to preserve in our neighbours and ourselves.

1. A pure frame of Spirit is required.

2. A pure acting towards our neighbours, and ourselves.

1. In pure thoughts;

2. In clean speeches.

3. In all chaste actions. And in a strict observation of all pure means, to preserve man in this frame of cleannes.

2. The principle of this also must be love to God and man; and that from a pure heart, and faith unfeigned, if it answear Gods law, 1 Tim. 1. 5.

Learn we from it.

D. 1. Next to mans life Gods law provides to keep mens bodies from pollution.

D. 2. Gods pure law forbid's all unclean thoughts, words, and deeds, that may defile mans self or neighbour.

D. 3. Gods holy law injoineth, all his creatures to purity, and chastity, in thought, word, and deed, and use of all means tending thereunto.

D. 4. True love to God and our neighbour is the only fulfilling of this law of God, Ver. 14.

The next precept of the second Table which is the eighth in the general number

concern's love to our neighbour to be expressed in seeking his good as to his outward estate and livelyhood, expressed in these words, *Thou shalt not steal*. Readings all concur. To the understanding of this precept, the matter of it, the principle of doing it, and the rule of it are to be considered.

1. The material contents of this law are two precepts,

1. Negative which is expresse, *Thou shalt not*, &c.

2. Affirmative which is included, thou shalt preserve.

Quest. 2. What is the meaning of that negative word, *Thou shalt not steal*?

Answer. 1. The object concerned which must be such matter as is subject to stealing, and belongeth to our neighbour.

1. All real, external, good needfull for life, as corn, &c. Exod. 22.

2. All good things tending to the comfort of life, as children, servants, catel, &c. Yea the very hearts of friends and relations, Deut. 24. 7.

3. Such good as concern's the souls of neighbours, which the Prophet notes as matter that may be stolen, which is the word of God, Jer. 23. 30.

2. The act forbidden which is stealing, i. e. an injurious or wrongful taking away that good which is our neighbours, which may be considered both in the acts and adjuncts.

1. This act of stealing may be done, 1. By secret theiving, as those that privately take away, as opportunity serveth, Jer. 49. 9.

2. By fraudulent dealing, in overreaching, or cheating neighbours, denying them their due, 1 Thess. 4. 6.

3. By violent taking and spoiling, Isai. 1. 2. 3.

2. The adjuncts to this act from the instruments acting may be these,

1. Heart-stealing, when in mind it is purposed, Mat. 15. 19.

2. Tongue-stealing when men speake to take away the right of neighbours, Luk. 19. 8.

3. Hand-theft, by actual taking away mans livelyhood as by violence, fraud, usury, oppression, and the like, Ex. 22. 3. Levit. 19. 13. All this is forbidden, not to do evil to any of our neighbours, superiours, equals, or inferiours.

Quest. 2. What is carried in the affirmative precept?

Answer. That we seek our neighbours good, and preserve him in state, and livelyhood.

1. All our thoughts and inward affections are to be employed in this.

2. All our words and speeches should tend to do them good.

3. All our actions should be, to the same

Ver. 15.

711

same purpose to procure their good, both to superiours by giving them dues, and to equals by dealing them right, and to inferiours, and needy to supply their wants. No lesse is here commanded,

Quest. 3. What is the rule by which men must steere in abtaining from the evill and doing good to these neighbours?

Answer. Mans self, so is the general law, *love thy neighbour as thy self*, and the exposition of Christ, *as ye would that men should do unto you, so do ye to them*; &c. Math. 7. 12. Onely, we must understand self regularly, not left to its own lawles lusts; and then we may gather the rule of acting to our neighbours welfare as with respect to the negative law thus.

1. No man ought to get any outward estate for himself injuriously, Pro. 21. 6.

2. No man may lawfully keep that which is gotten unjustly, as Ahabs case to Naboth, 1 Kings. 21. 19.

3. No man may waste his own outward estate wickedly, Luk. 15. 13.

None of these things also must be done to our neighbour.

As to the affirmative this also must be noted,

1. That mens inward thoughts, desires, and resolutions for seeking their own good together with their indeavours, be moderate according to Gods will, Mat. 6. Ver. 32.

2. That mens labours in getting good, be just and upright Levit. 21. 14. 15.

3. That men use diligence, and industry in all honest means, 2 Thess. 3. 12. Pro. 10. 4.

Now according as thus God would have men seek their own outward livelihood; so he would have them to seek their neighbours; onely observing,

1. Order, to do right to self first; that is the rule.

2. Measure, not so much is required to neighbours, as to thyself.

3. Manner, with the same sincerity must we mind our neighbours good, as our own, to suffer, and rejoice with them.

Quest. 4. What is the principle of doing this?

Answer. Love to God, and conscience of his law, together with love to men according to Gods will, which alone fulfilleth Gods will;

These duties here.

D. 1. No man by the law of God must either get or keep outward good to himself, by false wayes.

D. 2. No man by the law of God must

spend and waste his estate wickedly.

D. 3. Every man by Gods law must lawfully get, and keep his estate for himself and family.

D. 4. Next for mans life and body God provides for mens estates to live.

D. 5. No man by Gods law must spoil his neighbour, or hurt his estate no more than his own.

D. 6. Every man by Gods law is bound to prosper his neighbour in his estate, as themselves.

D. 7. Love to God and neighbour can onely in truth fulfil this law, Ver. 15.

5. Now followeth Gods law which provideth for the good name of our neighbour, and is the 9th in the general number. It is given in these terms with ours, *Thou shalt not bear false witness against thy neighbour.* — Thou shalt not answer, Ver. 16.

Heb. — Thou shalt not falsely testify a false witness, &c. Sept. About this law also we have the matter, rule, and principle of obedience to consider,

1. The matter of this law is a double command.

1. Negative prohibiting hurt to our neighbours name.

2. Affirmative commanding to preserve it.

Quest. 1. What meaneth the negative law?

Answer. The understanding of the object and the act will clear it up.

1. The object, here concerned generally considered, is a mans neighbour, as in all the rest of the second table, but more especially the formal object of this law, is the name, fame or credit of our neighbour.

2. The act of evil against this forbidden is, as we read *bearing false witness*, or answering a testimony of falshood about him. Now this act is external, and properly in the letter it concern's the tongue the instrument of speech; but being a spiritual law it must certainly reach the inner man. In this all evil-speaking to, or of our neighbour, is expressly forbidden, with the very first causes, occasions, or adjuncts of it. Now according to the various consideration of the subject to whom this law is given, these evils may be diversified, as,

1. Man being considered in a common station, as we are in our privat stations one to another, and so he may be guilty in thought, word, and deed,

1. There may be heart-hurting of the neighbours name, by evil thoughts, or inventions

tions of hurt by causeless jealousies, by finfull desires of the neighbours fall, that there might be just occasion to reproach; and delight in it, 2 Sam. 19. 25. Pl. 52.

2. The evill of the tongue is here forbidden against neighbours credit,

1. By speaking false things to reproach.

2. By upbraiding infirmities.

3. By scorning them by word.

4. By whispering.

5. By backbiting.

6. By cursing.

3. Evil against the neighbours name indeed is committed by other members: there is ear-falshewnes in hearing reproaches, and eye-falshewnes in seeing abuses of neighbours, and conniving, and hand-falshewnes by writing defamation, and foot-reproach by spurning, & countenance-defaming by yeering, &c.

2. Man considered in special orders transgresseth this law, as,

1. Judges in doing evil to neighbours by partial hearing, corrupt inclining to respect persons, and giving wrong sentence to mans hurt in his name.

2. Plaintiffs sin, by false accusation malicious suborning others to attest evil, contentious prosecutions of neighbours to reproach.

3. Defendants sin in this case, by denying truth and evading justice by unlawful means to the detriment of the neighbours credit.

4. Witnesses sin by denying to witness truth, and by bearing false witness in any kind or way, to the hurt of their neighbour. In all these wayes the law of God forbids hurting the neighbours name, and no lesse in lawyers, and jurors so we have a brief view of the negative law.

Quest. 2. What meaneth the affirmative law?

Answer. The contrary duty of seeking and preserving our neighbours credit, by thought, word, and deed is the summe of this Psal. 15. 3. Thinking truth, speaking truth, and doing truth to and about our neighbours name or credit, is the summe of this precept; at no time must we hurt his name, and at all times when we are called thereunto must we by truth preserve it. And this concerneth all the several sorts of persons in the negative part.

Quest. 3. What is the rule of doing all this?

Answer. Mans self, and his own name or credit; this he must not hurt but preserve as a precious oymment by truth, and no lesse must be careful to do, as to his neighbours credit.

Quest. 4. What must be the principle of obeying this?

Answer. Love out of a pure heart, a good conscience, and faith unfeigned, this fulfils the law.

This informeth us.

D. 1. Mans good name and credit is dear to God, whose law is given to preserve it.

D. 2. No man by falshood or wickednes must reproach his own credit.

D. 3. Every man must preserve his own good name by doing truth.

D. 4. No man must hurt his neighbours name by falshood, any more than his own.

D. 5. Every man in all ranks is bound in thought, word, and deed by truth to preserve his neighbours credit, as his own.

D. 6. Love onely out of a pure heart can enable souls to keep this law. Ver. 16.

6. In the last place followeth the last precept in the second Table, which is also the last of the ten words mentioned, Ex. 34. 28. Deut. 4. 13. and the 10. 4. *Thou shalt not covet thy neighbours house, &c. thou shalt not desire thy neighbours wife, neither covet thy neighbours house, &c.* Deut. 5. 21. His field added. Readings agree in the matter. To the opening of this the three former heads must be opened. The contents, rule, and principle of obedience to this law,

1. The contents of this law are in a double command,

1. Negative, as expressed, *Thou shalt not, &c.*

2. Affirmative as implied, *Thou shalt, &c.*

Quest. 1. What is the meaning of the negative precept

Answer. The understanding of object and act forbidden will clear this.

1. As to the object, it is considerable,

1. In the expresse materiality of it, and so all particulars mentioned, are things proper to our neighbour, house, wife, man, maid, ox, ass, and all that properly is our neighbours.

2. In the formality of it, and so it is all that which God in his will prohibits, either toward God or man. for therefore our neighbours good must not be coveted because God forbid's it, and upon the same account nothing which God forbid's, must be lusted for. It is therefore put indefinitely without any object determining the act by the Apostle, *Thou shalt not covet.* Rom. 7. 7.

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2. As to the act which is one word doubled here, Exod. 20. 17. but Moses useth two words, Deut. 5. 21. both note a vehement desire, but that is not all in this place; here it expresseth an irregular desire, contrary to Gods will, which in scripture properly is called *lust*. Note,

1. That here expressly the first act of lust is forbidden, as such an irregular motion of the soul against God.

2. That natural desire in itself is not forbidden, for it is Gods creature.

3. That lust forbidden is not limited to sensitive faculties, but to all intellectual.

4. That all motions inward from first to last are comprehended under this is lust, imaginations, reasonings, determinations to evil forbidden, all the secret effects of original corruption, which consist in the depravation of our nature.

Quest. 2. What meaneth the affirmative law?

Answer. The law plainly is from the inward man to will, what God willeth in all things tending to our neighbours good, in all which God offereth to be desired of us; which indeed is the pure acting of will and affections, and all inward motions of soul to prosecute the will of God; pure nature, pure thoughts, pure resolutions, &c. both to our neighbours, & in the procuring of all good to them, and theirs, and to our God in all things concerning his glory.

Quest. 3. Was not all this forbidden and commanded in the foregoing lawes?

Answer. 1. The whole law is spiritual and doth reach hearts. 2. Distinction of commands is made by the will of God and not by the act of men God knowing best to order and number his lawes. 3. In other commands secret motions to sin were but forbidden *reductivè* here *simpliciter*. 4. God hath given this *ex abundantia*, to make plain his will to man. 5. This giveth the perfection of the law of God whereof himself is witness, and judge, and not men.

Quest. 4. What is the rule of obedience herein?

Answer. Mans self-love rightly stated; that as he desireth to enjoy his own lawfully, so he should desire his neighbours enjoyment of all his own, & not covet any thing from him.

Quest. 5. What is the principle of acting this?

Answer. Love also, such as God requireth to himself, and commandeth to our neighbour, which must be spiritual and sincere.

This teacheth us.

D. 1. The law of God reacheth and dis-

cerns the secret, inward parts, the thoughts of men.

D. 2. Gods law requirerth heart-duty to our neighbour as to himself.

D. 3. The perfection of Gods law is to prohibit lust, and command mans heart to be with God.

D. 4. Gods law expressly forbids the first motion of lust after the neighbours good from best to worst.

D. 5. Gods law strictly commands to desire our neighbours good with our hearts; in all his propriety.

D. 6. House and wife, servants and cattel are Gods distinct care to preserve to men from covetousnes.

D. 7. Gods law binds men from coveting neighbours good, and to desire their enjoyments as their own.

D. 8. All that lust is prohibited, which desireth any thing that God forbids.

D. 9. True love to God and man alone can perform obedience to this law.

D. 10. It is Gods peculiar, as to be lawgiver so to be witness and judge alone of the secret actions of mens souls either lusting against his will or longing for it, Ver. 17.

3. The last general head of this Chapter contains the consequences of this law-giving from Ver. 18. to the end, which are these two generally.

1. The peoples resentment of this terrible giving of the law, Ver. 18. 21.

2. The Lords adding some appendices to this moral law, Ver. 22. 26.

In the first of these we have to note also,

1. The peoples demeanour related, Ver. 18. 19.

2. The carriage of Moses unto them, Ver. 20.

3. The issue of both, Ver. 21.

1. As to the peoples carriage, it consists in these actions as they are recorded,

1. Their perception or observation of Gods appearance and discovery to them, *And all the people saw the voices, and the lamps, and the voice of the trumpet and the mountain smoking* Syr. Sep. Onk. Vulg. same. -- Heard the thunders and saw the lamps, -- Apprehended the voice and the flame, &c. Ar.

1. The subject affected here set out in the universality of it, *All the people*, that is the whole congregation of Israel, from the

the greatest to the least, according to their capacities.

2. The affection of resentment upon them, *they saw*, which Moses in the repetition of this, Deut. 5. 23. expresseth *ye heard the voice*, some render it generally by perceiving, others apply particular senses to their objects, *they heard the thunder and voice of trumpet and saw the lights*, under this term of seeing then must be understood, a clear and deep impression of this terrible law-giving upon their minds, and senses, their reason was affected in their apprehensions and all their inward and outward senses with their objects respectively, by the terribleness of voices, &c.

3. The objects affecting them thus are here expressed,

1. Voices which were thunders.

2. Lamps or lights which were the lightnings.

3. The voice or terrible sound of the trumpet.

4. The mountain smoking, All dreadful things which might overwhelm sense.

Quest. Did they hear or see nothing else?

Answer. Yea doubtles the voice of words, or the law itself given, which they could not bear as the Apostle noteth, Hebr. 12. 18. 19. But these here are expressed, as noting the terrible manner of delivering those ten words or lawes to Israel.

Quest. How could they hear those words for the voices of thunders, &c?

Answer. Easily, for doubtles the voices were not altogether but successively, so that they did not trouble nor confound one another, but distinctly delivered, that the people did hear and see all these terrible discoveries as they were acted: and as to the voice of words, it is probable that it was no lesse terrible than the other, upon which account they could not bear them.

2. The next carriage of the people is expressed in their motion, upon the former impression made, *And the people saw and removed away and they stood afarre of*, Readings are to the same sense but various renderings. -- And all the people being afraid stood afarre of, Sept. Vulg. Saw and trembled, &c. Onk. -- The people feared and removed, &c. Sam. -- They were affrighted and stood afarre of, Ar. Syr. Herein are noted,

1. Their sense, they saw and perceived all foregoing.

2. Their motion. They removed back from the place where Moses had set them, the terrible sight approaching.

3. Their station, they stood afarre of from the bottom of the mount, this was their own posture, being terrified with the sight and hearing the voices, Ver. 18.

3. Their last demeanour was in their

speech to Moses, *And they said to Moses, Ver. 19. speak thou with us, and we will hear, and let not God speak with us, lest we dye*, Readings are to the same sense. The Samaritan takes in that which is repeated, [Deut. 5. Herein we have to note,

1. Their address to Moses their mediator in this time of terror, *they said to Moses*, he was approachable and not God.

2. Their petition, *Speak thou with us*, where they desire suitable means of making known Gods mind to them by man, Gods minister.

3. Their promise hereupon, *We will hear*, that is, we will believe, love, and do all that thou shalt reveal to us of Gods mind, Deut. 5. 24.

4. Their deprecation, *but let not God speak with us*, that is in this terrible manner, and immediately from himself.

5. The reason of this deprecation, *lest we dye*. These voices from God himself will kill us, therefore let us hear them no more.

Quest. How could all the people speak to Moses?

Answer. He himself cleareth it that it was by the heads of the tribes and elders, Deut. 5. 23.

Quest. Did they mean what they said, *we will hear*?

Answer. 1. Out of present consternation they might really intend what they said, 2. They promise only in their own strength. 3. God knew notwithstanding that their hearts were not right, and so he hinteth to Moses, Deut. 5. 28. 29.

Quest. Why would they rather have Moses speak than God? Doth not God speak better?

Answer. 1. Not to preferre Moses before God. 2. It was because Gods voice was too high for them, but the voice of Moses was suited to them. 3. This is carried in it, because it is best hearing God, in and by a mediator. 4. Without this the law speaketh nothing but death.

Quest. Why should they fear to dye, whilst all this while they heard, and lived, Deut. 5. 24?

Answer. 1. It is true that they did admire their preservation under all those terrible voices. 2. Yet sense made them afraid, though the first voice spared them, the second might kill them. 3. Ignorance of Gods mind, and unbelief did set home such thoughts upon their hearts. Ver. 19.

2. The next head is, the return of Moses to Israel under these distracted expressions, *And Moses said to the people fear not, for God is come for to tempt you, and that his fear may be before your faces, that ye may not sin*, Sam. same. Readings tend to the same sense, -- Be of courage for God, &c.

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Septuag. — The glory of God is revealed, Onkel. — The Angel of the Lord appeared to you that his fear might be in your hearts. Ar. Here note,

1. The mediators dignation to reply, *And Moses, &c.*

2. The matter of his reply, encouragement, *fear not*, The 70 read be bold confident, or of good cheer; their distracting fear and perturbation he labours to remove which fell upon them by the voices of God, this indisposed them to hear the law.

3. The reason of this reply, why he thus comforts them, it was the consideration of a threefold end of this Gods terrible appearance to them.

1. That God came to prove them, *i. e.* to put their faith, & love, and hope in God upon triall, not that God did not know them, but that they might better know themselves.

2. That Gods fear might be before their faces, *i. e.* always with them in practice, having seen the terrors of the Lord, this is filial fear and reverence to God, and his commands: by some it is read, *That his fear might be in their hearts*, for that is the proper subject of it.

3. That they might not sin against God therefore did the Lord bind them by his lawes, and astonish them with thunder and lightning, to rule them in his way and drive them from transgressing.

Quest. Can the terrors of the Lord keep men in his fear or take them off from sin?

Answer. 1. Not causally, for so Gods Spirit worketh onely, *i. e.* as the principal cause. 2. As means yet they may work upon sense, and under Gods gracious respect keep men from turning aside to evil, so are Gods lawes; and penalties intended, Ver. 20.

3. The issue of all is a double event mentioned.

Ver. 22. 1. On the peoples side. *And the people stood a farre off*; Readings agree.

2. On the part of Moses, *And Moses drew near to the thick darkness where God was*, Readings to the same sense. — Where the glory of God was, Onkel. — To the cloud wherein the light of God was, Arab.

Quest. Was the peoples station the same as mentioned Ver. 18. before Moses spake?

Answer. It seemeth not, for the first motion was from their own fear, but the second was upon the reply of Moses when God by him sends them back to their tents, Deut. 5. 20. So farre now they went, the conceit of Rabbi B. Uzziel, that they removed 12 miles is a fable, God herein yeelds to their infirmity.

Quest. Where was this thick darkness wherunto Moses did approach?

Answer. It was toward the lower part of the mount, whether God had descended in darkness and tempest as it is read, Heb. 12. 18. The most terrifying apparition of God daunts not the Mediator. It is his work to stand before the Lord.

Quest. How is God said to be in that darkness?

Answer. 1. It can onely be said signally, for God is not comprehended any where. 2. This appearance was suitable to this legal dispensation, as he is said to dwell in light under the Gospel-discovery, Ver. 21.

Observe we hence.

D. 1. *Terrible is the discovery of the law to make it awful upon mens hearts.*

D. 2. *Duties to neighbours as well as God are enjoined with the same terror.*

D. 3. *The terribleness of the law in its tradition should be perceived by men.*

D. 4. *The real sense of the lawes terribleness will make soules fly from it and God, and keep distance.* Ver. 13.

D. 5. *In the sense of Gods terribleness a Mediator will be desirable.*

D. 6. *Sinners desire the Mediators voice to speak to them, when under terrors.*

D. 7. *Sinful creatures are forward to promise audience, and obedience to God under terrors.*

D. 8. *Sinners cannot indure the voice of God speaking in his law.*

D. 9. *Nothing but death appears unto sinners when God preaches his law on them,* Ver. 19.

D. 10. *The Mediators voice is all encouraging to poor sinners against the terrors of the law.* Fear not.

D. 11. *Gods terrible discovery of the law is primarily to try mens faith and love to him.*

D. 12. *The lawes tradition in terribleness is but to teach men Gods fear.*

D. 13.

D. 13. *The law was given so dreadfully to keep men from sin,* Ver. 20.

D. 14. *Soules though comforted by the Mediator, yet keep an appointed distance from God.*

D. 15. *The Mediator approacheth the darkest and most terrible discoveries of God.*

D. 16. *God is and stayeth where the Mediator commeth; they meet together,* Ver. 21.

2. The next general consequent upon the giving of the law as here reported, is the addition of some special rules tending to the fuller explication of the second precept. These are two,

1. Concerning means of worshipping by images here again forbidden, V. 22. 23.

2. Concerning the Altar on which sacrifice was to be offered unto God, as the positive worship commanded, Ver. 24. 25. 26.

In the former we have these particulars to note,

1. Gods condescension to the people to speak to them by Moses as they desired, *And Jehovah said unto Moses, thus shalt thou say unto the sons of Israel*, Readings are to the same sense. — Say to the house of Jacob, declare to the sons of Israel. Sept. — These things thou shalt say, Onkel. — The family of Israel, Syr. Herein note,

1. The power speaking, is Jehovah.

2. The Mediator by whom he speaketh, is Moses.

3. The subject to whom he speaketh, the children of Israel.

All this is as they desired, Ver. 19.

2. The message which he now sends to them by Moses, which containeth these two heads,

1. A reminding them of his voice to them which they could not bear, *Ye have seen that I have spoken with you from the heavens*, Readings the same. — Ye have seen with your eyes. Ar. Herein note,

1. Gods citing them as eie-witnesses, that when he delivered his law to them, they saw no similitude of God, therefore none to be imagined or invented, Deut. 4. 12. The cause of the interdiction following.

2. That they perceived onely a voice from God, wherein he mind's them,

1. That he himself spake to them, not another.

2. That he spake from the heavens, Deut. 4. 36. Neh. 7. 13. Where his throne is.

3. That he spake with them, and to them, wherewith they seemed to be affected.

Quest. How can this that the law was spoken now here from heaven consist with that of the Apostle, that it was spoken from earth, and that the Gospel onely was spoken from heaven, Heb. 12. 25.

Answer. 1. The distinction made by the Apostle is not between the law & the Gospel, but between Mediator and Mediatour, Moses and Christ. 2. That therefore the meaning is, Moses spake on earth, not God. 3. The law being the same will of God, as in the Gospel, both must be from heaven, because both from God, Ver. 22.

2. Gods prohibiting of them, more expressly from image-worship, *Ye shall not make with me Gods of silver, and Gods of gold, ye shall not make unto yourselves*, Most readings to the same sense, — Before me, Onkel. — Sept. Vulg. Ar. Leave out (*with me*). — Things to be worshipped, Ar. Here observe,

1. The subjects under prohibition, ye to whom my law is given, not onely sons of Israel but sons of men.

2. The prohibition itself, about which we may note,

1. The object of prohibition, two wayes considerable.

1. Formally, under the notion of Gods.

2. Materially under the terms of silver and gold.

2. The act prohibited, *Ye shall not make*, neither by invention, or imagination, or by hand-working, either of yourselves, or others.

3. The modification of this act, *Ye shall not make such Gods*,

1. With me.

2. Not for yourselves thereby to come unto me.

Quest. What is meant by Gods here?

Answer. 1. Not that which is truly God, for he is but one. 2. God speaks but in the language of idolatrous men, who call such things Gods, & have such repute of them; but he loaths them as dunghill things. 3. The phrase is used to their understanding, who were apt to conceive such things Gods; that the most high notwithstanding did suppress them.

Quest. Why doth he onely mention Silver and Gold?

Answer. 1. Not excluding wood, and stone, for of such materials many did make use to this purpose. 2. It might be because these metalls are most usual with men to be desired, and admired, of which they are inclined to make Gods, Isai. 31. ver. 24. 3. The argument is stronger from the better metall to the worse, if no Gods of Gold, then none of wood or stone, &c.

Quest.

Quest. What is the act here forbidden?
 Answ. 1. The making of such materials to become Gods, which is,

1. In such apprehension or esteem of them in their minds he makes them such who think of them to be such.

2. In framing such materials in any forms to such use, either by themselves or others whom they hire, goldsmiths, &c. Isa. 40. &c.

Quest. Why is this prohibition here repeated?

Answ. 1. For explanation of image-worship forbidden in the second commandment. 2. For deeper impression upon the spirits of men who are too prone unto image and imagination-worship.

Quest. What is meant by this specification of the act, *with me*?

Answ. 1. Plurality of Gods is expressly forbidden; *With me or before me*, as Onkel. 2. The making of these, and God together to be worshipped. 3. The making of these as means of worship, to meet with God by them. The Vulg. Latine leaveth this (*With me*) quite out of the text most corruptly. Ye shall not make them for yourselves as means whereby to worship me. No such helps you need.

Which gives us to observe.

D. 1. *Jehovah doth yeeld to the desire of fearful sinners to speake to them by a mediatour.*

D. 2. *The mediatour is injoined to tell Gods Israel all his mind to them in his own words.*

D. 3. *Jehovah cites his Israel to be eye-witnesses of his appearance, and speaking to them.*

D. 4. *It is Jehovah will that Israel should know his law to be from heaven, Ver. 22.*

D. 5. *Among all lawes God presseth once and again the law of worship on his people.*

D. 6. *Gods worship must by no means be divided between him and others.*

D. 7. *Material Gods of silver and gold are forbidden as an abomination.*

D. 8. *Even images of best materials made, as a means to have communion with God, are expres-*

sely forbidden. None with God. All are false Gods, Ver. 23.

2. The next additional advise for worship is about Gods positive means injoined, as the Altar for sacrifice. Wherein also we have to note,

1. An expresse command for Altar-worship, Ver. 24.

2. A regulation as to the matter of it, Ver. 25.

3. A prohibition as to the form of it, Ver. 26.

In the former we may observe.

1. The command itself.

2. The promise encouraging to obey it.

1. The command is thus expressed;

An Altar of earth shalt thou make unto me, and thou shalt sacrifice thereon, thy burnt offerings, and thy peace offerings, thy sheep and thy oxen, Readings are to the same sense. Arab. reads imperatively and plurally, make ye, &c. Wherein note,

1. The work commanded, *Thou shalt make for me an Altar of earth;*

1. The subject commanded is the Church, and such therein, whom this concerned.

2. The object terminating it, *Jehovah, unto me.*

3. The work itself, is an external means of worship, whereof,

1. The form, is an Altar, an instrument for sacrificing.

2. The matter of it, is earth, Gen. 8. 20.

3. The singularity of it, one onely is here injoined, one in number.

2. The use of it prescribed, *Thou shalt sacrifice thereon thy burnt offerings, &c. Whereof,*

1. As to the kind of sacrifice, it was twofold,

1. Some expiatory, as burnt offerings that ascended in the fire.

2. Some gratulatory, as peace-offerings, both were offered before, and hereafter are settled in the law, with special rules, Levit. 1. and 3.

2. As to the matter they were either of sheep or oxen. These are inclusive to other things required.

2. The promise followeth, *In every place where I shall make my name a memorial I will come unto thee, and I will bless thee, Sept. Sam. Vulg. To the same sense.*

Where I shall make my glory dwell there I will send my blessing, &c. Onkel.

In every place remember my name, and I will hear thee, &c. Ar. Where thou shalt remember my name, I will come, &c. Syr. Herein we have,

1. The duty supposed, which is making Gods name a memorial, which carrieth in it,

1. Gods act of sovereignty in appointing

ing his name to be had in remembrance, and made a memorial.

2. Mans act of obedience, in remembering God, and making his name a memorial for praise.

2. The place expressed, which is indefinite or universal, every place, where God shall set his name, and souls by sacrificing after his will shall make a memorial of it.

3. The promise itself twofold,

1. *I will come unto thee.* Where he ingageth access and gracious meeting with such souls to revive them.

2. *I will bless thee,* where he promisseth the confluence of all good spiritual, and temporal, and eternal; for this life and that which is to come.

Quest. Why is Altar and sacrifice-worship here commanded?

Answ. 1. Gods wisdom after mans sin found out this way to reconcile men to himself, Gen. 4. 2. These were not commanded for themselves, but in order to typify the Son of God, by whom God can be worshipped onely in truth. His God-head was the Altar, his manhood the sacrifice, himself God-man the Priest. So that when these were carnally used without Christ, God rejected them all.

Quest. Why would God have the Altar of earth?

Answ. 1. In opposition to silver and gold, before mentioned, God loveth simplicity. 2. It was Gods will for present, afterward God commanded other materials. 3. The Church was moving, and therefore earth might soon be demolished. For one Altar onely was to be at one time to typify Christ the onely altar, Ver. 24.

Ver. 25. 2. A further regulation of the matter followeth, *And if thou wilt make unto mee an altar of stones, thou shalt not build them with cutting or hewing, for if thou lift up thy tool, sword or axe upon it, thou hast polluted it, Readings to the same scope and sense.*

Hewen stones. Sept. Onkel. Vulg. Some read pollute them for it, that is, the stones, for the Altar made of them. Where we may note,

1. A supposition of a work upon other matter, *If thou wilt make unto me, an altar of stones.*

2. A prohibition thereupon, *Thou shalt not build them with hewing or stones of hewing, or hewen stones.*

3. A reason of this prohibition, for so they should pollute Gods altar, and make it an abomination.

Quest. How should this pollution come by polishing?

Answ. 1. Pollution is in worship, whatsoever is not Gods will. 2. God need's not mans art to better his worship.

3. This is all at Gods pleasure, for afterward God gave men gifts to

frame with instruments the works of his tabernacle and temple. This then was but temporary; while God should reveale himself otherwise to his Church, Ver. 25.

3. In the last place about this altar God add's a law as to the form of placing or setting it, where we have also to note,

1. The law itself which is by prohibition also, *And thou shalt not go up by steps upon mine altar, Readings are to the same.*

2. The reason of it, *That thy nakednes be not discovered thereon, Readings to the same, Thy filthines or shame, many read.*

Quest. Was it a constant law to stand that no steps should be to the Altar?

Answ. No. But for this time where it is said, their garments being loose and short might accidentally upon ascent be turned aside, and not cover their nakednes, but afterward God made a law for the Priests robes, and breeches? Exod. 18. 42. 43.

Quest. What was this law and reason aimed at?

Answ. 1. To exclude all bodily indecency in the worship of God. 2. To teach all spiritual uncomeliness especially to be avoided in our appearing before God, that no provocation be given to his jealousy.

Whence we conclude.

D. 1. *Altar and sacrifice-worship God requirereth from his sinfull creatures.*

D. 2. *Altar and sacrifice must carry Christ in them, if sinners by them be accepted.*

D. 3. *Gods altar-worship is plain and simple, not consistent with the pomp, and glory of the world.*

D. 4. *By this worship God makes his name to be a memorial with men in every place.*

D. 5. *It is mans duty to make the name of God to be remembered every where by this worship.*

D. 6. *Where ever men do thus make Gods name a memorial, there God will come to them and bless them, Ver. 24.*

D. 7. *Gods law strikly order's all the means of worship to be simple after his mind.*

D. 8. *Mans art in Gods worship otherwise than as he allowes, doth pollute and defile it in his account. V. 25.*

Zzzzz

D. 9.

D. 9. All things are expressly prohibited, that may discover mens shame in Gods worship.

D. 10. Gods great care is to make man comely in body and spirit for worship that he may blesse him, Ver. 26.

Here ends the 17th section of the law according to the Hebrews.

CHAP. XXI.

P. P. P.

The 18th Section.

Mishpatim.

IN this Chapter we are to consider the second sort of lawes which God gave to Moses for Israel while he staid at the neither part of the mount which are judicial, and of these he treat's from the beginning of this Chapter to the 9th verse of the 23th Chapter, about which we may observe,

1. The title of the whole bulk of lawes, Ver. 1.

2. The particular enumeration of them, from Ver. 2 and onward, which are various, and as appendices unto several commands of the moral law; of which in this Chapter we have lawes relating unto three commands of the second table,

1. To the law of relations in the 5th precept, Ver. 2. 11.

2. To the law for mans life in the 6th Ver. 12. 32.

3. To the eighth precept about mans goods, Ver. 33. 36.

I shall note no more here but in the next Chapter follow it.

Ver. 1. As to the title of the whole it is thus, And these are the judgments which thou shalt set before them. Readings agree, Sept. herein,

1. The term of connection and, now as ours, which annexeth this to the former additions which God spake, not with his own voice as the moral law, but by Moses unto Israel.

2. The matter connected, and herein we have,

1. A proposition of the title, These are the judgments, or righteous ordinances, that is, rules and penalties for the better observing Gods law.

2. A proposition of the use of them, These thou shalt set before them or to their faces,

1. The Minister enjoined is Moses from Jehovah.

2. The work enjoined is the proposal or declaration of these judgments by setting them in sight.

3. The object, before them, which notes first their heads and rulers, and then the people by them, so that the whole congregation of Israel were here concerned in these judgments.

Quest. 1. What are these judgments propounded?

Ans. 1. In general they are the righteous words of God, and so include the lawes unto which they are annexed. 2. Yet more strictly here, the term signifyeth, the righteous rule for regulating duties to these lawes, and sentence for executing penalties upon transgression of the same. 3. They are external onely.

Quest. 2. Why are such judgments added?

Ans. 1. It is the will of the law-giver. 2. They are as a sense to the law, to keep it from violation. 3. The perverse nature of man required these, who otherwise is apt to break Gods bounds, and needeth by these to be restrained.

Quest. 3. Are these judgments now in force?

Ans. 1. As they are any of them grounded upon special time and place they are not, so some things here given about servants. 2. All such as are grounded upon everlasting reason, and universal equity are in force; they coming from the justest judge of proportions, God himself, and acknowledged righteous by the light of nature.

Quest. 4. How was Moses here to propound them?

Ans. 1. By word of mouth at present to make Israel know them. 2. By writing, unto which afterward God commanded him, to leave them as a standing record to Israel.

We learn from it.

D. 1. Additional rules Gods pleased to give for opening and informing the brief of the moral law.

D. 2. A rule of law for penalties external God seeth needful to keep men unto obedience to his commands.

D. 3. Such lawes for penalties are deserved by God, These are, &c.

D. 4. Penalties so well as lawes God would have made known to his people.

D. 5. Such judgments God loveth to be declared by a mediator, he speaks

speakes not these as his law before.

D. 6. It concern's all the Israel of God to know all his judgments as his lawes delivered to them. Both that Israel then, and that now, Ver. 1.

2. After the title God proceeds to the judgments themselves and the first here in order concerneth the law of relation in the fifth precept, some reduce it to the eighth precept, which upon some account may be, but eminently judgments about relations do appertain to the fifth command; so I take it here, now the judgments here discovered concern two sorts of servants.

1. Men servants, Ver. 2. 3. 4. 5. 6.

2. Maid servants, Ver. 7. 8. 9. 10. 11.

Ver. 2. To the first. In the judgement concerning men servants notes,

1. An act supposed, If thou buy an Hebrew servant, Someread when, &c. Readings to the same sense, Sept. Sept. — A servant a son of Israel, Onkel. — A servant a Jew, Syr.

2. A judgment thereupon from God twofold,

Ver. 2. 1. Concerning the time of service, Six years shall he serve, serve thee, diverse. Readings the same, and no difficulty in the terms,

1. His work is, servants labour in all lawful things.

2. The duration, it must be for 6 years, all this is in terms.

Ver. 2. 2. Concerning his freedom, And in the seventh year he shall go out free for nothing, Readings agree, — Out of thy house, Syr. Herein are expresse,

1. The time stated, in the seventh year from his purchase.

2. The liberty enjoined, he shall go out free.

3. The condition specified, without price, gratis or for nothing, Ver. 2.

3. Concerning several cases, about this are several judgments, here also expressed, as,

Ver. 3. 1. In case he was bought and became a servant alone, or by himself, this is Gods judgment; If he came in with his body, he shall go out with his body, Sam. — So if he came in alone, Sept. Onk. Syr. — Caelebs, Ar. — With what garment he came in, with such let him go out, Vulg. inconclume et aliene prorsus, all others render the same sense; for by body here is meant himself, where we have expressed.

1. The case, his single buying and entrance into bondage.

2. The judgment, his single going out at the time appointed.

Ver. 3. 2. In case he was married when he was bought then the case runs thus, If he were the husband of a wife, his wife also shall go out with him, Readings are all to the same

sense. — If a wife came in with him, Sept. — If he had a wife, Vulg. and Ar. Here also occur to observance.

1. A case supposed, he and his wife were bought.

2. The judgment, they sh all both go out free from bondage together, Ver. 3.

3. In case he came in single and his Master had given him a wife, the judgment is thus, If his Master have given him a wife, and she have born him sons or daughters, the wife and her children shall be her Masters, and he shall go out with his body, Readings are all to the same sense, onely the Vulg. falsely — He shall go out with his cloathing, wherein the words are plain,

1. The case supposeth that the Master hath given him a wife, and shee in the time of service hath brought forth children to her husband.

2. The judgment hereupon, which stands in two parts,

1. The wife and children are sentenced to be the Lords, who gave her to wife.

2. The man is sentenced to go out free with his own body, if he so shall choose, Ver. 4.

4. In case the man servant should not desire to leave his condition, with wife and children, the judgment is, And if that servant saying shall say, I love my Master, my wife, and my sons, I will not go out free, Readings are to the same sense, Herein,

1. The case onely supposed in two things,

1. In the love of the servant to his Master, wife, &c.

2. In refusal of liberty, I will not, &c. Ver. 5.

2. The judgment followeth, Then his Master or Lord shall make him come to the Gods or judges, he shall also bring him to the door or to the door-post, and his Master shall bore his ear thorough with an awl, and he shall serve him for ever. All readings to the same sense onely one reads Gods, other judges, others the judgement-seat of God, which here is with judges. In this we have these 4 clauses making the sentence,

1. That the Master must bring this servant to the judges, or public Magistrates, none might do this upon his own private arbitrement.

2. That after judgement given by the Gods concerning this matter, the Lord of that servant should bring him to the door or door-post, as is expressed.

3. That he should bore thorough that servants ear an awl, as the sentence determines.

4. That after this he should be a servant unto that Master for ever. Thus have we the judgement of this servant in all these cases, Ver. 6. Several queries must be answered to clear the sense and scope of this judgement in the whole.

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Quest.

Quest. 1. How came in servitude among men, which is the subject occasioning these judgments?

Answer. 1. In the state of innocence doubtless, order was in some relations and must have bin in others, had man increased in that state, but then had no curse nor pain, nor evil bin in it. 2. Sin being entered into the world, became the first trouble of order, i. e. to make superiority burdensome, and inferiority a burden in all relations. 3. Such disturbance of order being made by sin, God was pleased to write that law of nature in all mens hearts, & preserve it, that order of superiority and inferiority was necessary to the very life of the universe, and so Masters and Servants. 4. In this constitution of God sin prevailing with men superiours did oppress, and inferiours groan under their subjection, whereupon God saw that it was needful to interpose by his judgments, and upon this account have we several rules for the right demeanour between Masters and Servants given both in the law, & Gospel.

Quest. 2. Why doth God give special lawes to the Hebrews about servants?

Answer. 1. Upon a special choice which he had made of them to be his visible people. 2. Because of the eminent hardness of heart which was among the rulers. 3. Because the servants were Gods, so well as their Lords, Levit. 25. 42. 4. God added to his special lawes, special blessings, Deut. 15. 18. Therefore he gave these judgments to them.

Quest. 3. Upon what account did they become servants among these Hebrews?

Answer. 1. By Covenant, when any were poor and not able to subsist of themselves, and did so bind and engage themselves to serve others, Deut. 15. 12. 2. By sentence of the Magistrate for theft, Ex. 22. 3. And in this case do some Rabbins understand the present judgment. But by the law it appears it was ordered upon both accounts. Afterward it grew a custom to sell them for debt, but this was the increase of sin and contempt of Gods law, 2. Kings. 4. 1.

Quest. 4. How is the number of these 6 years to be numbred? And how terminated?

Answer. 1. From the day of sale must the account begin to the end of 6 years. 2. It is conceived by some that always they were not bound to serve the whole fixe, because the seventh year of release might interpose and cut off the remainder, but that more than 6.

they should not serve. 3. Others conceive that none but the year of jubilee could shorten the time, Levit. 25. 40. 4. But ordinarily the term was so long to continue as in the letter is expressed.

Quest. 5. Is this judgment for 6 years service only, now binding as to Christian servants?

Answer. 1. Surely no; as to the letter, but the term may be either more or lesse. 2. Yet as to the equity and reason of the law, something is of moral consideration; that no time of service be extended beyond such a space as may tend to the good of the servant. 3. We have none usually in the Church, but Covenant-servants, and they were and are at liberty, if they thinke fit, to bind themselves for longer time.

Quest. 6. What was the state of this freedom?

Answer. 1. Immunity from the relation of servants, and all the burdens attending thereupon. 2. Liberty to be for a mans self, and look to his own, to build his family, and provide for such as God should give him to take care over. 3. Indowment with goods, and sometimes land, Deut. 15.

Quest. 7. May Christians hereupon buy and sell servants, either of their own, or other nations?

Answer. 1. The partition-wall being broken down, all nations who will receive the Gospel are become now alike in relation unto God. 2. Violence, to take reasonable creatures like beasts, and make them serve like beasts, is as wicked for Christians to do to others, as it is for Pagans to do with them. 3. Yet by agreement to take servants upon price and make them in all lawful things to serve; and that with respect to bring them unto Christ, may be, and is just, but not otherwise.

Quest. 8. What kind of wife is it that verse the third is supposed to come into service with him?

Answer. 1. A wife of the same nation. 2. One in lawful marriage, whose condition might be such as to be sold with him; and therefore was shee to be freed with him.

Quest. 9. What wife did the Master give to him, and how was she given?

Answer. 1. She must be abond, woman of another nation, yet not a Canaanit, for the law for Hebrew women was otherwise, ver. 7. Such were for the Master himself, or his son; but strangers were bond-women, Levit. 25. 44. 2. Neither did or could the Master force the servant, but with his

his own consent. 3. Neither was this allowed by the law of God, but in case such things were done, God in these judgments provides against greater evils that might be consequent.

Quest. 10. Was it lawful thus for the Masters to separate man and wife in setting free the servant?

Answer. 1. It is to be supposed, that it was no true or lawful marriage, therefore the separation was the lesse. 2. Yet the Masters act in giving and separating is sinful; for this law alloweth him not to do so, but in case he do so, it takes care to prevent greater evils.

Quest. 11. Why was the servant brought before the judges?

Answer. 1. To discover that God left no privat man to be judge in his own matters. 2. It was for orderly execution of Gods judgments. 3. To put that humane sanction visible upon them to keep men in awe; for in such cases they feared men.

Quest. 12. Why was his ear boared at the dore?

Answer. 1. It was done as a signal of his deduction unto bondage. 2. It was a note of infamy upon one that made so little account of liberty. 3. This was to be done by the master himself, to mark him for his own, God herein brands slavish dispositions, who care not for his freedom.

Quest. 13. What was meant by this ever?

Answer. 1. Sometime it notes duration unto the term of life, between relations, Rom. 7. 1. 2. Sometimes the term unto the year of jubilee; this especially is conceived to be the extent of this ever, Levit. 25. 40.

Quest. 14. Unto what scope was this especially intended?

Answer. 1. To keep spirits within moral bounds. 2. To represent something of the state of spiritual bondage and liberty; that we may know the evil and refuse it, and the good to choose it, to abhorre spiritual bondage, and make out to the glorious liberty of Gods children in Christ,

Which further informeth us,

D. 1. Notwithstanding all the general lawes given to men, God hath reserved some special judgments for his church.

D. 2. Among the judgments given to the Church, God hath provided much concerning servants.

D. 3. Servants in the Church must do faithful service for their time.

D. 4. In all things the judgments of God about servants are not the same to the Jewish and Christian Church.

D. 5. There is a time stinted for service to these in the Church by the judgments of God.

D. 6. Liberty is a more ingenuous condition, when God calleth thereunto. Ver. 6.

D. 7. Freedom should carry proportion unto the state of service; single to single, double to double. Ver. 3.

D. 8. Mens irregular pressures of others to servitude, hath occasioned judgments to ardar them. Ver. 4.

D. 9. He that loveth servitude is adjudged thereunto by God with sign of infamy. Ver. 5.

D. 10. In perpetuating servitude upon any God leaveth not privat men to their wills.

D. 11. God in judgment delivers men to an ever of servitude when they choose it.

D. 12. Gods judgments about corporal bondage and freedom should mind us about our spiritual; to hate slavery and love freedom; Ver. 6.

2. The judgment of God about maid-servants now followeth, Ver. 7. 8. 9. 10. 11. Wherein several cases and judgments are also proposed,

1. About selling maids, into service, Ver. 7. And when or if a man sell his daughter for a maid-servant, she shall not go out according to the going out of menservants, Onk. Sam. Ar. Syr. to the same sense, — As other bondmaids run away Sept. — *Filiam parvulam. Ben. Uz.* — As bondmaids are wont to go out, Vulg.

1. The case is this if any man of the sons of Israel shall sell his daughter for an handmaid, herein is supposed,

1. A seller, the Father.
2. A buyer, the master.
3. The matter of sale, a daughter.
4. The use unto which she is sold, to be a maid-servant, the letter is plain.

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2. The

the weaker sexe, before men.
Ver. 7.

D. 5. *Masters as wel as parents are apt to dislike, and deal hardly with the children of the Church under them*

D. 6. *In case of such distaste and hard dealing, God provides for the freedom of weaker ones.*

D. 7. *God will not have any to make merchandize of the children of the Church.*

D. 8. *Mans deceitfulness occasions Gods faithfulness to provide for his oppressed children.* Ver. 8.

D. 9. *Gods judgment determines all relations justly to be used, servants as servants, children as children.* V. 9.

D. 10. *In case of mans rejecting a due wife, Gods judgment requires him to make due provision for her.*

D. 11. *Under the hardest pressures of the daughters of Israel God would have them free and ingenuous.*

D. 12. *Gods justice appears in legal freedom, & his goodness eminently in the Gospel-liberty under Christ our head,* Ver. 11.

Now follow those judgments annexed to the 6th moral precept which concerneth the life of our neighbour, from Ver. 12. to Ver. 32. Wherein is provided.

1. Against hurting the life of man by man, Ver. 12. 27.

2. Against the annoying mans life by beasts, Ver. 28. 32.

In the former judgments which secure the life of man from being endangered by man, we have,

1. The judicial law general in this matter, Ver. 12. *He that smiteth a man and he dye or be dead, dying he shall dye,* Readings to the same sense, ——— Shall strike willing to kill him, Vulg. ——— With killing let him be killed, Onk. ——— Let him be slain; Ar. ——— He shall utterly be killed, Syr. Sept. and Sam. as Hebr. ——— A son or a daughter of Israel, shall be certainly slain with the sword, B. Uz. Herein note,

1. The subject guilty here supposed, *He that smiteth a man so that he dieth*, that is, he that killeth, or smiteth the life of a man, Levit. 24. 17.

2. The judgment or penalty inflicted, *dying he shall dye*; He shall surely be killed, but this do in a just and regular way.

1. By a just indictment before the judges, Deut. 19. 17.

2. By due attestation of witnesses, Num. 35. 30.

3. By sentence pronounced by the judge according to the law, Deut. 17. 9. Ver. 12.

2. Several cases & judgments in special follow about the life of man, as may be seen in order,

1. In case of unwilling slaughter or chance-medly, *And if he hath not lien in wait, but God hath made him occasionally come into his hand, then I will set a place for thee whether he shall slie.* Readings are to the same sense, ——— Make for thee a place, &c. Syr. ——— He who hath not laid wait, &c. most read. Herein,

1. The case is supposed and that two wayes,

1. If a man lye not in wait, or hunt not for the life of his neighbour, as hunters for game,

2. If God deliver him, or make him occasionally fall into his hand, which case, we have notably stated in a special instance, Deut. 19. 4. 5.

2. The judgment hereupon, I will appoint thee a place whether he shall slie, that is, either the altar in the Tabernacle while they were in the wilderness, or els the cities of refuge, which afterward were to be built, Deut. 19. 1, 2, 3. Num. 35. 6. The exposition of which judgment is more fully given, Num. 35. 21, 24. &c. ver. 13.

2. In case of wilful murder, *But if he proudly deal against his fellow or neighbour to kill him with guile from mine altar shalt thou take him to dye,* Readings are all to the same sense, ——— Of industry and by treachery, Vulg. ——— Lay hold upon his neighbour to kill him and slay, &c. Sept. ——— Though he be a Priest and Minister at mine altar, &c. Ben. Uz. ——— The great Priest, Targ. Hieruf. Herein also note,

1. The case supposed, wilful murder in two characters,

1. If he deal proudly, violently, presumptuously.

2. If he kill him with guile, and lying in wait.

2. The judgement, though he should slie unto the place of refuge, city or altar, yet that must not shelter him, but dye he must, as Deut. 19. 11. 13.

Quest. 1. How many sorts of murder do these judgments suppose?

Answer. But two onely. 1. Wilful murder, when any by fraud or force set upon their neighbours to destroy them. 2. Unwitting and unwilling slaughter, when providentially a man falleth by the hand of his neighbour, he having no thought of hurt unto him,

Ver. 13.

Ver. 14.

him, which we call chance-medly, other kinds are not supposed here.

Quest. 2. Doth this judgement about wilful murder stand now in force?

Answer. Yea; for 1. The reason is the same now as ever, which is the price of blood in Gods account. 2. It was a law grounded in nature, long before the giving of the judgements to Israel. 3. God is the same judge now as then who doth require it. 4. It defileth lands now as then.

Quest. 3. Are there such places of refuge for unwilling murderers to fly to, under the Gospel?

Answer. 1. Places now need not to be set apart, they were peculiar to the Jews. 2. It is unwarrantable to make churches, &c. shelters to murderers, as with Papists, taking pattern from gentile idolaters. 3. Yet is there an equity in this, that the man which intended no harm, and yet God delivered his neighbour into his hand, should be by the Magistrats delivered from death.

Quest. 4. Is not murder in thought punishable?

Answer. 1. Not by this law, which was to be executed by men, and they are no judges of thoughts. 2. It is punishable, and shall be severely required by God, in his judgment, as the Lord Christ sheweth, Matt. 5. ver. 22.

Learn hence.

D. 1. *The life of man is very dear to God to preserve it, man is Gods image,* Gen. 9.

D. 2. *The wilful murderer of his neighbour, by Gods law must dye without mercy.* Ver. 2.

D. 3. *Pride, presumption, and treachery, make men truly murderers.*

D. 4. *Gods altar or holy place must be no shelter unto bloody sinners from justice,* Ver. 12.

D. 5. *God may kill a man by his neighbours hand, and yet he be guiltless.*

D. 6. *In such cases God secures an innocent manslayer from death,* Ver. 14.

3. In case of endangering the life of parents by children, of which we have a double instance,

1. Of smiting parents, Ver. 15.

2. Of cursing them, ver. 17.

Which because they concern the same relations, we shall join them here together, and therein we have to consider,

1. This respects the 5th command, as to the object.

2. The 6th precept, as to smiting,

1. The case, which is a twofold sin endangering the life of parents,

1. The smiting of them, v. 15. *And he that smiteth his father or his mother, Readings are to the same sense, ——— He that beateth, Syr. ——— He that shall hurt father, &c. B. Uz. Wherein,*

1. The offender, the child, son or daughter, generally here spoken of, and not restrained unto Israel.

2. The offended, the own father and mother of the child, *His father, &c.*

3. The offence itself, and that is smiting, striking with an instrument, or fist, cudgel, sword, hand, or otherwise by kicking, &c.

2. The reviling of them, *And he that curseth his father and his mother* Readings are to the same sense, onely the 70 read this for the 16th verse, ——— He that speaketh evil, &c. ——— Wrongeth, Ar.

Reproacheth, Syr.

1. The sinner, the same as before.

2. The object immediat, the same father and mother.

3. The sin itself, cursing, reviling and reproaching them. Levit. 20. 9.

2. The judgment upon this double case, is one and the same; *dying he shall dye*, or he shall be put to dyethe death, or he shall be surely put to death, by strangling for smiting, and by stoning for cursing, as Jon. Ben. Uz. giveth his gloss upon it, but certainly dye he must by this law. This respects the 5th and 9th precept.

Quest. 1. What kind of smiting is this which desereth such a judgment?

Answer. 1. Wilful smiting it must be.

2. Smiting unto death, it may be so was the smiting before. Ver. 12.

3. Smiting unto danger of loosing life, though death follow not; is generally here conceived to be the case; which may be strengthened by the judgment following upon the words. Onely this must carry its due aggravation with it.

Quest. 2. What kind of cursing is this so judged unto death?

Answer. 1. It must be wilful and malicious. 2. It must be stubborn and obstinate. 3. It must be persistent, & persevering against all privat means of reclaiming, Deut. 21. 18. Not unawares, &c.

Quest. 3. Why should these sins against parents deserve such death?

Answer. 1. It was the judgment of God, who is the onely judge of proportion between sin and penalty. 2. Parents are more sovereign persons unto

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Ver. 15.

Ver. 17.

V. 15. 17.

Ver. 12.

children, than other common neighbours, foras much as these have life from them; nature therefore aggravates such sin to judgment. 3. These smitings and curfings are against the life of parents, though they may not actually in present take them away.

Quest. 4. Are these judgments in force now, or were they only for the Hebrews?

Ans. 1. They are not in the letter terminated upon the Hebrews as other judgments are, Ver. 2. 2. Piety to parents is a duty natural and concerneth all men, no lesse doth the sin in denying it. 3. Thereason of the penalty is the same now as ever. 4. Other nations have executed the like to cast them into the water in a bag, with a cocke, an ape, a viper and a dog, so the Romans, Egyptians first beat them, and then burnt them with thorns, &c. 5. God nowhere hath reversed these judgments; therefore when such impieties against parents grow so high, God hath determined thus upon the incorrigible, Levit. 20. 9.

Quest. 5. Had Fathers power in their own hands thus to exact from disobedient children?

Ans. Surely no, not by Gods ordering, though it were permitted by some nations; but the law bound them so bring them to the judges, who were to try and judge, Deut. 21. 18.

This teacheth us.

D. 1. Due honour to parents, and piety in children, God enjoins by special judgments.

D. 2. It is horrid wickednes for children presumptuously to smite or curse their own parents.

D. 3. The just God hath inflicted no lesse penalty than death upon such malicious sinners against parents, Ver. 15. 17.

Ver. 16. 4. In case of endangering mans life by stealing of him, &c. *And he that stealeth a man and selleth him, or he be found in his hand, dying he shall dye,* Ver. 16. Readings are to the same sense. Any of the sons of Israel, and overpowering sell him, and he be found with him, &c. Sept. A soul of the sons of Israel, &c. Onk. Herein we have,

1. The case supposed in three particulars,

1. If one steal a man or a soul, that is, by fraud or violence.

2. If he sell him and make traffick of him.

3. Or if he be found in his hand or possession to keep him. This is against the eighth precept as to stealing, but against the sixth also as endangering life by stealing and selling.

2. The judgment, *He shall surely be put to death.* This is the due penalty from God on men-stealers.

Quest. 1. Is stealing meritorious of death?

Ans. 1. Stealing souls is so, for it is stealing life and betraying it for gain.

2. God knoweth the proportion due, and he hath appointed it.

Quest. 2. Who was to execute this judgment?

Ans. Doubtles the Magistrates and Judges who were to try this capital crime as others, and then to give sentence.

Quest. 3. Is this judgment in force?

Ans. 1. The reason is in force. 2. The Gospel doth confirm the law in force. 1. Tim. 1. 10.

Learn we.

D. 1. Men-stealing to sell and spoile them is a most horrid sin against mans life.

D. 2. Death temporal and without repentance death eternal, is judged by God to such sinners, Ver. 16.

5. In case one man smite another unto danger though not unto death, Ver. 18. 19. Wherein we have.

1. The case supposed in these words, *And, when or if men strive and a man smite his neighbour with a stone, or with a fist, and he dye not, but fallerth on a bed,* Ver. 18. if he rise again and walk upon his staffe or crutch. Thus farre the case. Readings to the same sense, some expressions various, *But lye upon a bed,* Vulg. *If two men revile,* &c. *But lye upon a bed.* Sept. *Fall upon the bed and be idle,* Onk. *With a stone or breaking instrument, &c.* If he walk by himself, &c. Ar. *He dyeth not but fall into a discase,* &c. Syr. In these words the whole case carrieth these suppositions to be considered,

1. It supposeth the occasion a sudden quarrel, if men strive, or brawle, or contend.

2. It supposeth the act of violence, if a man smite his fellow with a stone or fist, which act by such instruments notes a dangerous wound, threatening the losse of life.

3. It supposeth the issue in several events,

1. If he dye not,

2. If yet he fall upon his bed, and be sick.

3. If

Ver. 19.

3. If he recover, and rise again.

4. If he walk abroad with his staffe.

2. The judgment upon this case, *Then the smiter shall be innocent, only he shall give his ceasing and healing he shall heal* (him,) readings are to the same sense; but other terms,

That he restore him his labours and cost upon Physicians. Vulg. *Only he shall recompense for his cessation, and his medicines.* Sept. *He shall restore that when he was idle from his work, and shall pay the physicians reward,* Onk. *But he shall restore the dammage of his ceasing from work, and take care that he be healed,* Sam. *He shall give a mulst for his idleness, and for medicines wherewith he is healed.* *Only he shall give him for ceasing from his labour & a reward for the Physician.* Syr. The judgment then consists of these 3 sentences.

1. The smiter shall be guiltles of murder, not of violence and injury.

2. The smiter shall pay for the losse of all his labour and time, wherein he should provide for himself and family.

3. The smiter must take care for his thorough healing, and pay for that also, Ver. 19.

Quest. 1. What kind of strife is here meant?

Ans. Any sudden falling out by words, or provoking carriages not premeditated.

Quest. 2. What kind of smiting is here intended?

Ans. Twofold, as hinted by the instrument.

1. Smiting at a distance by throwing stones, or any hurtful things, darts, &c. at their neighbours.

2. Closer striking by fist, sword, &c. whereby hurt was done.

Quest. 3. What kind of men are intended here?

Ans. 1. All sexes male and female.

2. All conditions bond and free. 3. All estates rich and poor, all were bound to the judgment given in this case; and if servants were not able to make recompense, they were to be sold, and made to serve as in case of theft.

Quest. 4. What if the man did dye who was smitten?

Ans. Surely the smiter was to dye as by the general law of murder, ver. 12. if the smitten died he was guilty of blood, sudden passion could not excuse his wilful smiting.

Quest. 5. What if the man died after his walking?

Ans. 1. It is supposed that his walking abroad did denote his perfect cure, and therefore if afterward by his own fault he relapsed, and died not truly of the wound, the smiter was not guilty.

Quest. 6. Were no more charges to

be born but for losse of time and healing?

Answer. 1. This judgment supposeth no other hurt, but losse of time and sickness. 2. Upon other evils inflicted by smiting other judgments were given.

1. In case of any blemish made on him the same was to be returned on the smiter, Levit. 24. 19.

2. In case of other pain or shame hereby inflicted, further penalties were exacted, Deut. 22. 19, &c. Deut. 25. 11. 12.

Quest. Is this law now in force?

Answer. 1. The reason of it continueth. 2. The equity of it by the light of nature is confirmed.

It instructs us, that.

D. 1. Passions and contentions breed many sad events among neighbours.

D. 2. Smitings, and wounds, and sickness, and death are usual effects of sudden passions.

D. 3. In case it proceed not to death, God will not suffer injuries unpunished by men.

D. 4. Gods judgment quits smiters from guilt of murder, where death followeth not.

D. 5. Not only the death, but the hurts of men, are in Gods heart to prevent, Ver. 18.

D. 6. It is just with God that he who wounds must look to thorough healing of his neighbour.

D. 7. Mans losse of time as well as health God will have recompensed by the injurious.

D. 8. Security and prosperity of creatures is the end of Gods judgments against violent men, Ver. 18. 19.

6. In case of a mans smiting his servants unto death we have the judgment of God discovered, ver. 20. 21.

1. The case is here supposed twofold,

1. *And if or when a man shall smite his manservant or his maid servant with a rod,* Ver. 20. *and he dye under his hand,* Readings are to the same sense under various terms. *And they shall dye,* &c. Vulg. Sam. Others read as the Hebr. In the singular, where note.

1. The smiter supposed, any under the relation of a Master in Israel.

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2. The

2. The smitten, either man or woman servant.

3. The act, with the instrument, and issue smiting with a rod, or staff, fit for correction, not any other instrument to kill unto death, yet that hereby either he or she dye upon such smiting.

Ver. 20.

2. The judgment upon this case. *In avenging he shall be avenged, i. e.* Punished certainly, according to the demerit of the fact. Readings are here various. — He shall be guilty of the crime, *i. e.* murder, Vulg. — With judgment or judging he shall be judged, Onk. and Syr. — Let him dye the death, Sam. let him suffer punishment, Ar.

If a man smite a man or woman servant, a Canaanite with scourges, and he dye that day, &c. he shall in judging be judged to death by the sword, Jon. Ben. Uz. In all which the judgment is the same that such a master is to dye by the sentence of the judges, according to the law for wilful murder. Ver. 20.

Ver. 21.

2. The next case hereabout is thus expressed, *Nevertheless or but if he stand up one day or two days*, Readings to the same sense. — If he shall survive, &c. Vulg. Sept. Onk. Ar. Syr. — If they shall stand up, &c. Sam. Where note,

1. It is supposed that the servant is not dead;

Ver. 21.

2. It is supposed that he liveth after his beatiſſing one day or two. The judgment hereupon, *He shall not be avenged, for he is his money*, — He shall not lye under punishment, for he is his Lord. Ar. — Sept. Onk. and Syr. are as Hebr. Where we have to note,

1. The sentence, he shall not be put to death, which is the meaning of the phrase.

2. The reason of it, because the servant is his money, that is, bought or purchased with his money, so that he is the lawful Lord and possessor of him. These were Canaanites or bondmen bought of other nations.

Quest. 1. What kind of servants were these?

Ans. 1. None of the seed of Israel, for they could not be absolutely sold, but upon condition, Levit. 25. 39. 40.

2. They were therefore either Canaanites, or of some other strange nation, whom they might buy to be their servants for ever.

Quest. 2. What kind of rod was this used?

Ans. It is supposed to be an instrument fit for due correction. No weapon as sword or staff which are instruments of death, and wherewith men used to slaughter, this onely is for chastening, that threatens wounds and death.

Quest. 3. Was it lawful for them to smite their servants?

Ans. 1. It was as to due correction for their faults. 2. It was not as to the destruction of life, this supposition therefore favours not their act.

Quest. What is meant by standing up one day or two?

Ans. 1. The natural day must needs here be understood. 2. The servants standing up one day or two, noteth his standing to work, so that by beating he was not disabled from labour, much lesse in danger of death, *Servum per diem unum, vel duos dies stare, tantundem valet ac vigere omnibus integris membris. Quod si infirmum esset vulnus, aut appareret ulla mutilatio, cadis reus esset perversor*, Calv. in loc.

Quest. 4. What is the true force of that reason, *For he is his money*?

Ans. 1. It doth not intend that the person in his body, and soul, or life is the price of his money, for then the reason would be good to acquit the smiter, if the servant had presently dyed in beating, if that were the sense. 2. The meaning is that the person as to his labour, and travel is his money; and as his Lord, he may justly exact it by commands, and due correction, but he is not the Lord of the life of his servant, neither is that the price of his money; life cannot be bought and sold.

Quest. 5. Is this law now in force?

Answer. Yea, for 1. The reason of it is the same. 2. The equity of it is evident to the light of nature, no man to be Lord of the life of his servants. 3. Though Israel were Gods peculiar people, yet would not he suffer them to destroy the lives of strangers; for all men bear the image of God equally in their souls, therefore are their lives precious to him.

Observe from it.

D. 1. It is supposed that Masters in the Church of God may be cruel in correcting servants, but it is sin.

D. 2. It is possible that death may follow upon such cruel smiting.

D. 3. In such case the life of the vilest slaves is precious with God, and he requireth it with death, Ver. 20.

D. 4. Correction due unto servants which endanger's not life, is supposed lawful.

D. 5. No governor is guilty by Gods

law upon such due chastening.

D. 6. Servants are the due purchase of their Lords for their labours not for their lives.

D. 7. The lives and comforts of poorest slaves are dear to God and secured by him, Ver. 21.

1. In case of hurt done to a woman with child, which may endanger the life of mother or child. We have the judgment laid down, Ver. 22. 23. 24. 25. Herein the case and the judgment are twofold,

1. The case supposeth hurt to such a woman and no mischief consequent in these words; *And if or when men strive and strike a woman with child, and her birth go away and there be no mischief or destruction or death.*

And make an abortive, but she live. Vulg. — And the child not formed pass away, Sept. — And her fruit depart and death shall not be. Onk. — And the infant depart and death follow not, Sam. — And shall cast her fruit and the chance of death intervene not. Syr. — Her fruit of womb depart, and death happen not, Ar. Here note,

1. The occasion supposed, *If men strive or two men*, as Syr.

2. The offence supposed, *if they strike, or hurt a woman with child* in their contending.

3. The issue of this hurt or striking, twofold,

1. That the fruit of her womb come from her, whether one child, or more.

2. That no death happen thereupon, neither upon mother, or child.

2. The judgment upon this case is, *Punishing he shall be punished, even as the womans husband shall put upon him, and he shall give by the judges, v. 22. — Dabit penas percussor*, Vatab. — He shall lye under damage as much as the womans husband shall desire, and the judge shall judge, Vulg. — He shall pay damage as the womans husband shall lay upon him, and he shall give it by authority, Sept. — With condemnation he shall be condemned, Onk. — He shall be punished with a mulct, &c. By the sentence of the judges, Sam. He shall be bound to damage, &c. And as the judge shall decree, Syr. — The smiter shall owe what the husband shall bind him unto, and let him give it to the utmost or rigour, Ar. Wherein note,

1. The penalty, is a pecuniary mulct for the hurt.

2. The rule of this mulct, which is twofold,

1. Subordinat, so much as the womans husband shall exact or lay upon him.

2. Supremat, and that is the decree of

Ver. 22.

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Ver. 22.

the judges, who must moderate in this case, Ver. 22.

In the next head we have also to consider, 1. The case supposed, *But if mischief or death shall be.* — If her death shall follow, Vulg. — If the child be formed, Sept. — If she shall dye, Onk. — If death follow, Sam. Ar. and Syr. Herein is supposed,

1. Mischief or death following, indefinitely expressed in the Hebrew, though some restrain it to the woman.

2. Mischief or death is here supposed, either unto mother or child, for on either it might be.

2. The judgment hereupon delivered, which determin's retaliation in punishment according to the hurt in these instances,

1. *Then thou shalt give soul for soul, i. e.* life for life, — *Dabis penas*, Vat. Syr. — He shall give, Vulg. Sept. Onk. Sam. that is, the judge.

2. *Eye for eye*, All readings are the same.

3. *Tooth for tooth.*

4. *Hand for hand.*

5. *Foot for foot*, Ver. 24.

6. *Burning for burning.*

7. *Wound for wound.*

8. *Stripe for stripe*, Ver. 25.

Readings the same, — If death be not upon her he shall be mulct for the fruit of the womb, &c. Jon. B. Uz, Ver. 22. — But if death be upon her, ye shall judge the life of the man-slayer for the life of the woman, the price of an eye for an eye, &c. Jon. B. Uz.

Quest. 1. How is this striking of the woman to be conceived voluntary, or involuntary?

Answer. 1. It is plain it cannot be meant of a pure involuntary hurt, for in that case it was judged before, the smiter was quit from all penalty. 2. Voluntary therefore this must be because it makes obnoxious to penalty, yet not foreintended, but when occasionally such a woman should come to part them, or rescue either party; in such a case, although the man intended not at first to hurt the woman, yet his mind was wicked in striking, and he had no regard to a woman of her condition in his rage; here he intended to the man with whom he strove, however it fell upon the woman.

Quest. 2. What is the mischief spoken of supposed not to follow upon the stroke and upon whom?

Answer. 1. The mischief must be death.

2. The subject upon whom it happeneth not, mother or child, 3. Other hurt was supposed to follow in abortion, or upon members.

Quest. 3. How and why is this retaliation granted to the husband?

Answer. 1. He is the head of his wife A a a a a 3 2. He

2. He is the father to the child; therefore the hurt properly is his; and his right therefore is to demand recompense; yet not according to his will, for the judges or civil Magistrats were to interpose that the judgment might be equal.

Quest. 4. Whose mischief or death is here supposed to follow?

Answer. 1. The mothers death, if she should dye of it, but not onely hers; however some think so. Oslander. 2. The childes death also is here intended, after which God looketh, that it should be preserved in the womb, as a mans life to be secured in his house; but this fruit of the womb must be supposed actually to have life, as the judgement supposeth, which gives life for life.

Quest. 5. What is the burden of the judgement hereupon?

Answer. The sentence of retaliation, life for life, if mother or child dye, the smiter must dye also; onely by a just proceeding in judgment, and legal tryal and proof according to the law, and that before lawful judges, not common arbitrators.

Quest. 2. Was this retaliation binding in all cases of hurt done?

Answer. No; for 1. There is a mist of money that is adjudged in case of abortion without death. 2. Equity was the main thing to be eyed in this law of retaliation, not rigour to the letter. 3. Justice being observed, God hath made this a binding law, and his lawgiving is just; however men cannot bear it.

Quest. 7. Hath not Christ repealed this law, Matth. 5. 39?

Answer. 1. He hath forbidden the corrupt abuse of it by the Pharisees to private revenge. 2. He hath not repealed the equity of it to be executed by the judges.

This teacheth us.

D. 1. Breeding-bearing women are upon Gods heart to provide for their safety in his law.

D. 2. The life of infants in the womb is dear to God, and secured by his judgments, Ver. 22.

D. 3. If life from either be wilfully taken away, God requireth it by life, Ver. 23.

D. 4. God will suffer no man privately to be their own carvers in judgment.

D. 5. Retaliation of evils as stated by God is a just recompense to injurious persons.

D. 6. Private revenge may be and must be denied, where publick judgement is according to Gods law, Ver. 22. 23. 24. 25.

2. The last case here propounded about indangering mans life by man, is with its judgement given us, Ver. 26. 27. Wherein we have,

1. A case proposed in both verses fully, *And if a man smite the eye of his servant, or the eye of his handmaid, and shall perish it: and if he shall strike out the tooth of his manservant, or the tooth of his maid servant, Readings all to the same sense, onely some various expressions, as — If he make them blind, Vulg. Sept. Sam. — If he make the tooth to fall out, Onk. Wherein we have supposed,*

1. The Masters smiting the eye or tooth of any of his servants, man or maid.
2. The effect of this striking or smiting, the perishing of the eye, and falling out of the tooth.

2. The judgment hereupon determined, *He shall send him away free for his eye, and again, He shall send him away free for his tooth, Readings the same. — Send them away free, Sept and Vulg. Wherein note,*

1. Immunity from servitude is here commanded.

2. Indowment with the privileges of liberty, to be and live as free men, and free women.

Quest. 1. What kind of Masters and servants are here meant?

Answer. 1. The Master is supposed to be an Hebrew or a proselyt joined to Israel, who was under the same law. 2. The servants were sons and daughters of Aliens bought for bond-servants for money, but not of the Hebrews.

Quest. What kind of smiting is this intended?

Answer. 1. Not involuntary as might happen in several cases from the Masters hand. 2. But it was a voluntary, cruel striking without pity or compassion to the members of servants.

Quest. 3. What is meant by the event of smiting?

Answer. 1. A total perishing of the eye; as to the losse of sight. 2. A total losse of a tooth, sound and serviceable, which could not be beaten out, but with a very great blow; and this is by a Synecdoche, put for any of the other members.

Quest. 4. What is carried in the penalty? Answer. These two things, 1. Losse of Lordship

Lordship and dominion to the Master, because he abused it cruelly over his servant. 2. Liberty to the servant as a punishment to the Master, which men account to be a grievous burden.

Quest. 5. Why should not the Master loose eye for eye and tooth for tooth, as before required?

Answer. 1. The judge of proportion thought it not so meet. 2. The quality of persons may aggravate sin and penalties, or lessen them; as smiting, or reviling parents, so servants delinquencies to Lords. It is not so to be measured from parents to children, nor from Masters to servants; God hath set a disproportion between them. 3. The law of retaliation holds among Peers, men and women of like condition; and that too must be understood with many limitations.

Quest. 6. Is this law for penalty still in force?

Answer. 1. The reason is still abiding. 2. The equity of the law is great. 3. Christ reverseth it not.

Observe we from it.

D. 1. God supposeth the cruel smittings of Masters, but alloweth them not.

D. 2. God foreseeth the sufferings of poor slaves, and provides in his law against it.

D. 3. The very eyes and teeth and members of poor servants are dear to God even as their lives are.

D. 4. The perishing of the least member of servants, even of a tooth God will require of supertours, Ver. 26.

D. 5. God by his law depriveth those men of Lordship, who abuse their power cruelly over servants.

D. 6. Bond and free are equally considered by God in his law without respect of persons. He maketh the oppressed free, Ver. 26. 27.

2. Having thus farre considered the judgments against indangering or hurting the law of man by man, the next provision is to secure the life of man against beasts, which God doth by some special judgments also. Hereabout have we several cases with their judgments; as,

1. *And if an ox push with his horns a man or a woman, and he dye, by stoning the ox shall be stoned, and his flesh shall not be*

Ver. 23.

eaten, but the owner of the ox shall be innocent, Readings agree in sense, onely some read plural, and they die, vulg. — An ox or any tame beast, Sam. Herein note,

1. The case is supposed, and that in two things.

1. If an ox with his horns push or gore man or woman.

2. If upon this goring, the man or woman dye; their lives be taken from them.

2. The judgment hereupon concerning a double subject.

1. About the ox, two things are determined,

1. Stoning he shall be stoned unto death.

2. Being dead his flesh shall not be eaten, but cast out for carrion,

2. About his owner he shall be innocent.

Quest. 1. Why is the ox or bull here onely mentioned?

Answer. 1. Not to exclude any other kind by which mans life may be taken away. 2. It by a synecdoche takes in all other beasts, that are under mans command, & are for mans labour-use, such is the ox, horse, asse, &c.

Quest. 2. Why doth God make lawes concerning beasts which cannot know them?

Answer. 1. It is no law to them but to man about them. 2. It was long before given by God, Your blood of your lives will I require at the hand of every beast, Gen. 9. 5. 3. It is to constrain men unto the exercise of just authority over the beasts, and restrain them from evil.

Quest. 3. Why should the beast suffer seeing it knoweth no law?

Answer. 1. This judgment of God is done in greater wisdom than Atheists who fear it, can pretend unto, Gen. 9. 5. 2. And this is not against the beast as a sinner, but as instrumental unto sinners, and not ordered by them, as they ought. 3. This was also to teach the dreadfulnes of murder, and preciousnes of mans life, unto men. 4. Stoning might be more easy to be done.

Quest. 4. Why was not the flesh to be eaten?

Answer. 1. It might be because it was not wholesome, such creatures might be mad or diseased. 2. More probably it was that such creatures were accursed, and therefore not to be touched or tasted. 3. It was hereby also to punish the owner, who might not sell the flesh.

Quest. 5. In what sense is it that the owner is here pronounced innocent?

Answer. 1. It is to be understood in case

case of the ignorance of the beasts qualities. 2. He was herein only guiltless in point of murder, not to suffer himself. Ver. 28.

We learn here.

- D. 1. *Providence may order beasts, as to the taking away mans life, but not allow them.*
 D. 2. *The life of man is so precious to God, that his law binds men to keep beasts from destroying it.*
 D. 3. *Gods wisdom and justice punisheth and curseth instruments of killing men, though unreasonable.*
 D. 4. *Owners of hurtful beasts, though innocent thorough ignorance, yet are not wholly unpunished, V. 28.*

Ver. 29. 2. The next case about indangering mans life by beasts followeth thus, *And if the ox were a pusher from yesterday, the day before, and it hath bin testified to his owner, and he hath not kept him in, but he hath killed a man or a woman, the ox shall be stoned, and also the owner shall dye*, Readings all agree, and here in we have to consider,

1. The case laid down under these conditions.
 1. If the ox had bin wont to push in times past.
 2. If this quality of the ox were notified to the owner.
 3. If the owner did not keep it from hurting.
 4. If the ox then kill a man or woman. This is the case.
 2. The judgment on the case consisting in two heads,
 1. The penalty on the beast. The ox shall be stoned.
 2. The penalty on the man. *The owner shall be killed.* — And before witness his owner had bin warned three times, &c. — He shall be killed with a death that shall be sent unto him from heaven, Targ. Ben. Uz.

Quest. What meaneth that phrase Yesterday? &c.

Ans. 1. It noteth time past indefinite, though it signify yesterday, and the third day. 2. It noteth the iteration of the oxes pushing, not only done one day, or at one time, but several times or dayes, that he had bin wont to push.

Quest. 2. How was this to be testified to the owner?

Ans. 1. The word testifying, noteth a discovery of this by competent wit-

nesses. 2. It is added by some, three times. 3. It is said by others that it was done before the judges. 4. It is certain that sure notification was to be made to the owner, and sufficient to convince him of the hurtfulness of the beast.

Quest. 3. What is imported in his not keeping in the ox?

Ans. 1. The owners carelesnes in restraining him, from doing mischief and wilful neglect. 2. His willingness therein to let him loose to do hurt, so that the ox becomes his instrument of killing any one, while he lets him loose.

Quest. 4. What man or woman is supposed to be killed?

Ans. 1. Not only free men and women as some thinke. 2. All sorts of mankind, male and female, young and old, bond and free; for the servants life was as precious to God as the life of the free, neither doth the law following about them impede it.

Quest. 5. What is carried in the penalty?

Ans. 1. The same sentence upon the beast as before, although only stoning be exprest; killed it must be by stoning, yea and the flesh of it accursed and not be eaten. 2. The sentence on the man also is death, his life must go also for the life of the man, or woman which the ox had killed, only with these provisos.

1. That this sentence be executed by the judges.
 2. That it be upon evidence that the owner had full information and knowledge of the beasts hurtfull qualities.
 3. That it appear he was wilfully careless of keeping his beast from doing mischief, which if they did not appear, the owner was not to dye but to be fined; as afterward.

It teacheth us.

- D. 1. *Useful beasts do sometimes become hurtful to men upon mans sin.*
 D. 2. *Owners of such, Gods law injoyneth to keep them, so much as they can, from doing hurt.*
 D. 3. *Such as do wilfully neglect the restraining of them, make them their instruments of doing evill.*
 D. 4. *In such case made evident, Gods law is that such a man must dye by the hand of justice, Ver. 29.*

3. The

3. The next case is about commutation of penalty of life for a fine, Ver. 30, 31, 32. Wherein we have to note these heads,

Ver. 30. 1. The judgment upon the case in general, *If a ransom be laid upon him, then he shall give the price of redemption of his soul, according to all which shall be laid upon him*, Readings are to the same sense. Some read — Lay money, &c. Onk. Syr. Ar. — So much as they shall aske of him, Vulg. Syr. Herein,

1. The case is commutation. *If a price of a redemption for his life be laid upon him*, that is a summe of money to save his life.

2. The judgment hereupon, *He shall give the price of redeeming his life fully, as it is laid upon him*.

Quest. 1. Was it at liberty at all times to require either life or money?

Answer. Surely no, for 1. If by proof it did appear before the judges, that the owner did fully let loose the beast, there was no commutation. 2. But if by evidence it did appear not wilful, but out of ignorance, or incogitancy, ransom was granted.

Quest. 2. By whom was this ransom money to be charged?

Answer. Surely by the judges, such as were appointed by God in other cases, *synedri Israelit*. B. Uz. as these did value the slain, more or lesse was the price of redemption made by them. Ver. 30.

Ver. 31. 2. The judgment upon the case of son or daughter is thus, *If he have pushed a son, or if he have pushed a daughter according to this judgment shall it be done unto him*. Readings are to the same sense. — He shall lye under the like sentence, Vulg. — A son of Israel, & Vulg. — A boy or a girl. Ar.

1. The case here concerneth relations, if he push or gore a son or a daughter, i. e. unto death.

2. The judgment. It shall be done unto him according to this judgment.

Quest. 1. What son or daughter were these?

Ans. 1. Of the seed of Israel it cannot be questioned. 2. Not only these but all who were under these lawes.

Quest. 2. What judgement is this unto which it is referred?

Answer. 1. Doubles that which the judges should determine. 2. The price of the life of sons & daughters was to be levied by them; some might be of more, and some of lesser value with them; but yet they were to be at an higher rate than servants.

Ver. 32. 3. The judgment upon the case of servants followeth, *If the ox have pushed a manservant or a womanservant, he shall give unto his Master 30 shekels of silver, and the ox shall be stoned*, Readings are all to the same sense, *jumentum* is rendered for *bois* by Sam. Herein,

1. The case is if the ox or any other beast push or strike a man or woman, servant unto death.

2. The judgment hereupon given by the Lord.

1. Upon the owner. That he shall give to the servants Master, 30 shekels of silver.

2. Upon the beast, that it shall be stoned and dealt withall as before mentioned. Ver. 28.

Quest. 1. What kind of servants are meant here?

Answer. 1. Not Hebrewes, which might not be sold for bondmen. 2. Sons and daughters of strangers. read a Canaan-servant, &c. J. Ben. Uz. for these were as to their service their Masters money.

Quest. 2. Why was a stinted sum set down in this case?

Ans. 1. The will of the supreme judge is the first cause. 2. The state of all bondservants was one and the same, but the state of free men various, of divers degrees, which leaveth their rate arbitrary.

Quest. 3. Why was this to be given to the Master?

Ans. 1. The servant was his Masters money. 2. The losse of his life was the losse of his service: And God himself ordereth this as just.

Quest. 4. Was this mule to be for the servants life whether the owner did know it or no?

Answer. 1. The judgment upon the wilful neglect of the owner is the same for the bond as free. 2. This was in the same case of unwilling hazzard by the owner, as it was for any free person.

Quest. 5. Are these judgments still in force?

Answer. 1. The reason of them is the same and lasting. 2. The equity of them stands in force now, although in all points the execution be not the same.

It instructs us.

- D. 1. *Divine justice permits commutation for life for owners, where from their weakness they destroy the life of any.*
 D. 2. *The price for redemption of life must be paid by the convicted delinquent, Ver. 30.*
 D. 3. *Lives of sons and daughters are valued by God, when taken away violently by beasts.*
 D. 4. *According to various states*
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the estimat is to be made variously by powers. Ver. 31.

D. 5. The lives of slaves God will require from beasts and men.

D. 6. Justice orders double penalties to double losses, For life of servant and losse of service to the Master, the beast must dye, and the owner pay.

D. 7. Providence hath strongly provided to secure mans life against men and beasts.

D. 8. What the law commands of universal right, the Gospel confirms unto the good of men. V. 32.

D. 9. Thus farre of judgments pertaining to the sixth moral law. Now follow others.

3. We now proceed to consider a third sort of judgments which referre to the 8th precept, and tend to secure our neighbours goods, about which we have several cases and judgments propounded, from ver. 33. of this Chapter unto the end of the 4th verse of the 22th Chapter, which consists of these two parts,

1. Of casualties from ver. 33. 36.

2. Of wilful wrongs, Chap. 22. 1.

The first case we have in the 33 and 34 verses. Wherein also we have to consider,

Ver. 33. 1. The case itself thus exprest, And if or when a man shall open a pit, & not cover it, & an ox or an asse fall there, Readings are all to the same sense, onely some read pit, ditch, or well, others adde, — Oxe, asse, or any other beast. Where the case supposeth these events,

1. If a man shall open a pit formerly digged,

2. If a man shall digge a pit where none was.

3. If he shall not cover it when it is made.

If ox or asse or any beast fall into it.

Ver. 33. 2. The judgment followeth, The Master of the pit shall pay money, he shall restore to the owner of it, and the dead beast shall be his. Readings are to the same sense. — The price of the beasts. — Vulg. Ar. The judgment consists,

1. In the mulet laid upon the maker of a pit, where note,

1. The subject solvent, the owner of such a pit, he that made it or caused it to be made.

2. The subject to be satisfied or paid, the Master or owner of the beast that fell into the pit.

3. The price to be paid, in the

text, it is noted onely by silver; the act is double, he shall repay, he shall return, and that was doubtles the full price, or worth of the beast that perished.

2. In consideration of the owner of the pit, the judgment is, that the dead beast shall be his after he hath paid the price of it. *Ver. 34.*

Quest. 1. What kind of pit was this?

Answer. 1. Not any small ditch or pit-fold, which could not indanger the beast. 2. But a deep pit or well wherein it might perish.

Quest. 2. What place is supposed for this pit?

Answer. 1. Not the wild places or mountains, where it is supposed such catel came not. 2. The usual places of fodder and pasture, where these beasts go up and down.

Quest. 3. Who is counted the owner of the pit?

Answer. 1. Not every owner of the ground. 2. Not the servant who digs it at his masters command. 3. The maker of it, or whoever causeth it to be made and be left uncovered. This is the owner of the pit liable to this sentence.

Quest. 4. What if a man should fall in and perish?

Answer. 1. This case is not expressly here answered. 2. Yet if God take care for beasts, doubtles he doth for men. 3. Men have understanding to preserve themselves, and avoid such pits. 4. Yet if it appear that any purposely and wilfully leaveth open such a pit to mischief his neighbour, the judgment is the same as to him that restrained not his ox from killing a man.

Learn we here.

D. 1. God would have casual dangers for beasts and men in his judgments to be prevented.

D. 2. Carelesnes and wilfulness of men in indangering their neighbours catel God doth animadvert. Ver. 33.

D. 3. Just recompence doth God allow for the losse of any beast, by neighbours carelesnes.

D. 4. Casualty doth not excuse mens carelesnes in exposing neighbours goods to danger.

D. 5. Just and equal dealings Gods judgments determines between neighbours.

neighbours, and in casualties to preserve love.

D. 6. Owners of pits and owners of beasts are determined by Gods judgments to case of offence to each others goods. Ver. 34.

2. The next case about neighbours goods followeth in ver. 35. 36. wherein also we have to note a double case, and judgement thereupon.

Ver. 35. 1. The former case is thus, And if the ox of any man shall strike his neighbours ox and it dye. Readings agree, onely one reads, — Oxe or any other beast that shall smite anothers ox to death. Here two things are observable,

1. If one mans ox shall strike his neighbours ox.

2. If the ox smitten by the other do dye.

Ver. 35. 2. The judgment hereupon given, Then they shall sell the living ox, and divide the money of it, and the dead also they shall divide, Readings agree, — The money of the dead shall they divide, Onk. Syr. In this casualty the judgment consists in two heads.

1. They shall sell the living ox, and equally divide the price.

2. They shall divide the dead ox also between them, or the price of the same, as some read, *Ver. 35.*

Ver. 36. 2. The next case of casualty is this, Or if it were known that the ox were a pusher yesterday, the third day, and his owner hath not kept him in, Readings agree. Herein we have,

1. The case proposed under these conditions.

1. If it were known to the owner, that the ox were wont formerly to push.

2. If then the owner hath not restrained him, or kept him in from hurting. This is the case.

Ver. 36. 2. The judgment hereupon, Paying he shall pay ox for ox, and the dead shall be his own, Readings here agree. The whole judgment is,

1. That the owner of the pushing ox or bull shall give that for the ox that is slain.

2. That the dead ox shall be his own, in stead of the living, no dividing here, *Ver. 36.*

Quest. 1. What if the oxen were not of equal value?

Answer. 1. Both were to be sold, and then the price equally to be divided.

2. The judgment supposeth both of equal worth. 3. Therefore no division here.

Quest. 2. How was the hurtfulness of this beast to be known?

Answer. 1. As formerly opened about killing men, it must be testified suf-

ficiently to the owner. 2. So it must be, that the owner may certainly know it, and not plead ignorance.

We conclude.

D. 1. There may be casual evils by one neighbours beast to anothers underprovidence.

D. 2. In such cases of providence God will have neighbours bear equal losses. Ver. 35.

D. 3. Mens carelesnes and wilful neglect of preventing known dangers may be under providence.

D. 4. In such cases providence doth not excuse mans ofittancy or negligence.

D. 5. Greater penalties Gods judgment allows unto such as labour not against known casualties of evil.

D. 6. Gods design is in all judgments that justice and equity should preserve neighbours from mutual wrong. The moral justice in all this is permanent.

CHAP. XXII.

In this Chapter God proceed's to give his judgments & expositions annexed to his moral law, for keeping man at least unto external obedience by visible penalties. The judgments herein delivered concern several precepts in Gods Tables, as

1. Concerning the eighth precept, *Ver. 15.*

2. Concerning the seventh command, *Ver. 16. 17.*

3. Concerning the sixth precept, *V. 18.*

4. Concerning the seventh is a special case, *Ver. 19.*

5. Concerning the second precept and first, *Ver. 20.*

6. Concerning the eighth and other laws in special cases, *Ver. 21. 27.*

7. Concerning the fifth precept, *V. 28.*

8. Concerning the second in special things, *Ver. 29. 30. 31.*

The first head of judgments here considerable concerns the eighth command more generally as some other mentioned in the 4 last verses of the former Chapter, in them were discovered judgments upon casual wrongs which is the first head.

Now followeth the discovery of judgments

ments upon wrongs about neighbours goods, done with knowledge, & of purpose, wherein mens wills do mainly concur unto the injury, and the acting of this is several wayes discovered, and judged,

1. As done by theft, Ver. 1. 2. 3. 4.
2. As done by trespass, Ver. 5.
3. As done by failing of trust, V. 7. 13.
4. As done by lenc and borrowing, Ver. 14. 15.

1. The injuries done to our neighbour by theft are here animadverted and adjudged, Ver. 1. 2. 3. 4. Wherein we have 4 cases, and so many judgments proposed.

In laying downe of which the first and the fourth verse are best joined together; the second and third are by a parenthesis to be read, for their clearer understanding. Yet this being observed I shall follow in expounding the order of the words as set down by Moses,

Ver. 1. 1. In a case supposed. *If or when a man shall steal an ox, or sheep or goat, and shall kill it or sell it.* All readings agree herein. Where is supposed.

1. If a man shall steal an ox or sheep or goat, such little cattel, i. e. If any under this law, shall deceitfully and wickedly take these away from his neighbour.

2. If after he hath stolen it he shall kill it.

3. If he shall sell it, killed or not killed.

Ver. 1. 2. In the judgment declared, *He shall pay five oxen for an ox, and four sheep for a sheep.* Readings do all agree herein also, so that the judgment of penalty here is restitution, twofold,

1. For one ox he must return five oxen.

2. For one sheep stolen killed or sold 4 sheep.

Quest. 1. What kind of theft or stealing is this?

Ans. 1. It was theft knowingly and willingly committed. 2. It was theft acted with destroying circumstances, to kill, and sell, although to the neighbours undoing. 3. It was a theft not recoverable in the same kind, for the stolen goods were either killed or sold.

Quest. 2. Why is the restitution here fivefold and fourfold whereas it is but twofold, Ver. 4?

Ans. 1. That verse in reading should be joined unto this and so comparing them, the reason of difference would appear. 2. The account is soon given, for in the first verse are more aggravations to the sin of stealing, by killing, and selling, which are not here. 3. The beasts stolen here are supposed in the thieves hand to be found in good state, and being, and to lesse wrong if due lesse restitution, in the judgment of God, who is the only wife and just one.

Quest. 3. Why should 5 oxen be resto-

red for one and but 4 sheep for one? Ans. To wave many frivolous conjectures.

1. The will of the judge, is the prime cause.

2. The daringnes of the fact, to fall upon great spoil is an heavier sin.

3. The dammage was greater in an ox than a sheep, therefore God may make the restitution greater, Ver. 1.

2. In the second and third verses we have cases and judgments about the time of stealing to be considered.

In the second verse we have a case and judgment about night-robbers and such as commit burglary.

1. The case is thus expressed, *If a thief be found in digging thorough, and be smitten and dye, no blood (shall be shed) for him.* Ver. 2.

No slaughter for him, Sept. The smiter shall not be guilty of blood, Onk. vulg. Sam. He shall not have an action of life, Syr. His blood shall be unpunished, Ar. Herein we have,

1. The case under these suppositions,

1. If a thief be found in digging thorough, that is thorough an house to come in and steal, which was the usual way of thieves, Mar 24. 43.

2. If he be smitten in the fact by any of the house, or such as were to guard it.

3. If upon such smiting, he dye in the action.

2. The judgment hereupon, no bloods shall be upon him that smiteth, that is, he shall not be reputed guilty of murder for killing the thief, neither shall be obnoxious to death, Numb. 6. 35. 27.

Quest. 1. What time doth this case suppose?

Ans. Surely the night-season which thieves do choose for such designs to break thorough and steal, for it is in contradistinction unto the day-theft.

Quest. 2. Was it lawful for a private man to smite or kill?

Ans. 1. Not upon personal revenge.

2. In self- and house-defense God maketh him a publick person, and so giveth power to smite. 3. Yet if by other means he can take the thief, and bring him to justice it is rather intended than the death of the thief, but in case by smiting, the thief dye, God hath laid his blood upon his own head Ver. 2.

3. The next case is concerning day-theft.

1. The case is thus, *If the sun be risen upon him.* Sept. Sam. Ar. same. Ver. 3.

If he shall do it when the sun is risen, Vulg. If when the sun is risen upon him

he shall be smitten, Syr. If the eye of the witness be upon him, Onk.

Quest. What is meant by the sun-rising on him?

Ans. 1. If it be day when the thief com-

commeth. 2. If it be evident, that he commeth not to slay. Some referre the sun-rising to the smiter, *If he kill the thief in the day,* which is to the same purpose. 3. The Caldee referre it to witnesses and evidence of fact, that the smiter had no cause to kill the thief.

Ver. 3. 1. The judgment is thus, *Bloods shall be upon him, paying he should pay, if he have not, then he should be sold for his theft.* Sam. as Hebr. He shall be guilty, he shall dye for him, Sept. Vulg. He shall not be smitten back, let him restore what he stole, &c. Ar. He shall be capitally impleaded, &c. Syr. Herein,

1. The judgment upon the smiter, he shall be guilty of blood and dye as rendered by the 70.

2. The reason of this sentence, because another law was passed upon a meer thief.

1. That he was to make full restitution according to law, therefore not to dye for his theft by the hand of justice, much lesse by a private hand.

2. That in case he had nothing to restore he was to be sold, & work it out to satisfy for his theft, therefore God would not have the thief thus killed.

Quest. 1. Doth this law simply forbid the killing of a thief in the fact on the day time; as in breaking houses or robbing on the high way?

Ans. No, for the circumstances of this law must be considered, which are,

1. That the thief intended no violence to persons in prosecution of his theft.

2. That the sun-rising supposeth the time of discovery for help and rescue.

3. But if the thief come with bloody purposes and other help faileth, upon self-defense, this law hinders not, but that in the day time a man may kill the thief, and be guiltles.

Quest. 2. How was the thief to be sold?

Ans. 1. If an Hebrew not above 6 years, yet as the dammage by theft was, respect was to be had for time to make restitution. 2. If the thief were a stranger, and the theft great, he might be sold for life; but fully so long as to make restitution, and this of the principal thing stolen and the double of it, Ver. 3.

4. The last case in judgment about theft is this,

1. The case, *If the thief by finding be found in his hand, from the ox to the ass to the sheep alive.* Readings agree in sense, Here is,

1. Supposed things stolen, ox, ass, sheep or beast.

2. Supposed the sure finding in the thieves hand.

3. Supposed there to be found in his possession alive.

2. The judgment followeth, *He shall return two, or twofold.* Readings do agree, Two for one, Ar. This verse should be read next the first to clear the case of five fold and twofold restitution.

Quest. 1. What is the force of that expression of finding the stolen goods alive, doth it onely concern living things?

Ans. 1. Not the particular beasts onely named, but all usefull to man are intended. 2. These are spoken here as found alive, as being in their proper condition, to do their owner service. 3. The finding of living things alive importeth the finding of other lives things stolen in the same condition without detriment.

Quest. 2. Why but twofold restitution here when it is 5 fold & 4 fold in the case before?

Ans. 1. The law-givers proportion is just. 2. The dammage was greater in stealing, killing, and selling than in simple stealing of it, ver. 4.

It teacheth us.

D. 1. Theft or stealing of our neighbours goods is an odious sin to God, and punishable here.

D. 2. Stealing may have its aggravations by selling and killing of stolen creatures.

D. 3. Theft so aggravated must be satisfied with a five- or fourfold restitution as God appoints.

Ver. 1.

D. 4. Night-robbery by digging or breaking up houses is aggravated sin.

D. 5. Death inflicted upon such a one in the fact by the defendants hands is justified by God. Ver. 2.

D. 6. Day-theft if it may be discovered and prevented, excuseth not the killing of the thief.

D. 7. Day-robbery resisted by the defendant doth justify the killing of a violent robber.

D. 8. Due restitution to Gods just judgment upon thieves taken.

D. 9. Where restitution cannot be made, God exposeth the thieves to sale. Ver. 3.

D. 10. Theft not prejudicing the

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thing stolen is sufficiently answered by a double restitution.

D. 11. Search to find out things stolen is a duty supposed to be done.

D. 12. Such finding of the goods in safety doth mitigate the heinousness of the theft, Ver. 4.

Ver. 5. 2. Injury to our neighbours goods by trespass now followeth to be weighed in these words, If or when a man shall cause a field or vineyard to be fed upon, and shall send in his beast, and he feed in another's field, the goodness of his own field, and the goodness of his own vineyard shall be repaid, Readings all to the same sense. — If he eat up all the field, &c. Sept. and Sam.

1. The case of trespass is under these suppositions.

1. If a man make his neighbours field or vineyard to be eaten, i. e. destroy the pasture.

2. If he send his beast, this expounds the former phrase which some read, *si iumentaverit*, i. e. *si immiserit iumentum*.

3. If the beast eat and the field be eaten.

2. The judgment upon this trespass, He shall repay the goodness of his own field and vineyard, i. e. the best of it, as ours, Sept. Vulg. Onk. Sam. Ar. Syr. do read it.

Quest. 1. What kind of trespass is this? Answer. These things concur to it.

1. It must be a neighbours field or vineyard.

2. It is supposed as inclosed and bounded for propriety.

3. It is supposed eating or spoiling pasture.

4. It is a wilful act of putting a mans beast into it.

Quest. How is that part of restitution understood?

Answer. 1. Of good in the same kind. 2. Of good in the same measure equal to damage. 3. Of that which is truly good in field and vineyard.

Quest. What if he have none to satisfy for the trespass?

Answer. 1. The law is silent here, upon that case. 2. Yet it may rationally be gathered, that such poor trespasses are in equity to be dealt withall, as poor thieves in the former law, V. 5.

Learn we from it,

D. 1. Gods justice provides against trespassing upon neighbours goods, as well as stealing.

D. 2. Trespass may men do by beasts unto neighbours pastures and fruites, which God hates.

D. 3. Gods righteous judgment binds men to pay for their beasts trespass, willingly allowed.

D. 4. Equal restitution for goods wronged by trespass, God injoineth, Ver. 5.

3. The next injurie about our neighbours goods provided against, is that which may be done by fire thus, If or when a fire shall go forth, and find thorns and an heap or stake of corn, or the standing corn or field be consumed. He that kindled the fire shall pay, Readings are to the same sense. — He shall repay that which was burnt, unto the owner of it.

Quest. 1. What kind of kindling fire is here meant?

Answer. 1. It is a witting and a willing act. 2. It supposeth such a place, as may be dangerous, and therefore needs circumspection, that it break not out.

3. It notes in the event a consuming of all combustible matter either stocks of corn, or corn housed, or standing corn, or corn lying in the field, under which, hay or instruments may be understood, now if by carelesnes and wilful negligence such damage happen, who ever kindled it, or caused it to be kindled, is the offender here judged by God.

Quest. 2. What is the import of this judgment?

Answer. 1. Either satisfaction must be made in kind. 2. Or els satisfaction must be made, to the worth of all that is consumed, in money or otherwise.

Quest. 3. What if a man were hurt?

Answer. 1. The law expresseth it not. 2. But yet reason sheweth that when such events fall out by the wilful carelesnes of men, it is no lesse punishable than in the wilful letting loose ox or bull, which was wont to push and kill.

Observe we.

D. 1. Gods wisdom and justice provides against the hurting of neighbours goods by inanimate things.

D. 2. The hurt of fire under Gods providence doth not excuse that evil of him that made it.

D. 3. Consuming corn in stalks or standing, &c. is a very great evil unto neighbours.

D. 4. Restitution by Gods law must be

be made by men to losers upon such default, Ver. 6.

4. The next wrong provided against is prejudice to neighbours goods by failing trust, and this we have instanced in, upon a double sort of goods.

1. Goods of neighbours inanimate, Ver. 7. 8. 9.

2. Goods living intrusted to any, Ver. 10. 11. 12. 13.

1. About the former we have a double case supposed, and the respective judgment annexed.

Ver. 7. 1. This is the case expressed, If a man give to his neighbour silver or vessels to keep, and it be stolen out of the mans house, if the thief be found, Readings agree.

Ver. 7. 2. The judgment upon this case followeth, he, i. e. the thief shall pay double, Readings same.

Quest. 1. What is the state of this case?

Answer. It consists in three suppositions.

1. If any man have trusted his neighbours to keep for him any money, dead stuff, vessels or goods of such kind.

2. If these goods thus committed, unto trust to keep, be stolen out of the house of the trustee.

3. If the thief be discovered and found, all this supposed makes the case.

Quest. What if the thief cannot pay double?

Answer. Doubtles he is by the judges to be sold, as was formerly decreed, Ver. 3.

Ver. 8. The next case is thus expressed, If the thief be not found, then the Master of the house shall be brought to the Gods or Judges, If he have not put his hand to his neighbours goods or substance, Readings all tend to the same sense, but in some variety of words, which do expaine others. — If the thief lurk, the Master, &c. — And shall swear that he hath not put his hand to his neighbours goods, Vulg. Shall come before God and swear that he hath not bin wicked in the whole trust of his neighbour, Sept. Sam.

1. The case is in short, if the thief be not found, and so not brought to make satisfaction.

2. The judgment, the Master of the house shall come near to the judges, that is, either voluntarily, or upon suspicion, or els brought by warrant to clear himself, and there by oath to purge himself from having any hand in falsifying his trust, Ver. 8.

3. The reason of this judgment is from a general constitution, For every matter of trespass, for ox, for ass, for sheep, for paiment, for every loss which he shall say, that this is it, the matter of them both shall come unto the Gods, whom the Gods shall condemn, he shall pay double unto his neighbour, Readings are all to the same sense under various words, — Upon committing fraud, Vulg. — The

Ver. 9. judgement of both shall come before God, and he that is taken by God, &c. Sept. Sam. — Every thing lost of which he shall say this is mine, &c. Ar.

1. The general case is here proposed, Where,

1. The variety of matter of trust, ox, ass, &c.

2. The condition expressed, If it be lost.

3. The condition implied, if the matter be cleared by oath before the judges.

2. The judgment is this, whom the judges upon evidence of oath shall condemn, he shall pay double to his neighbour, Ver. 9.

2. About living goods intrusted we have a trebble case propounded and judged.

1. If a man shall give unto his neighbour, ass, or ox, or sheep, or any beast to keep, and it dye or be broken, or driven away none seeing it. Readings to the same sense, — Taken by enemies, Vulg. *αἰχμαλωτὶς γίνεται*, Sept. — Taken as prey, Onkel. Ar. Syr. ver. 10.

2. The judgment, An oath of Jehovah shall be between them both, if he have not put forth his hand unto his neighbours goods, and the owner of it shall accept it, and he shall not repay. Readings are to the same, Ver. 11.

Quest. 1. What is the state of the case?

Answer. It takes in these suppositions.

1. The taking of some living stuffe to trust.

2. The death of it.

3. The hurt of it.

4. The loss of it by prey.

5. The want of evidence about it.

Quest. 2. What is the import of the judgment?

Answer. 1. That an oath of God, shall be taken by the trustee that he had no hand in wronging his neighbours goods. 2. The owner of the goods shall accept of it. 3. The trustee shall not repay.

2. The next provision about living stuffe is, And if it be stolen by stealth from him, he shall repay to the owner thereof. Readings agree.

1. The case is, If the living stuffe be stolen by theft from the trustee.

2. The judgment, the trustee must make it good and restore it to the owner, Ver. 12.

3. The last provision of the law about living stuffe intrusted is, If by tearing it hath bin torn, he shall bring it for witness, he shall not repay that which was torn. Readings to the same sense. — If it be eaten by a beast, &c. Vulg. — Taken by a beast, &c. Sept. — Bring to the gate, &c. Sept.

1. The case is, If the living trust were torn in peeces, that must be by some beast, that devour some parts as signes.

2. The

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judgement of both shall come before God, and he that is taken by God, &c. Sept. Sam. — Every thing lost of which he shall say this is mine, &c. Ar.

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2. The

Ver. 12.

Ver. 12.

Ver. 12.

Ver. 12.

Ver. 12.

Ver. 12.

Ver. 12.

Ver. 12.

Ver. 12.

Ver. 12.

Ver. 12.

2. The judgment, the trustee,
1. Must bring some part of the torn to testify.

2. Hereupon he shall not make it good to the owner, but he must suffer the loss. Ver. 13.

Quest. 1. Why is an oath imposed to make an end of such a suspicion?

Answer. 1. It is the law-givers will. 2. No witness being, this is the clearest evidence. 3. The danger of a mans forswearing himself supposeth a great assurance of mens speaking truth, this is Gods law still.

Quest. 2. Why should the trustee repay it indeed if it be stolen from him? Seeing an oath did determine, ver. 8.

Answer. Many conjectures are about this, but the most probable reply is; that the trustee here took the living things to keep them safe, and upon considerable terms to be paid for keeping of them, therefore was it just that they should be made good what they are paid for the keeping.

Quest. 3. What if the wild beast had eaten or carried away all the living creature that no peace could be found?

Answer. 1. This might be cleared by witnesses who might see the wild beast there. 2. In case no evidence did appear, his oath as in former cases was to clear him.

Mark we here.

D. 1. Gods law provide's strictly to keep men faithful to their trusts by men.

D. 2. Theft may abuse and frustrate the trust of the most faithful men.

D. 3. Such theft discovered is punished with double restitution by God.

D. 4. In theft undiscovered and upon suspicion, trustees are bound to clear themselves by oath.

D. 5. A right oath as it terminats upon God, so ought in some cases to be taken before Magistrates, V. 8.

D. 6. In doubtful cases about trust, civil powers are enabled to try men, and judge by oath.

D. 7. The falsifier of trust convicted must restore double, Ver. 9.

D. 8. Living stuffe trusted to any and dying, none knowing how, the trustees oath must clear him. Ver. 10, 11.

D. 9. Living goods trusted to keeping,

upon consideration if stolen, must be made good by the keeper, V. 12.

D. 10. No law binds men to restore what providence takes away from men by wild beasts, Ver. 13.

5. The last wrong provided against about our neighbours goods, is in point of borrowing. Here is a treble case and judgment.

1. And if a man shall borrow of his neighbour, and it be broken and dye, the owner thereof being not with it, repaying he shall repay, Readings are to the same sense. Any of these beasts, Vulg. — Aske or borrow of his neighbour a beast, Syr.

1. The case supposeth,

1. The borrowing of a beast.
2. Some hurt or death accruing.
3. The absence of the owner.

2. The judgment, the borrower must make it good and repay it, and that without fail, Ver. 14.

2. If the owner thereof be with it he shall not repay, Readings agree,

1. The case supposeth the owners presence; that he saw the beast had no wrong by the borrower.

2. The judgment in the case. He shall not repay to the lender.

3. If it be an hired thing it came for its hire, Readings are alike, Ver. 15.

1. The case is here distinct from the rest, if he had borrowed any of these beasts upon hire for many; the former was upon free loan.

2. The judgment is that the hire is a sufficient recompense for the loss.

Quest. 1. What is meant by the owners presence?

Answer. 1. It may literally be understood. 2. The sum of it is that the Master is certain of injury done to the beast, or uncertain, as when a man is present or absent. In case of certainty that the beast had no wrong, the borrower was free; but if uncertain and suspected of hurt done, restitution was to be made.

Quest. Why is the law so strict upon borrowers?

Answer. 1. The will of Jehovah is reason enough. 2. The borrowers usual carelessness. 3. The preventing of such wrong. Do jointly shew the reasonableness of it.

Quest. Was there no more but hire to go in all cases of hired things?

Answer. 1. This must be understood, where the hired beast had no wrong. 2. In case of wilful wrong done it by the hire, it is repayable as much as by the borrower, which wilfully wrongs what he had borrowed.

It

It inform's us.

D. 1. God in his law provideth against hurting our neighbours goods by borrowing.

D. 2. Hurt and death may come to things borrowed without the sin of the borrower.

D. 3. In case of the borrowers faultlesnes in hurt, no restitution doth God award.

D. 4. In case of wilful hurt and spoil the borrower by Gods law must make it good.

D. 5. Things wilfully hurt which are borrowed by hire must be satisfied by Gods law.

D. 6. Perishing of such in a lawful use of them, Gods law accounts satisfied by their hire, Ver. 14, 15.

2. The next judgment here given is with respect unto the seventh precept, and that in two kinds of sin against that law of chastity.

1. Fornication in a special kind, Ver. 16, 17.

2. BeRiality, Ver. 19. Between which there is a judgment inferred more properly belonging to the sixth precept, Ver. 18. I shall proceed in the order of the text.

1. About the case of uncleannes called fornication, which is among single persons, we have a double case and the respective judgment. In 16th and 17th verses.

1. The case is thus proposed, And if a man shall intice a maid that is not betrothed and lye with her, Readings are to the same sense, onely various words. — If he sleep Vulg. Sept. Others — Lye with her. Where the case supposeth,

1. That the man hath deceived or enticed a maid not betrothed.

2. That this man lye with her, or defile her.

Ver. 16. 2. The judgment hereupon, Indowing he shall indow her unto himself to wife, Readings to the same sense. — He shall espouse her, &c. Onk. — He shall marry her, Syr. He shall indow, and have her for a wife.

1. The judgment noteth the certainty of his indowing of her, in doubling the phrase.

2. The speed of it, as the word signifieth to make haste, let him haste to do it.

3. The end, to enjoy her as his wife, she shall certainly be his wife.

Ver. 17. 2. The next case is, If her father refusing shall refuse to give her unto him.

1. Where is supposed,
1. That her Father was ignorant of such a fact.

2. That he doth peremptorily deny his assent unto it, that he shall have his daughter to wife.

2. The judgment upon this case supposed is, He shall weigh the money according to the dowry of virgins, that is, he that inticed and defiled her.

Quest. Was this supposed act of inticing, &c. lawful?

Answer. 1. Surely no, but it is supposed as a sin; and a spiritual evil against God; however here the outward act be onely mentioned toward a neighbour. 2. It was no toleration of it.

Quest. 2. Was this judgment then full and adequate?

Answer. 1. As to satisfaction unto man, it was so much as God thought fit, with content of all parties. 2. But this answered not God for the offense, nor any thing less than eternal death; in his recompense of sin.

Quest. 3. Why is there no judgment upon the woman?

Answer. 1. As to guilt toward God in yielding to such inticings it is no less than the mans sin, and is under the same eternal condemnation. 2. But as to her respect to man she was abused, and punished in being deceived, either by promise of marriage or the like; God thought it meet therefore to acquit her in this case, and provide for future chastity. 3. The case of the Priests daughter seemeth to be of higher wickednes and noteth her as basely to prostitute herself, as well as dishonour her fathers house, Levit. 12. Ver. 9.

Quest. 4. What was the kind and worth of this dowry?

Answer. 1. It was a mulct upon the man before he took her to wife probably as much as her father was able to give with her, and this beside the marriage gift or joynture. 2. The price was not certain as was that mulct for fornicating a maid, Deut. 22, 29. But varied at the discretion of the judges according to the quality of the persons.

Quest. 5. What if the man were not able to pay?

Answer. In general, the same course seemeth rational here, as in matters of debt and theft that the magistrates should make him serve to satisfy.

Quest. 6. What if he would not have her who enticed her?

Answer. The law is the same as in case of force, that he is to be enjoined it by the judges, and he shall not put her away.

Quest. 7. Is this law universal and binding christians?

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Answer.

Answer. 1. It could not be universally necessary among the Hebrewes, for many cases might fall out, when by other laws the man could not be suffered to marry; as if of an other tribe, or if an idolater, &c. 2. This law in the equity generally binds all to satisfy man offended, and to do right though not in particulars instanced of dowry.

Quest. 8. Why is the fathers consent required, or what power given to deny?

Answer. 1. This is Gods special ordinance to give this parental power to man, as an image of his own. 2. This is granted to keep a daughter from being destroyed, if she had bin led aside. 3. Such power is reasonable and in case of difficulty to be determined by the judges, who are fathers to this father.

We are instructed by it.

D. 1. Providence may suffer men through strength of lust to intice and defile virgins.

D. 2. Such inticing and polluting is grievous sin against God and man abhorred of the Lord.

D. 3. In case of such sin God hath judged recompense to men, as he executeth vengeance for himself.

D. 4. It is just with God that men should intow virgins to their wives, whom they have inticed and abused, Ver. 16.

D. 5. God hath left liberty unto fathers to interrupt such marriage, if it may be hurtfull.

D. 6. Such denial and hindrance must be reasonable for fathers to act.

D. 7. Upon reasonable denial of marriage the inticer is bound to make satisfaction to the polluted virgin according to equity. Ver. 17.

Ver. 18.

3. The next judgment may respect the seventh precept and no lesse the 6th and second which is this that followes, *Thou shalt not suffer a witch to live.* Readings concur in sense, — Let not a witch live, — The 70 read in the plural *Witches, quequunds.* The followers of these are judged, Levit. 20. 6.

Quest. 1. Who or what are these witches?

Answer. 1. The word noteth a deluding of the sight by changing of shapes, as it were calling a mill before mens eyes, but it signifyeth a doing of mischief to God in his wayes injoynted unto men by secret compacts with the Devil, the several kinds whereof are numbered, Deut. 8. 10. 11. 2. The word here used is a feminine participle, noting a woman-witch, (as some conceive, because it is a sin incident to that sexe) but in Deut. 18. mens witches are expressly mentioned; therefore such of all sexes are intended.

Quest. 2. Who are here injoynted not to let them live?

Answer. Doubtles the judges set apart by God to take cognizance of all these vile wickednesses against God and man; but this is not left to any private hand rashly to do.

Quest. 3. But is witchcraft so evil to deserve death?

Answer. 1. However some conceive there are none, or that they do no hurt, yet the Spirit of God saith otherwise, whom we must beleve, and experience may convince them that will see. 2. God hath proportioned this judgment, therefore it is just. 3. The mischief done against the worship of God by it, and against souls and bodies of men even to kill, defile, destroy goods, &c. can deserve no lesse.

Quest. 4. Why is this mentioned here under fornication?

Answer. 1. Though the method of Gods Spirit be arbitrary and he may drop his judgments as he pleaseth, yet it seemeth in this place being subjoynted to mans inticing of a maid, that this witchcraft hath some power over corrupt passions to draw men and women to lustful affections as histories may give some proof. 2. Yet this doth not confine this sin unto this work only; but as we may read, it is perniciously operative unto idolatry, &c. as may be gathered from Deut. 18. 10.

Learn hence.

D. 1. Witchcraft is a sin of Gods own discovery and arraignment.

D. 2. Witchcraft is pernicious to the chastity of mens bodies, as well as lives, &c.

D. 3. The judgment of this sin by God is death temporal and eternal. Ver. 18.

4. The

Ver. 19.

4. The next judgment is upon bestiality, a special sin against the seventh precept, *Whoever lieth with a beast dying he shall dye.* Readings the same in sense. *Πάν πορνείαν ποιεῖς κτήνους θανάτῳ αὐτῶν.* Sept.

1. The sin cited is bestiality, or mans mingling himself with beasts in unnatural lust.

2. The judgment thereupon. Such by dying must dye, that is, certainly be put to death.

Quest. 1. How is this sin stated as connected to this judgment?

Answer. 1. It must be actual sin committed in this kind. 2. It must be testified or made evident upon the person, before he be condemned.

Quest. 2. Who are to look after this sin?

Answer. 1. Every one to discover it, least it do defile the land and place where it is. 2. The judges only to examine, convince, and condemn such an odious transgressor.

Quest. 3. What if the sin be but in thought?

Answer. 1. It is a transgression of Gods law, and leaveth men guilty and obnoxious unto eternal death, and in the inward man it admits degrees of studying and resolution, though it be not acted. 2. Yet all this commeth not under the cognizance of man.

Quest. 4. Is none to suffer but the man?

Answer. Yea the beast also, least the fruits of such sin should more appear by it, Levit. 20. 15.

Mark here.

D. 1. Bestial uncleannes is a most horrid abomination in thought, word, and deed.

D. 2. Bestiality acted is judged by God to death without mercy, Ver. 19.

Ver. 20.

5. The next judgment is upon idolatry a sin against the second command thus expressed to the letter, *He that sacrificeth to the Gods shall be utterly destroyed, except unto Jehovah to him only.* Readings to the same sense, — To the idols, &c. Onk.

1. The sin is specified two wayes, 1. Positively, by sacrificing unto other Gods, whatever idols of the gentiles. 2. Exceptively, save to Jehovah him self alone.

2. The judgment, shall be utterly destroyed or perish with a curse.

Quest. 1. What is the sin judged here?

Answer. 1. It is idolatry, either by worshipping idols, false Gods, Symbols of Devils; or the true God in such false wayes, Numb. 15. 27. 30. 2. It

is visibly acted, which commeth under mens knowledge for judgment. 3. Doubting Gods, that is sacrificing to them, and the true God together.

Quest. 2. How was this judgment to be executed?

Answer. 1. Upon examination. 2. Upon evidence. 3. After means used to rectify, and yet men abide stubborn. 4. All must be transacted by Gods judges.

Quest. 3. Is this law now binding?

Answer. 1. Christ hath not repealed it. 2. The reason enforcing it is the same now, as then. 3. All circumstances concurring, its obligation abides.

It teacheth us.

D. 1. Jehovah onely is to be sacrificed unto and worshipped by all.

D. 2. It is abominable sin against the being and will of God, to sacrifice to false Gods. Idolatry.

D. 3. God hath adjudged such sinners in his Church to destruction by judges, as well as to eternal wrath, Ver. 20.

6. Now followeth an appendix without any judgement annexed, declaring something by way of exposition and direction, with respect to the lawes of the second table, expressing one kind of neighbour, which otherwise men might mistake which is the stranger, this respects the eighth precept with ours. Here note provision is made 1. Against afflicting strangers, V. 21.

Ver. 21.

And a stranger thou shalt not vex neither shalt thou oppress him, for ye were strangers in the land of Egypt, Readings to the same. — It was a long while that ye were strangers, &c. Ar. Herein we have to consider two things,

1. A prohibition or law negative, under a double expression.

1. *Thou shalt not vex or afflict a stranger.*

2. *Thou shalt not oppress him.*

2. A reason of this negative law, from their own formerly experienced condition, being themselves strangers in the land of Egypt, and seeing how God had judged Egypt for the oppression of them.

Quest. 1. What are these strangers and why here mentioned in this law?

Answer. 1. Such as were no way near to them, neither by consanguinity, nor affinity, or nativity in the same place; persons altogether unknown unto them. 2. Such as were in low and mean condition subject unto wrongs. 3. Innocent harmles strangers, Heb. 13. 2. 4. These were named that is.

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rael might know such were to be looked on as neighbours, which stood in need of them, as Christ interprets the meaning of it, by the Samaritans dealing with him that fell among thieves, Luc. 10. 30. 36.

Quest. 2. What is meant by the vexing and oppressing of them?

Ans. 1. All those acts of injuries or evils forbidden to be done unto our neighbour in the sixth, seventh, 8th and 9th commands. 2. The aggravation of these acts by violence superadded. 3. There are included also the positive acts of duty, whereby they should labour to ease and comfort them, and do them good, Deut. 10. 18. 19.

Quest. 3. What is the import of the reason?

Ans. 1. It is urged to them, to mind them of the sad condition of oppressed strangers, such as they once were, and to move their bowels unto them, Exod. 23. 9. 2. Or if this did not take, to mind them of the judgments which God inflicted on the Egyptians for oppressing strangers, and to make them fear, lest God should so express his indignation against them also, if they afflict strangers.

Quest. 4. Why is no judgment added upon oppressing?

Ans. 1. Judgments are of two sorts. 1. Immediately divine from Gods hands, that is here insinuated, and expressed after by the widow and the fatherless.

2. Mediately Gods, executed by the hand of man, which also, in capital, and criminal things expressed; before, must be executed in the strangers case, upon complaint.

3. Yet such vexing and afflicting may be, which may not come under the cognisance of men, and so cannot be vindicated, yet God alloweth no careless neglect of strangers, but that all right should be unto them; otherwise he taketh their case into his own hand. He is the God of strangers, Levit. 19. 33. 34.

Learn we from it.

D. 1. Gods law interprets strangers to be as neighbours to us.

D. 2. Strangers are under the protection of Gods law that they may not be injured, a double charge.

D. 3. It is an Egyptian sin, calling for Egyptian plagues, to vex strangers.

D. 4. Experience of misery of strangers is a just ground to keep from hurting them, Ver. 21.

2. The next law annexed points at another special sort of neighbours, which are the widow and the fatherless, ver. 22. 23.

24. Wherein we have,

1. The law expressed, *Ye shall not afflict any widow or fatherless child.* Readings are to the same purpose. Here we are to note.

1. The neighbour specified, *Widow and fatherless*, such as are supposed to be in a weak, friendless, and helpless condition, and therefore exposed to wrongs.

2. The evil prohibited concerning them, *Thou shalt not afflict them.* The subject is every person in power to afflict, the act prohibited is affliction, thou shalt not grieve them, nor injure them in any kind; neither private person, nor powers more publick. Ver. 22.

2. The sin supposed, *If afflicting thou shalt afflict him, surely in crying he shall cry unto me.* Readings are to the same sense. — If ye hurt them and they pray before me, Syr. Where note,

1. The causal evil supposed, thou shalt by any way of afflicting afflict him, or them.

2. The effect supposed, if he surely crying shall cry unto me, that is out of his or their affliction, make their complaint unto God.

3. The return of judgment threatened in these steps,

1. Gods audience, *Hearing I will,* Ver. 24. *hear his cry.* Readings agree in sense. —

I will hear their prayer, Syr. — I will hear him for his cry, Ar. Ver. 23.

1. The observer is God himself, the almighty God, the righteous Judge.

2. The observation of this fact with the certainty of it, hearing he will surely hear, and that to effect and purpose as followeth.

2. Gods wrath, *And my anger shall waxe hot,* Readings are to the same purpose. — My nose shall be angry, — My fury shall waxe strong, Syr. Ar. This is the first effect of Gods hearing, the inflaming of his wrath.

3. Gods vengeance, *And I will kill you with the sword.* Readings agree. This imports certain death and ruin upon the afflictors of the widow.

4. The sad issue upon their families, *And your wives shall be widows, and your sons fatherless.* Readings are the same. This is Gods retaliation to the oppressor of the widows and fatherless.

1. Their wives shall be made widows by the death of them who were oppressors.

That their children should be made fatherless, and both exposed to all these injuries, which have been offered by them to others.

Quest. 1. What kind of widows and fatherless are here intended?

Ans.

Ans. 1. Under the protection of this law, all such who are left destitute and are oppressed by men, though otherwise not so conformed unto God, are included; for no other qualification is here added. 2. Yet such as are godly widows & fatherless are more especially under Gods gracious care.

Quest. What are these cries spoken of?

Ans. 1. Expressions of these griefs by complaining. 2. It may carry also crying to God in prayer. 3. It implieth also the voice of their sufferings, though they be silent, their injuries cry aloud to God for them, as Abels blood, Gen. 4.

Quest. What kind of judgment is this annexed?

Answer. 1. A judgment immediate from the hand of God. 2. A judgment full of indignation. 3. A judgment certain which shall not fail. 4. It is indeterminate for time, and as to subjects by Gods pleasure. 5. Yet this example is not from judgments by man, where the widow and fatherless may be heard, Zach. 7. 10.

Observe we.

D. 1. Widows and fatherless are Gods special care.

D. 2. Gods law protects these from injurious afflictions, Ver. 22.

D. 3. Men are yet apt to afflict such helpless ones.

D. 4. Such afflictions cry in the ears of God.

D. 5. God doth certainly hear such cries of the afflicted, Ver. 23.

D. 6. Gods wrath kindleth upon such hearing of them.

D. 7. Gods vengeance will follow such oppressors to death.

D. 8. By death God retaliates the oppression of widows and fatherless to the oppressors, Ver. 24.

3. The next appendix is with respect to the 8th precept, an expresse prohibition against oppressing any of the former, or the poor by usury, Ver. 25. *If thou lend money to my people, a poor man, which thou shalt not be to him as a usurer (or exacting creditor) ye shall not lay upon him biting usury.* Readings are to the same sense, but different in terms. — Doubling for usury, Sam. &c.

1. The case is proposed, *If thou lend money to my people to the poor with thee*, where are supposed,

1. The subject lending, which must be the richer and the abler sort, a man of the Hebrews.

2. The act of loan, which is to lay out to any with an expectation of receiving it again.

3. The subject of this loan to whom it was given, set forth under a double title,

1. My people.

2. The poor people, which are by you. 2. The determining of the case suitable to Gods law of loving neighbours, as ourselves in two parts,

1. Thou shalt not be an exacting creditor to oppress him for his loan.

2. *Ye shall not lay upon him biting usury*, the word notes biting or griping increase.

Quest. 1. What is the usury here intended?

Answer. These concurrents are in it.

1. Exactness of something from the borrower about the loan, be it of money or any matters of barter, Deut. 23. 19.

2. It is exactness unto the oppression and griping of the poor to make him cry; which may be in the least degree upon them.

Quest. 2. What is meant by the act prohibited?

Answer. 1. Negatively, here is prohibited exactness of loan to afflict or oppress the poor. 2. Affirmatively it implieth the duty of lending freely to the poor, and expecting nothing from him in his straits, yea to supply his necessities, Deut. 15. 7. 8.

Luke. 6. 35.

Quest. 3. Doth this injunction onely concern the poor?

Answer. 1. In this place they are expressly named, and so Levit. 25. 35. 36. 37. 2. But in other places, all oppressing usury is forbidden to be used to any, Deut. 23. 19. 3. There was yet a dispensation that they might lay it upon strangers to their nation which God ordered as a punishment to them; the prohibition of it was a balance of government to the Jewes, for otherwise they might have eaten out one anothers estates by it.

Quest. 4. Is all increase of money usury in this sense?

Ans. Surely no; for 1. There may be such just converse and trading about it unto mutual good and comfort, wherein equity may be maintained, and no party oppressed, which is not so here stiled. 2. Such onely which binds men to oppressing terms, however Gods providence may deal with men to impoverish them, is the usury biting & forbidden here, and this may be upon the loan of other things, as well as money.

Quest. 5. Is the law against usury in force?

Ans. Surely no; for 1. There may be such just converse and trading about it unto mutual good and comfort, wherein equity may be maintained, and no party oppressed, which is not so here stiled. 2. Such onely which binds men to oppressing terms, however Gods providence may deal with men to impoverish them, is the usury biting & forbidden here, and this may be upon the loan of other things, as well as money.

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Quest. 7. Is the law against usury in force?

Ans. Surely no; for 1. There may be such just converse and trading about it unto mutual good and comfort, wherein equity may be maintained, and no party oppressed, which is not so here stiled. 2. Such onely which binds men to oppressing terms, however Gods providence may deal with men to impoverish them, is the usury biting & forbidden here, and this may be upon the loan of other things, as well as money.

Quest. 8. Is the law against usury in force?

Ans. Surely no; for 1. There may be such just converse and trading about it unto mutual good and comfort, wherein equity may be maintained, and no party oppressed, which is not so here stiled. 2. Such onely which binds men to oppressing terms, however Gods providence may deal with men to impoverish them, is the usury biting & forbidden here, and this may be upon the loan of other things, as well as money.

Quest. 9. Is the law against usury in force?

Ans. Surely no; for 1. There may be such just converse and trading about it unto mutual good and comfort, wherein equity may be maintained, and no party oppressed, which is not so here stiled. 2. Such onely which binds men to oppressing terms, however Gods providence may deal with men to impoverish them, is the usury biting & forbidden here, and this may be upon the loan of other things, as well as money.

Quest. 10. Is the law against usury in force?

Ans. Surely no; for 1. There may be such just converse and trading about it unto mutual good and comfort, wherein equity may be maintained, and no party oppressed, which is not so here stiled. 2. Such onely which binds men to oppressing terms, however Gods providence may deal with men to impoverish them, is the usury biting & forbidden here, and this may be upon the loan of other things, as well as money.

Quest. 11. Is the law against usury in force?

Ans. Surely no; for 1. There may be such just converse and trading about it unto mutual good and comfort, wherein equity may be maintained, and no party oppressed, which is not so here stiled. 2. Such onely which binds men to oppressing terms, however Gods providence may deal with men to impoverish them, is the usury biting & forbidden here, and this may be upon the loan of other things, as well as money.

Quest. 12. Is the law against usury in force?

Ans. Surely no; for 1. There may be such just converse and trading about it unto mutual good and comfort, wherein equity may be maintained, and no party oppressed, which is not so here stiled. 2. Such onely which binds men to oppressing terms, however Gods providence may deal with men to impoverish them, is the usury biting & forbidden here, and this may be upon the loan of other things, as well as money.

Ans. 1. Not in the political consideration of the Jewes which was special to them, as to use it toward strangers; and as a balance of government to themselves. 2. As to the common and general equity of this which forbids the hurt of our neighbours it is confirmed by Christ.

Learn we from it.

D. 1. The poor among a people or in the Church are Gods special care. Such as are orderly.

D. 2. Loan of necessities to the poor for their support is a duty of the rich neighbour.

D. 3. It is great wickednes to require biting increase for such loan, which God forbids doubly.

D. 4. Gods special will is that his poor should be freely comforted and provided for, Ver. 25.

4. The last provision made against oppressing the poor is about pawns, Ver. 26. 27. Whereabout we have,

Ver. 26. 1. The case, *If in taking pledge thou shalt take to pledge the raiment of thy neighbour*, Readings agree in sense, Herein note these terms.

1. The object receiving the pledge, the rich neighbour, one of ability.
2. The act of taking to pledge, in a double expression, *In pledging thou shalt take to pledge or pawn*.

3. The object, *Thy neighbours raiment* supposed poor, and forced to put it to pledge for livelihood.

Ver. 26. 2. The determination by law, *Thou shalt return it unto him to the going down of the sun or before*, &c. Readings agree in sense, Wherein,

1. The injunction, *thou shalt return it to him*.

2. The time or season; *at or before the going down of the sun*, Ver. 26.

Ver. 27. 3. The reason of this return determined, *For it is his covering, onely that, it is his raiment for his skin; wherein shall he sleep*, Readings agree in sense; onely some terms.

Discovering of his shame, 70. It is that wherein he should sleep, Vulg. Sam. Three things are urged here,

1. It is his onely covering, therefore necessary.

2. It is the raiment of his skin to cover nakednes.

3. It is a covering for his sleep, without which he could not rest, Deut. 24. 13.

4. The judgment threatened in case

of refusal, *And it shall be when he crieth unto me, then I will hear, for I am gracious*, Readings agree, ——— If he pray before me, &c. Syr. In it

1. A cry of oppression is supposed, *If or when*, &c.

2. Audience from God with the consequences is promised, *I will hear*.

3. The reason of Gods audience, *For I am gracious*.

Quest. What is to be understood by the garment of this neighbour?

Ans. 1. In the letter it appears to be the onely covering wherein he should sleep, and therefore a night-garment; and any thing is thereby intended necessary for rest. 2. In proportion it includes necessarily, the onely day-garment, which covereth the skin or nakednes, and so any utensil necessary for life, or lively hood, as the upper or nether millstone, Deut. 24. 6. So the instruments which a man needs, to work for his life. These were not to be taken to pledge.

Quest. 2. What is meant by the going down of the sun?

Ans. 1. In the letter it is read the coming of the sun, which some understand either of coming to the east in rising, or to the west in setting, and so referre it unto day-as well as night-garment. 2. Here expressly it must note sun-setting, for it was his sleeping garment. 3. Yet more generally it noteth a short time; that speedily it must be returned.

Quest. 3. What is meant by Gods hearing, &c?

Ans. 1. Gods observance of the oppression. 2. Gods respect to the oppressed. 3. Gods anger against the oppressor, and vengeance following, upon which account he saith *I am gracious* i. e. freely good to the poor crying, but withall truly just to the wicked oppressing them.

Quest. 4. Is this law binding under the Gospel?

Ans. 1. As to the restrictive conditions to the Hebrewes with respect to other nations it is not; 2. As to the general reason and equity of the law it is confirmed by the Son of God, who establisheth all the righteous lawes of his Father.

It instruct's us.

D. 1. Taking of pawn or pledge to oppress the poor, as to night-rest, or day-comfort, is wicked.

D. 2. The disposition of corrupt men is to do so wickedly against the poor.

D. 3.

D. 3. Gods law provide's for a speedy return of such pledges to relieve the poor, Ver. 26.

D. 4. Nature teacheth that the onely raiment of the skin, and covering for the poor mans sleep, must not be kept.

D. 5. Such hard dealings make poor oppressed cry mightily to God.

D. 6. Such cries God will hear and be gracious to his poor, and righteous to judge the oppressors, Ver. 27.

Ver. 28. 7. The next appendix concern's the fifth precept in a special case of charity to rulers and civil Magistrats, which followeth thus, *Thou shalt not revile the Gods, and the ruler of thy people thou shalt not curse*, Readings are to the same sense, ——— The Prince of the people; &c. Sept. Judges for Gods Onk. ——— The judge and the noble, singular both Ar. and Syr. This double prohibition both clearly belong to the law of order, which requireth honour to the fathers civil and ecclesiastical as to the natural. Two negatives here are expressed,

1. *Thou shalt not revile the Gods*,

1. The subject of this prohibition are inferiours in Church or State.

2. The object, Gods, Judges, Fathers in power, Princes.

3. The act prohibited, reviling, making vile, either in thought or word.

2. Thou shalt not curse the Prince of thy people, that is, the chief who is set above all. The same terms are here. Cursing seems to be blaspheming or execrating in word.

Quest. 1. Who are stiled Gods and upon what account?

Answer. 1. Powers onely in the church, Ps. 82. 6. Or state. 2. These are from God, and hereby ordered to God, to do worthy of that name.

Quest. 2. What is imported in the act prohibited?

Ans. 1. Negatively all evill thoughts, words, and carriages against them, publick or privat, Luk. 10. ver. 20. 2. Affirmatively all honour, & due respect is commanded by God for them.

Quest. 3. Why is no penalty of judgment annexed?

Answer. 1. This is arbitrary to God to expresse that, where he will. 2. In giving sentence upon dishonour to other parents, God gave it concerning these.

Quest. 4. Did not Paul transgresse against this, Acts. 23. 3. ver. 9.

Answer. No, for 1. He justly acknowledged not the power, he not being regularly high-Priest. 2. He prophetically pronounced his doom, as other Prophets did against evill rulers in their respective times.

It teacheth us.

D. 1. God giveth his own name unto those powers, which besets up in his Church.

D. 2. Such powers God shelters under his wing, no reviling must be of them, Ver. 28.

8. The last thing noted in this chapter are things appendent unto the first & second precepts which respect God and his dues required from them unto his Ministers. In these 3 verses, 29. 30. 31. are these 4 lawes.

2. Concerning the fruits due to God, *Thy fulnes and thy tear thou shalt not delay*, Ver. 29.

The first fruits of the floor and the wine-press, Sept. Of the first fruits and liquors, most understand it in reading, Onk. Sam. Ar. Syr.

Quest. 1. What is meant by fulnes?

Answer. All the dues of the dry ripe fruit of the ground as all sorts of corn.

Quest. What is the delay prohibited here?

Answer. It is a needles deferring of what God calls for in.

Quest. What is meant by the tear?

Answer. All liquid fruits, wine, and oyl, such as were required, these were oblations for the Priests.

2. Concerning their children, *The first born of thy sons thou shalt give to me*, Readings agree, Ver. 29.

Quest. How were these first born to be given?

Answer. 1. As in way of sacrifice and so to be redeemed, Chap. 13. 2. As for the work of ministry which was required, untill the tribe of Levi was separated, Ex. 24. 5. V. 29.

3. Concerning their cattel, *So shalt thou do to shine ox and to thy sheep, seven dayes it shall be with its dam, on the 8th day thou shalt give it unto me*, Readings are to the same sense, ——— It shall be with its people or kind, Sam.

Quest. 1. What is meant by doing so with them? &c.

Answer. The sense is, that they were to give the first born of their cattel unto God, as the first born of man.

Quest. Why was it to be kept to the 8th day?

Answer. In short, that it might be in some state of strength and fines, which God

God required; that too much haste might not be in this, Ver. 30.

4. Concerning themselves, *And ye shall be men of holiness unto me, and flesh torn in the field ye shall not eat, to the degge ye shall cast it.* Readings are to the same purpose. In this passage we have to consider

1. The injunction itself, expressing the scope of the first and second precepts, which is, that they should be holy men; the men of holiness to God; and that really in themselves, and ways.

2. An injunction of a symbol to note our former holiness, *Ye shall not eat, &c.*

Quest. 1. Was this any holiness to abstain from such flesh so torn?

Ans. 1. Not in itself, but as it was an expression of obedience unto the will of God. 2. All these things it pleased God to join that people for the time appointed.

Quest. 2. Are these laws now in force?

Ans. Not for the materiality of them, they are all expired; but the spirituality intended by them, that we should be the people of God's holiness indeed, is now as much incumbent on us, and that by greater engagements. Ver. 31.

We conclude from it.

D. 1. Mans substance is at Gods command, as he requireth it.

D. 2. Delays in giving it to God are forbidden as sinful.

D. 3. Children are to be devoted unto God, as he requireth them. Ver. 29.

D. 4. Perfect sacrifice of beasts did God require in the law; now fulfilled in Christ. Ver. 30.

D. 5. The great scope of Gods law is to make men truly holy, men of holiness.

D. 6. Obedience to all Gods commands in the least things is a good test of holiness in men. Ver. 31.

CHAP. XXIII.

In this Chapter is continued the history of Gods giving the law to Moses while he was at the neither part of the mount, and herein we have to note, these heads in general.

1. Some more judicial laws added by way of exposition to the moral. ver. 1. 9.

2. Some ceremonial laws mixt with moral. ver. 10. 19.

3. Some motives for obedience unto all. ver. 20. 33. So farre reacheth the history of Gods law giving unto Moses while he was at the lower part of the mount, standing between God and Israel.

In the first which concern's these judicials we have to observe these three sorts,

1. Some respect the 9th moral law.

ver. 1. 2. 3.

2. Some concern the 8th precept. ver.

4. 5.

3. Some belong to the 6th. ver. 6.

7. 8. 9.

1. In the first of these the three former verses are taken up, which are onely by way of exposition of the 9th precept.

1. *Thou shalt not take up a vain or false report or the hearing of a lye.* Vocem mendacii, Vulg. Rumorem vanum falsum, Sam. Syr. ne confirmes, acceptes famam falsam, Ar. all to the same sense. Herein the terms of this prohibition note,

1. The subject Israel, and every man in this case.

2. The object of prohibition, any report of falsehood, any pain or false rumours of our neighbours.

3. The act prohibited, *Thou shalt not take up,* which is rendered variously.

1. A taking of it up at first hand by inventing it, or at the second by conveying it after hearing, the former is more proper here, because the latter falls fully in the second prohibition.

Quest. In what case is this prohibited?

Ans. 1. Generally in all cases of converse with men. 2. Specially in matters of judgment publick, concerning persons, states and names.

2. The next prohibition is, *Thou shalt not put thy hand with the wicked to be a witness of iniquity.* Consent not with the unjust, &c. Sept. Onk. Sam. to the same with Hebr. Deal not at all with the unjust to be for him a witness, &c. Ar.

Stretch not out thy hand with a creditour, &c. Here is expressly forbidden consent with others to carry on a false report, or witness against any.

1. The subject is the same.

2. The work prohibited is to join hands with the wicked, and consent with them.

3. The end of this act, to be a witness of unrighteousness, All this is in the prohibition.

Quest. What is meant by putting to the hand?

Ans. 1. In conspiracy with others.

2. In assistance of others either publicly or privately to defame their neighbours. Some Rabbinis understand it of swearing, the signal whereof

Ver. 1.

Ver. 1.

Ver. 1.

Ver. 1.

Ver. 1.

Ver. 1.

Ver. 1.

Ver. 1.

Ver. 1.

Ver. 1.

Ver. 1.

Ver. 1.

Ver. 1.

Ver. 2.

ofis putting the hand upon the book of the law; but this is after their vain dreams, Ver. 1.

3. The next prohibition is this, *Thou shalt not be after many or mighty ones for evils, and thou shalt not answer in a controversy to decline after many or great ones to pervert.* Sam. to the same sense. To decline with many so as to exclude judgment, Sept.

Cease not to teach that which seemes to thee in judgment, do judgment after the sentence of the most, Onk. But turn after many, Ar.

To decline, Syr. Neither after the judgment of many shalt thou acquiesce in a sentence to decline from the truth, Vulg. Two prohibitions are here included about the same matter, of which is conceived.

1. That the former concerns mens general conversations, not to join with multitudes and mighty ones as to defame our neighbours.

2. That the latter concern's more specially causes in judgment, both wayes are men forbidden to join with many or mighty to pervert, or turn our neighbours from their right.

In the former,

1. The subject is the same.

2. The act prohibited, to be after or follow after many.

3. The end, to do evil to our neighbour by defaming.

In the latter,

1. The same subject.

2. The act forbidden, to answer or speak with many or mighty ones against our neighbour.

3. The case which is any matter of strife or controversy publick or privat.

4. The end, to pervert or turn them away from their right and due, Ver. 7.

Quest. What is the proper sense of *Rab-*

bim here? רבים

Ans. 1. It is generally translated many, and so truly. 2. Yet with respect to what followeth about the poor man, Ver. 3.

This seems more properly to denote the power and mightines of these, which might persuade weak ones the sooner to join with them in doing evil by lyes to their neighbours.

4. The last prohibition is this, *And a poor man thou shalt not honour in his controversy.* Readings are to the same sense. Thou shalt not pity in judgment, Sept. Onk. Vulg. Not take part with him in controversy, Ar. Not help him. Syr. Wherein note,

1. The subject is the same.

2. The object, the poor man.

3. The act, honour and respect more than is due.

4. The case, in his controversy, and cause managed with others.

Quest. What is the import of this prohibition?

Ver. 3.

Ver. 3.

Ver. 3.

Ver. 3.

Ver. 3.

Ver. 3.

Ver. 3.

Ver. 3.

Ver. 3.

Ver. 3.

Ver. 3.

Ver. 3.

Ans. 1. No injury, nor cruelty to the poor, for that is forbidden hereafter, Ver. 6. 2. His poverty is here looked on as an outward respect, which men must not look on, with reference to any, in judgment. 3. His cause or controversy seemeth here not to be right or good, and therefore his poverty must not cover it, Ver. 3.

Quest. Is there no judgment annexed to this?

Ans. Yea retaliation, Deut. 19. 16. 19.

Learn we hence.

D. 1. Taking lying reports, or inventing them against neighbours, is a sin forbidden in the ninth precept.

D. 2. Putting hand unto, and helping the wicked in a testimony of unrighteousness, is a sin prohibited, Ver. 1.

D. 3. Neither number, nor power of men, must be followed, to do evil unto neighbours.

D. 4. It is sin forbidden to plead the cause of many or mighty ones for perverting truth, Ver. 2.

D. 5. Poverty is no shelter with God to defend a bad cause.

D. 6. No honour must be done unto such, with respect to outward conditions, in matters of judgment. Ver. 3.

2. The next sort of laws belong to the eighth precept, which follow, Ver. 4. 5: Herein is a double case,

1. Suppose I have an enemy whom I hate, am I bound by the eighth precept to seek his good?

2. Suppose mine adversary hate me, must I yet look after his good?

These two are here copied in the two verses following.

1. If or when thou shalt meet the ox of thine enemy or his ass straying, returning thou shalt return it unto him, Readings agree in sense, If thou fall upon them, &c. or happen on the ox, &c.

1. The case carrieth in it,

1. The subject, one that is angry and offended with his neighbour, as an enemy, and so apprehend's him.

2. The event supposed, happening to meet with his neighbours ox or ass straying, or any other beast of his, as the Samar. read's.

2. The determination of this case, re-

D d d d d turning

Ver. 4.

Ver. 4.

Ver. 4.

Ver. 4.

Ver. 4.

Ver. 4.

turning thou shalt return it to him, This is Gods law upon souls for preserving neighbours goods, and it imports,

1. Diligence in doing it

2. Certainty of doing it. Thou shalt surely bring the stray backe to him though he be thine enemy, Ver. 4.

Ver. 5.

2. If or when thou shalt see the asse of him that hateth thee lying under his burden and shalt abstain from leaving for him, by leaving thou shalt leave (to help) with him. Readings concur to the same sense. — Thou shalt not passe by, but shalt lift it with him, Sept. — Thou shalt lay aside the hatred which was in thy heart against him, and shalt lift up with him. — Take heed you do not forsake him, helping thou shalt help him, Sam. — Abstain from leaving him in that state, but it becomes you to unload him, Arab. — Lifting thou shalt lift up with him, Syr. Herein also occur.

1. The case, which supposeth,

1. That the asse or beast of one that hates a man is fallen under his burden, and there in distresse.

2. That the man hated by him seeth this.

3. That there is in the man an unwillingnes upon that account, to help his neighbours asse or beast.

2. The determination is, that though such a one were at his own labour, yet he should leave all his own busines, to help up the asse with him. So the words must be construed here. Expressed, Deut. 22. Ver. 4.

Quest. 1. Why are these cases made about oxen? &c.

Answer. 1. Not for the sakes of these creatures in themselves, Gods lawes are not aimed to them. 2. Mainly, it is Gods will to teach men, that they must love their neighbours, though they be enemies; and expresse it towards their very beasts, though they have bin hating and hated one by another.

Quest. 2. Did not the law say, love thy neighbour and hate thine enemy, how then doth this agree?

Ans. 1. The law of God saith no where *hate thine enemy*, but the contrary, Levit. 19. 18. It was one of the wicked traditions of the Jewish Rabbins. Of old they were wont to say so, which Christ condemneth, Matth. 5. 43.

It informeth us.

D. 1. Enemies and haters are neighbours, although hating and hated one of another.

D. 2. Private grudges are not allowed.

wed, though supposed, in them that are under the law of God.

D. 3. By Gods injunction such pretended enmity must not exempt from duty to our neighbours beasts.

D. 4. Men are apt to let their neighbours beasts stray and perish when they are enemies.

D. 5. Gods law is mainly aimed to root out enmity of mens hearts.

D. 6. Law and Gospel agree in this to bind men unto the love of their enemies. Ver. 4. 5.

3. The next sort of judicials here seem to respect the life of our neighbour, and sh are reducible to the 6th precept, yet may no lesse in some particulars respect other commands, these are given, ver. 6. 7. 8. 9. which we may consider under a threefold specification of the neighbours whom they concern,

1. The poor neighbour is provided for by God. Ver. 6.

2. The innocent neighbour is guarded. Ver. 7. 8.

3. The stranger who is yet our neighbour. Ver. 9.

To the first it is thus written, *Thou shalt not wrest the judgment of the poor in his controversy.* Readings are all to the same scope, — Thou shalt not pervert the judgment of the poor in his judging, Sept. This prohibition may serve to explicate the 6th 8th and 9th precepts in all cases, that may befall the poor.

1. The subject to whom this is given is every man,

1. More especially such as sit in judgment.

2. Generally all such as undertake to judge their neighbours or censure them.

2. The act prohibited, the wresting or perverting of judgment, the hindrance or taking away of right.

3. The object terminating it which is the poor neighbour in his right when he is drawn either to publick or privat barres of mens censures; yea it is added thy poor which usually are so poor to begge. Vat. This law serveth to interpret that which was given V. 3. Not to accept the person of the poor so as to do wrong to others for him, yet must not the poor or poorest beggar be slighted in case his cause be right, but rather supported and maintained.

Quest. What is carried in the prohibition?

Answer. 1. Negatively no hurt or wrong must be done unto the poorest in their causes, publick or privat, by any man of any rank. 2. Positively

vely all right is to be performed to them; yea and they sustained; they are eminently called *thy poor*, which God hath given to our care.

We observe.

D. 1. It is incident unto corrupt men to oppress their neighbours under poverty in all causes.

D. 2. Gods law strictly forbids such injurious wresting of the poor's cause, Deut. 27. 19.

D. 3. God hath made the poor to be our property, that we might take the protection of them, Ver. 6.

Ver. 7.

2. The innocent neighbour is next considered, of whom God thus speaketh in the following law, *From the word of lye thou shalt be farre, and the innocent and the righteous slay not, for I will not justify the wicked.* Readings are mostly to the same sense, — Thou shalt not justify the ungodly for gifts, Sept. — Him that is justified and goeth forth just from judgment, Onk. — I am against the wicked, Ver. 7.

Ver. 8.

And a gift thou shalt not receive, for a gift will blind the open-eyed, and will pervert the words of the righteous ones. Readings are to the same sense, but various wayes. — Gifts blind the wise and subvert the words of the just ones, Vulg. — Blind the eyes of seeing men, and pervert just words, Sept. — Words of innocent, Syr. — Right matters, ver. 8. In all this we have,

1. A preparative injunction against hurting our innocent neighbours life, — Be farre from words of falsehood, thou shalt fly from a lye, Vulg. This leadeth to destroy the innocent.

Remotenes of lies is here enjoined,

1. From invention.

2. From affection.

3. From expression.

2. A prohibition against hurting the life of the innocent with a reason of it.

1. The prohibition runs thus, *And the innocent and the just thou shalt not slay.*

1. The act forbidden, is killing.

2. The object, is the innocent and righteous soul whom God justifieth.

2. The reason added, *For I will not justify the wicked.* i. e. God will certainly review such judgments, and condemn such wicked, bloody men, who destroy innocent souls, Ver. 7.

3. A prohibition of the means, whereby innocents are destroyed, with a reason thereunto added,

1. The prohibition itself. A gift shalt thou not receive.

1. The act forbidden is to take.

2. The object is a gift by way of bribe.

2. The reason of this prohibition, twofold given,

1. The one respects the judge, it blindeth the eyes of them who otherwise would see; of the wife and prudent as some; it make's fools.

2. The other respects the parties judged, as well as judging, it perverts the words of the righteous ones, it will make men even so to pervert the words and the matters of them who are judged, and then give perverse judgment themselves, Ver. 8.

Quest. 1. It is innocency in truth or appearance here intended?

Answer. 1. Doubtles Gods law provides for these, who are innocent indeed. 2. Yet this must be apparent also in case of acquitting and justifying such in judgment. 3. Greatest care is to be taken by judges to find out, and clear the innocency of men against lying witnesses.

Quest. 2. May no gift be taken?

Ans. The law is absolute and general, no gifts neither to pervert judgment wickedly, nor give righteous judgment in mens causes, Job. 15. 34.

Learn we hence.

D. 1. Gods law of truth keeps farre from lying.

D. 2. Gods law protect's the innocent and just from death.

D. 3. God is resolved to condemn those wicked ones that slay the righteous, Ver. 7.

D. 4. God forbids all gifts to be received about judgment.

D. 5. Judges and judged are abused by gifts of bribes.

D. 6. God hath shut out such evils by his law, Ver. 8.

3. The stranger which is our neighbour is here provided for, against oppression in judgment or otherwise, wherein his life may be endangered.

And a stranger thou shalt not oppress, for ye were strangers in the land of Egypt. Readings agree, Ver. 9.

1. A prohibition is here given by additional interpretation of the sixth precept, not to oppress the life of a stranger, who is our neighbour.

2. A reason added, from the experience which they had of a strangers condition in Egypt, by which they might know, what strangers souls do suffer, and what pity they deserve. This seem's to adde something more to the former charge given, Chap. 22. 21.

Which

Which more specially concern's the stranger in judgment, and as being accused by others, for the main I shall referre you to that place foregoing, and Deut. 10. 19.

Yet here we may note.

D. 1. Gods law secureth strangers from oppression in judgment.

D. 2. Experience of strangers condition, and their souls burden, should keep off from oppressing them, Ver. 9.

2. Now follow some ceremonial lawes mixt with moral, belonging to the first table, Ver. 10. 19. These may be ranked into two heads,

1. Some have respect unto the fourth precept, which concern holy time, and they are of three sorts,

1. Such as concern a seventh years Sabbath, Ver. 10. 11.

2. Such as concern a seventh dayes Sabbath, Ver. 12. 13.

3. Such as concern several festivals falling out in a year, Ver. 14. 15. 16. 17.

2. Some respect the second command about sacrifice or means or worship, Ver. 18. 19.

1. That which in the first place is proposed is about the seventh years sabbath, with respect unto the land, whereabout we have here delivered,

Ver. 10. 1. A law about the 6 years work, Ver. 10. 11. And sixe years thou shalt sow thy land, and thou shalt gather the provencie or increase thereof, Readings agree. — Fruits. Sam. Here two things are enjoined,

1. That sixe years they must sow the land.

2. That in that time they shall gather in the fruit which shall grow upon their labours all the provencie of their land. The terms are not difficult, some queries about the matter will follow to be answered,

Ver. 11. 1. A law about the seventh years rest, Ver. 11. But the seventh thou shalt intermit and let it alone, and the poor of thy people shall eat, and the residue of them, shall the beast of the field eat, so shalt thou do to thy vineyard, to thine oliveyard, Readings mostly are the same, — In the seventh year thou shalt plow and leave it, &c. Sept. contrary to the Hebr. and scope of this law. Herein note,

1. The law enjoined that in the seventh year the land was to rest from being turned up manured, &c. Under a double expression,

2. The reason of this law twofold.

1. With respect to the poor of their people, that they might eat.

2. With respect to the beasts, that they might have a portion of that seventh years mercy.

3. An addition to this law about the vineyard and oliveyard, to give the like rest to them, not to prune or dresse them.

Quest. 1. Was this law in present use with the Jewes?

Ans. 1. No, not in the wilderness, nor in any other strangeland. 2. This law was delivered at Sinai, but not in force until they came into the land of promise; and it did concern them onely, with respect to that land, Levit. 25. 1.

Quest. 2. What kind of Sabbath was this of the seventh year?

Ans. 1. It was ceremonial and peculiar to the Church-state of that time: 2. It was typical also and did figure out the true rest of the Church under Christ, Isai. 61. 2. Col. 2. 16.

Quest. 3. Was there no other end of this Sabbath, but the refreshing of the poor and beasts?

Ans. 1. Yea divers others, as 1. To glorify Gods providence in giving such abundance in the sixth year, Levit. 25. 20. 21. 22. 2. To try their faith, Levit. 25. 4. 5. 3. The release of servants, 4. The reading of the law more fully, Deut. 31. 10. 11. 12.

Quest. 4. Was it not natural to give land rest?

Ans. 1. Yea, as to the general state of it, with other lands. 2. But here this rest was specially providential, that Gods glory might appear in the sixth and seventh years ordering of this land of promise.

It instructs us.

D. 1. God positively hath commanded a Sabbath for land, as for men.

D. 2. Labour and rest for lands and plants, are at Gods disposal.

D. 3. Special ends of good did God appoint for special Sabbaths.

D. 4. All ceremoniall Sabbaths to the Jewes are perfected in the Churches rest by Christ. Ver. 10. 11.

2. Next followeth an additional law about the sabbath of dayes, or a brief recital of that delivered, Exod. 20. 8. Wherein occur,

1. A short repetition of the law, *Slav Ver. 12. dayes thou shalt do thy works, and on the seventh day thou shalt rest, or keep Sabbath, Readings agree,*

2. The liberty indulged and duty enjoined for 6 dayes labour, *six dayes are designed for mans work.*

3. The

2. The weekly Sabbath-rest commanded & on the seventh day thou shalt cease or keep Sabbath.

Ver. 12.

2. A recital of the reason, *That thine ox may rest, and thine asse, and the son of thine handmaid may breath, and the stranger. Readings to the same sense, — Stranger in the cities, Sept. The reason consists in a threefold refreshing,*

1. Of cattel.

2. Of servants.

3. Of strangers, Ver. 12.

3. A corroboration of this command by a double item,

Ver. 13.

1. Affirmatively, *And in all things which I have said unto you ye shall observe circumspically, — Readings agree, — Cause servabitis, Syr. Wherein there is,*

1. A charge to look to Gods word in this case.

2. An obligation to all Gods word about it.

3. An injunction of strict watch to observe this command about the Sabbath. Cald.

Ver. 13.

2. Negatively, *And the name of other Gods, ye shall not remember or mention, it shall not be heard upon thy month, Readings to the same sense, — The name of the idols of people, &c. Onk.*

The name of strange things to be worshipped, &c. Ar. — Let them not come upon your heart. Syr. — Ye shall not swear by the name of other Gods, Vulg. Out of thy mouth, Sept. All this is appondent upon the Sabbath of dayes, and forbids,

1. Any worship unto the name of any other Gods, but onely the Lord of Sabbath; which is meant by remembering or mentioning.

2. Not the least report or expression of Idols to be heard from any mouth, Ver. 13.

Quest. 1. Is this seventh dayes Sabbath ceremonial as the former?

Answer. No, however it be placed among such lawes, but it is a moral law concerning men as men, so the Sabbath was at first made by God for man as hath bin discovered, Ex. 20. 8.

Quest. Why is the rest of beasts and servants, &c. here mentioned?

Answer. 1. The sake of cessation of these is not onely mentioned. 2. The first and main work is to keep the Sabbath, the word note it, and that word for beasts, noteth onely rest suitable to them. 3. All other special duties which God commanded in the Sabbath are here also strictly enjoined.

Quest. Why are the names of other Gods here forbidden to be mentioned?

Answer. 1. It may be upon a general account to keep men from falling against the true God in respect of all the commands of the first table. 2. It is

here more specially added to the 4th precept, to single out the Lord of Sabbath.

It teacheth us.

D. 1. Gods law is very strict in often pressing the keeping of his weekly Sabbath.

D. 2. Though bodily rest of some creatures be therein provided for, yet spiritual rest is mans duty. Ver. 12.

D. 3. Strict and circumspect observation of all commands, God enjoyneth, but especially of his Sabbath.

D. 4. No Gods are to be mentioned or worshipped with the Lord of the Sabbath. Ver. 13.

3. The next law concern's some other times of festival, Ver. 14. 15. 16. 17. Which are proposed,

1. In general, *Three times shalt thou keep a feast to me in the year. Readings agree in sense, — Three times ye shall celebrate feasts, Vulg. Syr. Ar.*

Three seasons of the year feast ye to me, Sept. — Three times in a year, Onk. — Three feasts thou shalt celebrate to me every year, Sam. This is but the general law which is afterward explained in particulars.

1. The work is feasting.

2. The subject Israel.

3. The frequency, three times in a year. All this to them, Ver. 14.

2. In special these three feasts or holy times, are named,

1. The feast of unleavened bread thou shalt keep, seven dayes shalt thou eat unleavened bread, as I commanded thee, at the time of the month Abib, because in it thou camest out of Egypt, and my faces shall not be seen empty, or thou shalt not be seen before me empty. Ver. 15. — In the month of new fruits, Vulg. Sept. Onk. Sam. — In the month of flowers, Syr. — In the month when corn turns yellow, &c. Ar. — They shall not see my face empty, Sam. Here note,

1. The feast commanded, that is of unleavened bread joyned with the Passover.

2. The time of it, in the month Abib, as Exod. 12.

3. The reason of that time, in it they came out of Egypt, Ex. 13. 3, &c.

4. The direction how they should come, none must see the face of God empty.

D d d d d 3 ty,

ty, but according to Gods blessing on them they were to bring for sacrifice and free oblations unto God for his Church-work, Deut. 16. 16. 17. Ver. 15.

Ver. 16.

2. *And the feast of harvest of the first fruits of thy labours which thou shalt sow in the field.* Readings agree. This was the feast of *sevens* or of weeks being 7 weeks after the Paschever, Exod. 34. 22. called also Pentecost, Levit. 23. 15. 16. Deut. 16. 9. 10. Act. 2. 1. This feast was but of one day, the 50th after the Paschever, Levit. 23. 16. But some conceive it to be seven dayes.

Ver. 19.

3. *And the feast of in-gathering in the going out of the year when thou gatherest in thy labours of the field.* Readings agree. This was that feast of Tabernacles kept in the seventh month, which is our September, Ex. 34. 22. Levit. 23. 34. Deut. 16. 13. 16. This was to mind them of their 40 years dwelling intents in the wilderness, and to blesse God for his protection, Ver. 16.

Ver. 17.

3. The special law for these subjects that must appear at these three times, *Three times in a year shall every male of thee be seen before the face of the Lord Jehovah.* Every male thing before the Lord thy God Vulg. Sept. — All thy males before the Lord the ruler of the world, — Before the Ark of the Lord, Sam. — Shalt set all thy males in the sanctuary of the Lord God, Ar. — Let all thy memory appear before the Lord thy God, Syr. *Zecor* is the Hebrew word given to males because they continue the memory of families.

1. The subject injoynd are the males only.

2. The work, their appearance before God in the place of worship, which he should choose.

3. The frequency, three times in the year as was expressed before, v 17. Deut. 16. 16.

Quest. 1. Were there no other times of holy fasts?

Answer. 1. Yea there were others, but not so solemn as these. 2. None but these were such, wherein all the males appeared before the Lord.

Quest. 2. What was the use of these feasts?

Answer. 1. Commemorative of mercies past, as the Paschever of Israels deliverance out of Egypt, the Pentecost a memorial of the law given at mount Sinai, the 50th day after the first Paschever. And the feast of Tabernacles a remembrance of their dwelling in booths in their wilderness-condition. 2. Typically figurative; so the Paschever typed Christ the immaculat Lamb saving us by his blood of sprinkling. (2) Pentecost typed the giving of the Gospel - doctrine more fully by the Spirit, 3) the feast of Tabernacles, as

is conceived by some, Christs incarnation or tabernacling in our flesh; Joh. 1. 14.

Quest. 3. What were these males, and why they only injoynd to appear before God?

Answer. 1. Not all males simply, but, as conceived from 20 years old to 50. such as were ablest, yet others might be able under & above these ages. 2. Women were not forbidden, but indulged because of tediousness of the way, &c. Yet we read of some that came, who might with conveniency. 3. This God required.

1. To give them experience of his providence in guarding their houses, while they were absent.

2. To spread religion and the fear of God more among them, Ex. 34. 23. 24. This is meant by their appearing before God.

Quest. 4. What was the place whereunto they must come?

Ans. It is expressly said, *the place which the Lord should choose*, Deut. 16. 16.

1. It was at Shiloh. 2. at Jerusalem. God himself owned them both in their times; and while his law was observed there, 1 Sam. 2. Psal. 132.

Quest. 5. What is meant by that, *None must appear empty*?

Answer. 1. Doubtles God requireth herein all the sacrifices due for his service at these seasons. 2. All free-will offerings, that any should bring according to that portion wherewith God had blessed any of them.

Quest. 6. Have these lawes any respect to the Church of God under the Gospel?

Answer. 1. As to the ceremonial or typical nature none at all; for all were abolished by Christs being come.

2. Yet analogically and by way of proportion, something doth concern us,

1. That place be for publick assemblies.

2. The congregations meet all before the Lord to acquaint themselves with him.

3. That souls be free to maintain Gods service, even as the Lord inableth them.

Learn we further.

D. 1. God hath and may by his word and works point out holy time to men beside his Sabbath. But none save God, and by his order. Ver. 14.

D. 2. Gods mind hath bin and is, that his Church should serve him faithfully, so 1 Cor. 5. 8. D. 3.

D. 3. Assemblies and congregations are requisite to appear before God.

D. 4. God loveth free spirits full of good works, and will reward them.

D. 5. Stinted times were more under the law, and more enlarged under the Gospel, one in Christ. Ver. 15. 16.

D. 6. It is good to keep memorials of Gods mercies spiritually.

D. 7. Though male and female be one in Christ as to life, yet more work may lye upon men, than women.

D. 8. It is mans great concernment in Church-assemblies to consider, that they appear before Jehovah their Lord. Ver. 17.

2. The last additional lawes here mentioned of the ceremonial, relate unto the second moral precept, which concerns sacrifice and other outward means of worship, and they are two,

1. A law concerning the Paschever Ver. 18.

2. A law concerning the first fruits. Ver. 20.

1. About the Paschever two things are prohibited,

1. Eating it with leaven, *Thou shalt not sacrifice the blood of my sacrifice with leavened bread*, Vulg. Sam. Syr. are the same, — Of my Paschever, Onk. — When I cast out the nations before thee, and enlarge thy borders, thou shalt not sacrifice the blood of my incense with leaven, Sept. — Thou shalt not offer my Paschever, &c. Ar. Wherein note,

1. The subject prohibited, Israel even all of them.

2. The object concerned, Gods sacrifice, even the Paschever noted under that name.

3. The act prohibited with its modification, *Thou shalt not sacrifice it with leavened bread.*

Quest. 1. How doth this sacrifice here appear to be the Paschever?

Answer. 1. This had the law of unleavened bread annexed to it. 2. It is expressly so called, Ex. 34. 25.

Quest. 2. How is it said, thou shalt not sacrifice it with unleavened bread, where as it is said only yeshall not eat it with unleavened bread, Exod. 12. 8?

Ans. 1. Two things are considerable in the Paschever. 1. A sacrifice to God. 2. A feast for man.

Ans. 2. This one act of sacrificing includes that of eating, they being so neerly joynd together.

2. The next thing about the Paschever prohibited here is, *Neither shalt the fat of my feast remain until the morning.* Readings are to the same, — Of the sacrifice of the feast, Onk. — It shall not rest a night or lodge with you, Hebr. — It shall not sleep to the morning, Sept. Here note,

1. The matter of the prohibition, it is the fat of the sacrifice of the Paschever, which must be burnt presently, as that of other sacrifices; yet some take it figuratively for the whole lamb, which was to be eaten before the morning.

2. The thing prohibited about it, that it shall not lodge with them one night unoffered unto the Lord.

Quest. Why was not the fat to abide unburnt one night?

Answer. 1. It was Gods will expressly given out, Levit. 16. 2 Chon. 35. Ver. 14. 2. It was to keep it from corruption.

Mark we here.

D. 1. The Paschever was a sacrifice for sin as well as a feast to God. So Christ. 1 Cor. 5. 7. 8.

D. 2. Leaven and corruption God hath separated from his sacrifice. Sin from Christ.

D. 3. Gods service must be done within Gods time. Before morning.

D. 4. God will have his due done in sacrifice as man hath his good or feast by it. Ver. 18.

2. The next law concern's the first fruits in two parts,

1. Positive, *The first of the first fruits of thy land thou shalt bring to the house of Jehovah thy God*, Readings agree in sense, Here note,

1. The subject of this injunction, the same Israel.

2. The object concerned, *The first of first fruits of thy land*; Canaan which God gave them.

3. The work injoynd, *to bring them into the house of the Lord their God.*

Quest. 1. What were these first fruits?

Answer. 1. It is conceived by some the first fruits of all that the land produced. 2. Others, all the first fruits of children, and beasts also, which God should give them in their land; and the largest seemeth best.

Quest.

Quest. 2. What was the house of the Lord, and how were they to bring them?

Answer. 1. The house must intend the place which God at any time did choose, as Tabernacle, and Temple. 2. They brought all according to the several rules concerning the first fruits of man, beast, and ground. 3. The rites and manner of bringing are described, Deut. 26. 1, 11.

Ver. 20. Thou shalt not seeth a kid in his mothers milk. Vulg. Sept. Sam. Ar. and Syr. the same. — Alamb, Sept. — Thou shalt not eat flesh with the milk, Onk.

1. The subject of this prohibition is the same Israel.

2. The evil prohibited, *Seething a kid in its dams milk*, The letter is plain, and truly so rendered.

Quest. What is the meaning of this law?

Answer. 1. Some conceive it to be a law of nature, and made against cruelty. 2. Others think it to be a positive law against delicacy in diet tending to gluttony. 3. Others conceive it to have bin the custom of some idolaters to have done so, and this to be a law forbidding Gods people to symbolize with them. 4. But to let these passe, it is to be considered, that this is three times given by Moses to Israel and always among the ceremonial laws; twice it is joyined with the law of first fruits, both here in this place, and Ex. 34. 26. And again with that law of eating flesh that dyeth of itself, to note that they were an holy people.

The most proper meaning of this then seemeth to be, that they were not to bring their firstlings of goats or other beasts to offer unto God while it was yet milky, not yet drained from the dams milk untill the 8th day which God appointed; and as to the term of seething, the same word used for roasting, as in the Paschal lamb, Deut. 16. 7. And so it states the time of bringing these first fruits, Ex. 22. 30. Levit. 22. 27. Others taking it to be a ceremonial law, do conceive that it doth forbid cruelty in Gods sacrifice, so well as in common meat. Calv. Deut. 14. 21.

Quest. What is this law to us?

Answer. 1. Nothing as to the letter of it being finished in Christ. 2. Yet in proportion it teacheth us timely going up of ourselves to God, and a gracious attendance on him according to his will, without unnatural worship.

Further it instructs us.

D. 1. The prime of our choicest being,

faculties, and enjoyments. are fittest for the Lord.

D. 2. Freenes becometh us in our attendance on Jehovah our God. Bring all to him.

D. 3. Timely must be all ours offerings to God, not unripe, not unnatural, V. 19.

3. The last general of the Chapter followeth which containeth several motives unto obedience;

1. The promise of a guide and convoy unto the land which God promised them, ver. 20. 23.

2. The promise of all outward prosperity upon condition of their continued obedience, ver. 24. 25. 26.

3. The promise of extirpating their enemies utterly, Ver. 27. 28. 29. 30.

4. The promise of extending the line of their inheritance in case of their obedience, ver. 31. 33.

In the first of these motives we have to observe,

1. The promise of a guide. ver. 20.

2. An item against displeasing him. ver. 21.

3. An encouragement upon obedience to him. Ver. 22. 23.

1. The promise is given thus, ver. 20. Behold I send an Angel before thee to keep thee in the way, and bring thee into the place which I have prepared. Readings agree in sense, — Who may go before thee, &c. Vulg. — Into the land, &c. Syr. Herein we have to note,

1. The term of demonstration, or attention behold, which calleth in their minds to consider Gods overtures.

2. The promise itself offered, I am sending, or I will send, or now I send an Angel before thee.

1. The Author of the promise, God the Lawgiver.

2. The good promised, sending an Angel.

3. The subject to whom, even Israel, in their journey. Before thee do I send him.

3. The end of this promise is twofold,

1. To keep them in their wilderness way.

2. To bring them into that place or land which God had promised and prepared for them.

Quest. 1. Who was this Angel?

Answer. 1. No created Angel, as a ministering Spirit. 2. No man under the name of an Angel, as sometimes. 3. But that Angel who is truly called Jehovah, Gods name was in him, as it followeth in the next verse, and he did those works for Israel which none

none but God could do; as to levell the wall of Jerico, &c. That this Angel must do to bring them into their promised possession.

Quest. What is carried in these acts of God and this Angel their guide?

Answer. 1. An act of God the Father initial, and principal which was his preparing of the land for them; by election, choosing this inheritance for them, Ps. 47. 7. And so appointing them to be possessors of it. 2. An act of the Angel consequent, which was to keep them in their way, unto the prepared place, and noteth all acts of providence defensive for them, and offensive to their enemies in the way, forgiving them their safe convoy, Ps. 105. 14. 15. 3. An act efficient, which was actual induction into the place prepared, and giving them possession of the same, Ps. 105. 44. Ver. 20.

Ver. 21. Now followeth Gods item unto Israel about this Angel, Beware or keep thyself from his face or by reason of him, and hear his voice, provoke him not, for he will not pardon your transgression, for my name is in him in the midst of him, Readings mostly to the same sense. — Because my name is his word, Onk. Herein note,

1. The form of this charge or item, keep thyself. — Take heed to thyself, Sep. Especially wary or careful, how you demean yourself to this Angel.

2. The matter of this item, or care imposed is twofold,

1. Positive, hear or obey his voice, this Angel is your Lawgiver, while you hear him, you please me.

2. Negative, Provoke him not, do not rebel or sin against him or embitter his Spirit by transgressing, look carefully to all this, which respects your guide.

3. The reason of this strict item, Because he will not pardon thy transgression, or take away your transgression, for my name is in him or in the midst of him. In which words the reason is twofold,

1. His act of justice on offenders among them.

1. Expressed, he will not pardon or justify such sinners.

2. Implied, he will condemn them and take proportionable vengeance on them.

2. His sovereignty or power to do this, my name is in him, that is, my being, & Godhead, to whom alone it belongs to forgive sins, or to require them by just vengeance, as if he had said, he is Jehovah.

Quest. Why will he not pardon sin, is it not proper to God?

Answer. 1. This is not to be understood absolutely, for his great work is to forgive. 2. This is meant of sins against his mediation, striving with the Priest by whom pardon cometh. 3. This

also admits repentance, if not they dye.

3. The encouragement now followeth upon this item, But if hearing thou shalt hear, or, obeying thou shalt obey his voice, and do all that I shall speak, then I will be an enemy to thy enemies, & I will distresse thy distressers, or, afflict them that afflict thee, V. 22. All readings are to the same sense, the 70 interpose another passage in Ex. 19. Ye shall be my peculiar people, &c. But here it is not in the Hebrew, For my Angel shall go before thee, and shall bring thee into the Amorite, and the Chetite, and the Pherezite, and the Canaanite, and the Chetite, and the Jebusite, and I will cut him off, Readings are to the same sense. I will destroy, root out, grind to peeces, and blot them out. So it is variously expressed, in all which we have to note,

1. Obedience supposed. But if hearing thou shalt hear, &c.

2. The encouragement promised, which is a league offensive and defensive, to be an enemy to all enemies, &c.

3. The demonstration of this encouragement, by the work of him who will perform it,

1. Executed by the Angel.

1. In his precedency, my Angel shall go before thee.

2. In his prevalency. He shall bring thee in, &c.

2. Acted by himself, I will cut them off, that is extinguish these nations, so that God the Father and the Son by the Spirit are engaged here to obedient Israel.

Quest. How are God and his Angel distinguished here?

Answer. 1. Not as Creator, and creature, both are uncreated here. 2. As distinct in relation, so are the Father and the Son, and yet one God. 3. As distinct in order of acting, the Father first, in the Son and by the Spirit doth all this, Ex. 33. 2. Ver. 23.

We observe.

D. 1. As God imposeth lawes on his people, so he holds forth encouragements to obedience.

D. 2. A place of inheritance and rest God hath provided for his Israel.

D. 3. Dangers may be in the way to keep Gods Israel out of their appointed place of rest.

D. 4. The Angel of Gods Covenant Christ Jesus, is sent of God to secure them in the way and bring them in, Ver. 20.

E e e e e D. 5.

D. 5. *This great Angel of the Covenant is Lawgiver, and speaks to his purchased people.*

D. 6. *It is Israel's great concernment to hear and obey this Angel, and not provoke him.*

D. 7. *Sins or provocations against this mediating Angel may prove unpardonable.*

D. 8. *God is the mediator who can both justify and condemn.*
Ver. 21.

D. 9. *Obedience to God in Christ, his great Angel sent, engages God in the mediator unto souls.*

D. 10. *God in Christ are obeyed or disobeyed together.*

D. 11. *Souls obedient unto Christ have God engaged to them by league offensive and defensive.*

D. 12. *God is an enemy to his Churches enemies, and will oppress their oppressors.* Ver. 22.

D. 13. *Confederacy of nations cannot resist God and his Angel, in bringing of his Church to rest.*

D. 14. *God and his Angel are resolved to abolish and destroy all conspiring enemies against his Israel.* Ver. 23.

2. The next motive is the promise of outward prosperity to Israel being brought in to their place, Ver. 24. 25. 26. Whereabout we have to note,

1. The condition required for the performance of the promise which is here twofold expressed,

1. Something is required with respect unto the false Gods and Idols of these nations which were to be cast out before them, and that double,

Ver. 14.

1. Negatively, *Thou shalt not bow thyself down to their Gods, nor serve them nor do according to their works.* Readings are to the same sense, Where are three prohibitions,

1. *Thou shalt not bow thyself down to their Gods.* This was a symbol of worship to bow their bodies before their images or idols,

2. *Thou shalt not serve them.* To be subject to the laws of their worship, as in sacrifices, &c.

3. *Thou shalt not do according to their works.* These nations were to be no

example for them to follow in religion or conversation.

Quest. 1. Had these nations any Gods or what were they?

Answer. 1. They had no true God at all. 2. They falsified the true God by their images and idols, which they made representations of him, and thought him to be even such a one; these were diversified in several nations and that by divers names and titles, these were with men called Gods, against which Jehovah maketh these laws.

Quest. 2. What is meant by bowing serving and doing?

Answer. 1. All means of worship exercised unto God under these titles, and by such actions of bowing, &c. 2. All walking, or practise of life conformed to those idolatrous nations, which were very vile, Levit. 18. 3.

2. Affirmatively, *But destroying* Ver. 24. *thou shalt destroy them, and breaking thou shalt break their images.* Readings are to the same sense, the 70 read it singular. Break down altars, Ar. Pillars. Answer. Here,

1. The object concerned, is, the images and monuments of idolatry of all sorts, Deut. 12. 1. 2.

2. The act commanded is utter destruction of them by two words, and them doubled,

1. *Destroying thou shalt destroy.*
2. *Breaking thou shalt break.* which 4fold inculcation must needs imply,

1. The great importance of the duty.

2. The thoroughness of the work to be done unto the uttermost, to break to pieces that there be no memory left of them.

Quest. When and where was this to be done?

Answer. 1. At that time when God should bring them into their inheritance. 2. In that land of their possession and within their own territories; such as were without, God layeth not under this injunction, ver. 24.

2. In this condition something is commanded with respect to Jehovah their God, *And ye shall serve Jehovah your God.* Readings to the same purpose, the 70 read singularly to every person, where note,

1. The object concerned is set out by a double name,

1. Of the being of the true God, Jehovah. He that was, and is, and is to come.

2. Of his relation, *your God.* He that is known by the name of the God of Abraham, &c. And this in contradistinction to all other nations.

2. The act enjoined is serving him, which comprehends three acts prohibited toward the false Gods, ver. 24. even the whole

whole duty in truth due to God, both for worship and walking.

2. The promise now followeth, which in general is outward prosperity, but carrieth in it these branches,

Ver. 25. 1. A promise of blessing their provision, *And he will bless thy bread and thy waters.* Readings the same in sense, That I may bless, vulg. And I will bless thy bread, thy wine, and thy water, Septuag. Thy meat and drink, Onk. Herein,

1. The object of this blessing is bread and water; which may note all kind of provisions, or in special the courtest provision, which should be blessed unto them.

2. The act promised is blessing, which here,

1. Supposeth the giving of them bread, 2. The blessing of God upon it, which indeed maketh it bread, &c. that is, such sweet and comfortable provision unto them; even the courtest fare.

2. A promise of preventing sickness, which is an additional mercy, not only to bless bread, but also to give a stomach, *And I will remove sickness from the midst of thee.* Readings agree in sense, I will take away evil diseases, &c. He will turn away his scourges from your houses, Syr. Wherein note,

1. A good privative, a removal of all kinds of sickness, which would make meat uncomfortable, Exod. 15. ver. 26. Deut. 17. ver. 15.

2. A good positive implied, which is, the giving in of health and strength to use comfortably the promised blessing of provision. Ver. 25.

3. A promise of making them fruitful, *There shall not be any casting thy yong or barren in thy land.* Readings to the same sense, Deprived of Children or barrenness, Onk. Ar. Here also,

1. A privative good is expressly named, a denial of barrenness to man and beast.

2. A positive good implied, which is fruitfulness in all; that they should not want a seed to inherit.

Ver. 26. 4. A promise of longevity, *The number of thy days I will fulfil.* Readings the same. Herein occur,

1. The object concerned, the number of the days of life, that is, the due and comfortable time of living here below to enjoy all these good things.

2. The act of Gods accomplishment or perfection of such a time of life. His proper work it is to number mans days and end them at his pleasure, Job. 42. v. 17. In all these promises the acts of God are some of them in the time past; which did assure the certainty of that to come upon obedience. Ver. 26.

Quest. 1. Did the Israelites fulfil their days thus?

Answer. 1. Some did under the good-

ness of his promise. 2. Others were cut short for disobedience, Pl. 96. Quest. 2. Why doth God hold out none but temporal promises?

Answer. 1. Here are mentioned none, but temporal, as to the matter. 2. Elsewhere God gave them spiritual. 3. The blessing of these is spiritual good. 4. It was not to make them rest upon carnal good things, but to instruct them that Godlines had the promise of this life now being and that which is to come.

It teacheth us:

D. 1. *Gods promises for outward good suppose conditions.*

D. 2. *Idolatry is forbidden by God as the bane to promises.*

D. 3. *Every falsifying of God in worship is idolatry.*

D. 4. *All false worship is excluded, as to obtaining the promise.*

D. 5. *God accounts it not enough for his to avoid idolatry, but requireth them to destroy the means of it.* Ver. 24.

D. 6. *Jehovah the true God alone must be served truly to obtain his promise.*

D. 7. *Gods true service is not fruitless; but hath all promises annexed to it.*

D. 8. *Gods true servants have the promise of blessed bread and water.*

D. 9. *Gods true servants have the promise of health to them.* Ver. 25.

D. 10. *Fruitfulness of man and beast is promised to godlines.*

D. 11. *Fulness of days is the promise only to Gods true servants.* V. 26.

3. The next motive to obedience here given is a promise for extirpation of those enemies into whose land God had engaged by his Angel to bring them, Ver. 27. 30. In which promise we have these things to consider,

1. The matter of it, which is ruine of enemies, Ver. 27.

2. The means of doing it, by horns, ver. 28.

3. The manner of doing it, two ways expressed,

1. Negatively, *I will not do it in one year, &c.* ver. 29.

2. Affirmatively, *by little and little I will, &c.* ver. 30.

1. As to the first matter of this promise

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Ver. 27.

mise it is thus expressed, *My terror I will send before thee, and I will dash in pieces all people among whom thou shalt come, and I will give all thine enemies to thee, even the neck.* Or the neck of thine enemies will I give unto thee, Hebr. Sam. Others read the last phrase, *I will make thine enemies turn the necke or their back unto thee, I will stupify or make them mad.* *Sept. Ar. Herein note,*

1. The cause is promised which is Gods terror going before, and falling upon the enemy.

1. Gods dread and formidable vengeance upon the spirits of enemies is promised, which none can resist.

2. The preventing of this, for as much as it shall go before Israel, and terrify the hearts of the enemies before they come in to them.

3. The mission and commission of it, God will send it, and it shall not return empty, but do the work for which he sent it, which was to affright, dismay, and terrify the enemies, and take away their hearts.

2. The effect issuing hereupon, which is twofold,

1. The dashing or the breaking of the enemies, so it is variously expressed, *I will amaze, dismay, stupify, break and kill all the people among whom thou shalt come, i. e. the nations forenamed.*

2. The subjugation or routing of their enemies, either by bringing their necks under, or by making them turn their necks or backs unto Israel, and fly away; in the last sense most do take it. *Now observe.* *Sept. Pl. 18. 41.*

Observe we hence.

D. 1. Gods terror is engaged for his obedient Israel, against all their enemies.

D. 2. Gods terror hath its mission and commission to prevent his Church in terrifying their enemies.

D. 3. God by his terror makes a way for his people whosoever he calleth them.

D. 4. Astonishment, destruction, subjugation, and dissipation of enemies are the effects of Gods terrors on them, Ver. 27.

Ver. 28.

2. As to the means, whereby God will work it, thus we have it described, *And I will send the hornet before thee, and it shall drive out the Chivite, the Canaanite and the Hittite from before thee, Sato. Readings are to the same sense in various terms,*

Which shall make them fly before thou enter, &c. *Vulg. I will send wasps, &c. And thou shalt cast out, &c. Sept. All 7 nations are named in the Samar. reading. I will send a plague, and thou shalt cast out, &c. Ar. I will send the waspe before, and I will destroy, &c. Syr. Individuum pro specie, 1. The means is promised, I will send the hornet.*

1. The instrument is a small, but a hurtful creature, when God arms it against sinners: so in the letter.

2. The mission and commission of it is from God, which it shall most surely effect, *Deut. 7. 20.*

3. The order of its mission, it must go before Israel to do the work before they come.

2. The effect brought about by this means, is the expulsion of those nations, whose land Israel was to inherit. This is surely promised to the obedient people, and so was performed.

Quest. What were these hornets?

*Answer. 1. It is conceived by some that they were not such kind of creatures at all, because it is presumed that we read not of them in the execution; and therefore conclude by these hornets to be meant the terrors of God forementioned, which like these stinging creatures, did vex men and make them fly away. This may be as Aug. Junius, and others opine. 2. Yet seeing God hath had his armies of lice, palmer-worms, &c. to destroy enemies, it seems probable, that there also God did send such creatures to annoy enemies; forasmuch as Josiah also reports that the Kings of the Amorites were driven out by them; where no necessity is to allegorize them, for at some times these creatures might be armed, though not every where; yet no danger is to understand it as before, *Jos. 24. 12.**

Note we here.

D. 1. Gods terrors are terrible wasps and hornets to drive away the Churches enemies.

D. 2. God can send and commissionat his army of hornets and wasps to drive before them his enemies.

D. 3. The greatness and multitude of nations cannot stand before Gods hornets.

D. 4. Gods hornets shall certainly do their work assigned and expel Gods adversaries, Ver. 28.

3. The

3. The manner of rooting out these adversaries is in the next place discovered two ways,

Ver. 29.

1. Negatively, *I will not cast him out from before thee in one year lest the land be desolate, and the beast of the field multiply against thee. Readings all agree. Herein note,*

1. The manner of expelling the enemies denied, *I will not drive him, i. e. the enemy, or them, i. e. the nations, out in one year, that is hastily, and in so short a time, one year doth not signify a time determinat.*

2. The reason of not doing it so, it was to prevent,

1. Desolation in the Land.

2. Annoyance of them by wild beasts, that were like to increase upon them, if all the inhabitants had been presently destroyed. *Ver. 29.*

Ver. 30.

2. Affirmatively the manner is expressed thus, *By little, by little will I cast him out from before thee until thou shalt smite him and inherit the land, Readings agree. — until thou shalt grow strong and take the land, Syr. Here note,*

1. The manner of driving out the enemies asserted, *By little and little I will cast him out from before thee, that is, by degrees God was resolved to do it, and to take his own time.*

2. The reason of this, it was in order to make a better provision for Israel.

1. That they might increase.

2. That they might inherit the land; it was upon account of Israels good, that God delayed the destruction of these nations.

Quest. Why would not God cast them out all at once?

Answer. 1. It may be too bold for man to inquire much into this. 2. The reason given by God is sufficient, which was his good providence to Israel. 3. But that it was so long ere they were cast out, near 400 years, this was caused by Israels disobedience and rebellion against God, who made this promise to their obedience. 4. It was to prove Israel by such a delay.

Learn hence.

D. 1. Gods promise of vanquishing his Churches enemies is not alwayes in present, or in haste.

D. 2. Gods delays in rooting out enemies is for the advantage of the Church.

D. 3. The enemies of God are often spared upon his Churches account.

D. 4. Enemies are sometimes help-

ful to the Church against other evils, Ver. 29.

D. 5. Gradually and timely ordered is the destruction of the Churches enemies by God.

D. 6. The timely and gradual ruthe of the Churches adversaries is aimed to increase the Churches seed, and give them assured their inheritance, Ver. 30.

4. The last motive to obedience is the extent of the bounds of inheritance unto Israel which God promiseth upon their obedience, Wherein note,

1. The promise itself in these words, *And I will set thy bounds from the red sea unto the sea of the Philistines, and from the wilderness unto the river, Readings to the same sense. — To the great river Euphrates, Sept. and Ar. Note here,*

1. The boundmaker, Jehovah the great God, the earth is his, and the fulness of it, and he sets the bounds to all nations, *Pl. 24. 1. Act. 17. 26.*

2. The setting of these bounds, God promiseth to put them, and none then can remove them.

3. The bounds themselves which are four.

1. The red sea the east bound.

2. The sea of the Philistines is on the west bound.

3. The desert or wilderness of Shur toward Egypt was on the south,

4. The river Euphrates was the bound upon the north, *Deut. 11. 24.*

Quest. When was this made good?

Answer. 1. Not fully until the time of David and Solomon. 2. Israels disobedience was the cause of this delay.

2. The assurance given of this, is by delivering this land unto Israel, and their possession of it, in these words, *For I will give into your hand the inhabitants of the land, and thou shalt drive them out from before thee, I will cast them out, Sept. and others. — Ye shall destroy them, Syr. Herein note the,*

1. A principal of God, *I will give into your, &c.*

2. A consequential of Israel, *Thou shalt drive, &c.* No difficulty in the words, but by this they should know, that God would perform his promise in their bounds, *Ver. 31.*

3. The condition required consequent thereupon, which is twofold,

1. Of not covenanting with those nations in these words, *Thou shalt not strike a Covenant with them, or with their Gods. Readings the same in sense. — Idols, Onk. Wherein observe,*

1. The parties prohibited, *Eccccc 3*

1. If

Ver. 31.

Ver. 31.

Ver. 32.

1. Israel on Gods part.
2. Those nations and their idols on the Devils part. These are inconsistent.
2. The act forbidden, which is making Covenant, either general, between the bodies of these nations, or personal between man and man; either of amity or of marriage, &c. Ver. 32.

Ver. 33. 2. The next condition is, that no cohabitation must be with them, after God hath delivered them up, in these words, *They shall not dwell in thy land lest they make thee sin against me, if thou shalt serve their Gods, it shall be a snare to thee.* Readings are to the same sense, — A scandal, Vulg.

— Stumbling block, Sept. — They will make thee sin by serving their Idols, Sam. Ar. Here note,

1. The conditions, none of these nations must dwell in the land with Israel after God had driven them out, the prohibition is peremptory.

2. The reason is twofold,
1. Fear of infection by sin, lest they make thee sin against me by their idolatry, enticing thee thereunto.
2. Fear of danger, lest the snare come upon thee, and thou be taken and kept to destruction, Ps. 106. 34. Deut. 12. 30. Pro. 12. 13. Eccl. 8. 15.

We conclude hence.

D. 1. God is the sovereign bound-maker to all nations on the earth.

D. 2. Among all, God hath promised to set the bounds of his Church on earth.

D. 3. Early bounds may at Gods pleasure terminate the habitation of his Church on earth.

D. 4. Gods suppression of his adversaries is a token of his setting his Churches habitation, Ver. 31.

D. 5. No covenant with idolatrous adversaries must be made by the Church against Gods will.

D. 6. No Covenant can be made with Idolaters, but it will be with their Idols, Viz, Devils, Ver. 32.

D. 7. Cohabitation of the Church with idolaters is in some case forbidden.

D. 8. Converse with idolaters is very dangerous to make men such sinners against God.

D. 9. Such sinning with idolaters is a snare, which will keep souls to destruction.

D. 10. All such sins must be avoided, that Gods promise of good may be obtained, Ver. 33.

Mandavit Deus hic manum de tabulâ.

Ang. 24. A. D. 1662.

F I N I S.



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